




3 1761 04129 2558



Digitized by the Internet Archive
in 2010 with funding from
University of Toronto

LaGr. Gr

W 767g

.Em

DEPARTMENTAL LIBRARY.

A

GRAMMAR

OF

THE NEW TESTAMENT DICTION:

INTENDED AS AN

INTRODUCTION TO THE CRITICAL STUDY OF THE
GREEK NEW TESTAMENT.

BY

DR GEORGE BENEDICT WINER.

TRANSLATED FROM THE SIXTH ENLARGED AND IMPROVED EDITION
OF THE ORIGINAL,

BY

EDWARD MASSON, M.A.,

FORMERLY PROFESSOR IN THE UNIVERSITY OF ATHENS.

THIRD EDITION.

EDINBURGH:

T. & T. CLARK, 38, GEORGE STREET.

LONDON: HAMILTON, ADAMS & CO. DUBLIN: JOHN ROBERTSON.

MDCCCLXI.

Note.—The Rev. J. Edmonstone, of Ashkirk, is the Translator of the portion from
page 498 to page 518.

4907
1919/100
6

P R E F A C E .

WHEN this Grammar first made its appearance, in 1822, the object proposed was, to put some check on the unbridled license with which the diction of the New Testament was still handled in commentaries and exegetical dissertations ; and to apply, if possible, the results of an enlightened philology, as deduced and taught by Hermann and his school, to the critical study of the Greek Scriptures.

It was high time that some voice should be raised against the deep-rooted empiricism of expositors, and that some effort should be made to emancipate the N. T. writers from the bondage of a perverted philology, which, while it styled itself Sacred, showed but scanty respect towards sacred authors and their maturely-meditated phraseology.

The fundamental error—the *πρωτον ψευδος*—of the Biblical criticism to which we refer, consisted in this, that neither the Hebrew tongue nor the diction of the N. T. was regarded as a living idiom (Herm. Eurip. Med. p. 401.), employed as the medium of social intercourse.

Had scholars deliberately inquired, whether or not those grammatical anomalies, which were supposed to pervade the entire texture of Holy Writ, were compatible with the essential principles of any human language intended for the ordinary purposes of life, expositors would not have been so ready to view the sacred writers as utterly regardless both of logic and of grammar ; and would not have de-

lighted to point out, in every verse of Scripture, an alleged *substitution of the wrong form for the right*.

The leading Biblical expositors of the Reformation period were comparatively sober and judicious in their views regarding the diction of Scripture; but, according to commentators still held in repute, some of whom flourished in the 18th and some in the 19th century, the main characteristic of the N. T. idiom, is a total disregard of grammatical propriety and precision. These authorities profess to specify anomalies and solecisms everywhere,—here a wrong tense, there a wrong case,—here a comparative for a positive, *ὁ* for *τις*, but for *then*, and so on.

Such learned extravagance of prominent expositors was fitted to create a prejudice against the sacred writers themselves, thus held up as unacquainted with the ordinary principles of language. It seems difficult to conceive how such men as the apostles were represented to have been, could have made themselves understood even in oral intercourse, in which grammatical accuracy is not so strictly required; but still more, how they could have won over to Christianity so large a number of persons of education. Accordingly, this system of explaining every difficulty by a *pro* or an *idem quod*, was, under one aspect, truly ridiculous; but, under another, it was serious and perilous. “Is not, then, Scripture,” said an eminent scholar long ago, “like a waxen nose, which every one may twist any way he pleases, in proportion to his ignorance of the principles of language?” Might not, for instance, such a man as Storr, had the task been assigned him, have found, in the words of an Apostle, any favourite notion whatever? Besides, does such a view of N. T. diction accord with the dignity of the sacred writers?¹

Such perversions of language as the following, if uttered in the

¹ *Herm. ad Viger. p. 786.* : Diligenter caveant tirones, ne putent, viros spiritu sancto afflatos sprevisse sermonem mortalium, sed meminerint potius, illam interpretandi rationem, qua nonnulli theologorum utuntur, *nihil esse nisi blasphemiam*.

ordinary intercourse of life, would be regarded as unmistakeable indications of derangement: *I shall come to thee to-day*, for, *I came to thee to-day*; no prophet ever came out of Galilee, for, no prophet will ever come out of Galilee (Jo. vii. 52.); *I call you no longer servants*, for, *I did not call you mere servants* (Jo. xv. 15.); for *Jesus Himself testified*, that a prophet has no honour in his own country, for, although *Jesus Himself testified*, etc. (Jo. iv. 44.); *I saw the forest that was magnificently covered with foliage*, for, *a forest that was*, etc. (Jo. v. 1.¹); *send me the book*, and *I shall read it*, for, *thou wilt send me the book*, etc.; *to whom it was revealed that*, for, *to whom it was revealed*, yet so that, etc. (1 Pet. i. 12.); *Christ is dead*, therefore *risen again*, for, *but risen again*; *he is not more learned*, for, *he is not learned*; *he rejoiced that he should see*, etc., and *he saw and rejoiced*, for, *he would have rejoiced, if he had seen*, etc. (Jo. viii. 56.); *he began to grow*, for, *he grew* (Jo. xiii. 5.), and the like.

Were all the instances of a *quid pro quo* which, during the last ten years, expositors have thus put into the mouths of the Apostles, to be collected and published, the list could not fail to be astounding.

When, at the commencement of my career as a University tutor, I undertook to combat this absurd system of Scripture interpretation, I was aware that many scholars were far more competent for the task than myself; and, in fact, what I was able to accomplish in the earlier editions of this Grammar, was but very imperfect. My attempt, however, was cordially encouraged by distinguished individuals, and in particular by Vater and D. Schulz. Others pointed out, and that sometimes in a spirit of bitterness, the imperfections of the work: and to these unsparing critics I have been greatly indebted, not only in this publication, but in all my exegetical labours.

By various discussions annexed to the second edition (1828), the grammatical contents of the work were much enlarged.

¹ To what extent expositors of the old school were accustomed to set aside the ordinary principles of language, may be seen (instar omnium) in Kühnöl's notes on Mt. p. 120 sq.

The third edition I was enabled to improve, in no small degree, both in copiousness and accuracy, by a more minute and extensive study of the writings of Greek prose authors and of Hellenistic Jews. I have subsequently laboured incessantly in improving this work; and I have been greatly animated in my studies by the aid I have derived from philological and exegetical publications, suited to my purpose, which have come forth in rich abundance. At the same time, enlightened views of N. T. philology have been daily gaining ground; and the influence of this Grammar has been growing daily more and more apparent in the conclusions of expositors. The work has even begun to attract the attention of scholars mainly or exclusively interested in the cultivation of classical literature. I have, however, been always far from thinking the grammatical elucidation of the N. T. the only proper exposition of the Sacred Volume; and I have, in silence, allowed some to regard me as vehemently opposed to the system of what is called theological interpretation.

The present edition—the Sixth—will show, in every page, that I have spared no effort to arrive at truth. Deeply, however, I regret that, in the midst of my labours, a nervous affection of the eyes has brought me to the verge of total blindness. This calamity has compelled me to employ the eyes and hands of others to complete this edition. I cannot omit this opportunity of expressing my sincere thanks to all the young friends whose kindness has enabled me, in spite of my frequent forebodings, to accomplish my task.

The change in the arrangement of the matter in Part III. will, I trust, be generally approved. In other respects, it has been my especial aim to treat every point with greater completeness, and in smaller space, than in previous editions; and, accordingly, the text of the Grammar now occupies *eight sheets* fewer than before. With this view, I adopted all possible brevity in the Biblical and Greek quotations.¹ It is hoped, however, that both these and the names

¹ The Greek writers are only quoted by the page when the division of chapters was not available. Plato, the edition of Stephan.; Strabo and Athenaeus, by

of modern authors¹ will everywhere be intelligible. The quotations have been verified anew ; and, so far as I know, not a single work on Biblical literature, that has appeared since 1844, has been passed over without being turned to account, or, at least, mentioned.

In regard to the text of the N. T., I have uniformly, that is, except when there was a question of various readings, quoted from the second Leipsic edition of Dr Tischendorf, which has met with the most extensive acceptance.

May these fresh improvements—the last it will ever receive from me—contribute to the diffusion of Biblical truth, so far as any work of the kind is able to effect such result !

Casaub. ; Demost. and Isocr., by H. Wolf. ; Dionys. Hal., by Reiske ; Dio Cass., by Reimar. ; Dio Chrysost., by Morell.

¹ It may be observed, that instead of Kuinoel (the Latinised form of the name), Kühnöl is used everywhere, as the family name is still written in German, except in Latin citations.

LEIPSIC, *October* 1855.

CONTENTS.

INTRODUCTION—ON THE OBJECT AND HISTORY OF N. T. GRAMMAR,	Page 13
--	------------

PART I.

ON THE PECULIARITIES OF N. T. DICTION—

SECT. I. Diversity of Opinions on N. T. Diction,	25
II. Basis of the N. T. Diction,	33
III. Hebrew-Aramaean Tincture of the N. T. Diction,	40
IV. Grammatical Peculiarities of the N. T. Diction,	48

PART II.

ACCIDENCE—

SECT. V. Orthography and Orthographic Principles,	53
VI. Accentuation,	62
VII. Punctuation,	68
VIII. Rare Forms in the First and Second Declensions,	73
IX. Rare Forms of the Third Declension,	76
X. Foreign Words, and such as are Indeclinable,	79
XI. Declension and Comparison of Adjectives,	81
XII. Augment and Reduplication of Regular Verbs,	82
XIII. Peculiar Forms in the Tenses and Persons of Regular Verbs,	85
XIV. Peculiar Inflexions of Verbs in <i>μι</i> and Irregular Verbs,	90
XV. Of Defective Verbs,	94
XVI. Formation of Derivative and Compound Words,	103
A. DERIVATION BY TERMINATIONS—	
1. Verbs,	103
2. Substantives,	105
3. Adjectives,	109
B. DERIVATION BY COMPOSITION,	111

PART III.

SYNTAX.

	Page
IMPORT AND USE OF THE DIFFERENT PARTS OF SPEECH—	
CHAP. I. OF THE ARTICLE,	116
SECT. XVII. The Article as a Pronoun,	116
XVIII. Articulus Praepositivus before Nouns,	118
XIX. Omission of the Article before Nouns,	131
XX. The Article with Attributives,	142
CHAP. II. OF PRONOUNS—	
SECT. XXI. Of Pronouns in General,	153
XXII. Personal and Possessive Pronouns,	155
XXIII. Of the Demonstrative Pronoun,	169
XXIV. Of the Relative Pronoun,	175
XXV. Of the Interrogative Pronoun and the Indefinite τις,	181
XXVI. Hebraisms in connection with certain Pronouns,	184
CHAP. III. OF THE NOUN—	
SECT. XXVII. Number and Gender of Nouns,	187
XXVIII. Of the Cases in General,	192
XXIX. Nominative and Vocative,	194
XXX. Of the Genitive,	198
XXXI. Of the Dative,	221
XXXII. Of the Accusative,	234
XXXIII. Connection of a Verb (Neuter) with its Dependent Noun by means of Prepositions,	245
XXXIV. Of Adjectives,	247
XXXV. Of the Comparative,	253
XXXVI. Of the Superlative,	260
XXXVII. Of Numerals,	263

CHAP. IV. OF THE VERB—

SECT. XXXVIII. Of the Active and Middle Voices, . . .	266
XXXIX. Of the Passive,	275
XL. Of the Tenses,	279
XLI. Of the Indicative, Conjunctive, and Optative, Moods, 297	
XLII. Of the Conjunction <i>αυ</i> with the Three Moods, . . .	318
XLIII. Of the Imperative,	326
XLIV. Of the Infinitive,	333
XLV. Of the Participle,	356

TRANSLATOR'S PROLEGOMENA.

THE critical study of the Greek Scriptures implies due attention to the means of arriving at accurate conclusions regarding the *genuine text*, and its *precise import*.

The first inquiry should be, What are the words and forms which, in each instance, the Sacred Writers really employed? the second, What is the exact meaning that these words and forms were intended to convey?

The main object of the following remarks is to show, with all possible brevity and clearness, that, in connection with the critical study of the Scriptures, a knowledge of the living language and modern literature of the Greeks, is of far greater importance than Biblical philologists are, as yet, generally aware.

ACCENTUATION.

Every Greek, of ordinary education, distinctly understands, and, both in writing and speaking, uniformly observes, the rules of Attic accentuation as laid down by ancient grammarians.

An accomplished English Hellenist, whose grammatical labours have rendered signal service to Greek literature in Britain, calls the doctrine of Accent "a difficult branch of scholarship." But the alleged difficulty is altogether imaginary; and the respected author's impression is to be traced to learned fallacies, of no recent date, regarding the real nature of accentuation.

The nature of Accent is exactly the same in Greek and Latin as in English.

Accent has been accurately defined *syllabic emphasis*; and it simply consists in uttering one syllable in a word with greater *force* than the rest.

The definition of Accent, according to which it is supposed that the accented syllable is pronounced in a higher *pitch* of voice than the rest, has, naturally, proved the source of misapprehensions and prejudices, that still continue to exercise a most injurious influence on Greek philology.

Each dialect of Greek had its peculiar system of accentuation.

The oldest system of Greek accentuation—whether denominated Epic, Aeolic, or Homeric—was preserved in the accentuation of the Latin, and was followed by all classical Greek poets in every species of versification.

Attic prose accentuation differed as widely and as distinctly from the Homeric, as the English accentuation of the present day differs from that system according to which Chaucer framed his numbers.

The Greek accentual marks, commonly used in editions of Greek authors, exhibit, precisely and exclusively, the accentuation of *Attic prose*; and nothing could be conceived more preposterous than the use of these marks in editions of classical Greek *poets*.

Homer should be read as Chaucer should be read,—that is, agreeably to the system of accentuation in accordance with which his metres were formed.

The following lines of Chaucer, if read as the verses of Gray or Campbell *must* be read, are defective and uncouth; but, if read according to Chaucer's pronunciation and orthography, they are regular and harmonious:

Alas! too dear bought she her beauty;
Wherefore I say, that all men may see,
That gifts of fortune or of nature
Been (are) cause of death to many a creature.

Mitford has shown that, in Chaucer's time, *beauty* (beautee), *fortune*, *nature*, *creature*, were all accented on the last syllable; that *creature* was trisyllabic; and that *all* (alle), gifts (yeftis), were dissyllables. Accordingly, the lines should run thus:

“Alas! too dear a-bought she her beautée;
Wherefore I say, that alle men may see,
That yeftis of fortune or of nature
Been cause of death to many a créature.”

Latin accentuation—identical, as we have already remarked, with that of “early Greece”—has been preserved in the services of the Latin Church; while, on the other hand, the services of the Greek

Church have, with the same precision, preserved the accentuation of Attic prose.

Among the Mediaeval Greeks, classical scholars, aware that the manner in which they accented Attic prose was incontrovertibly correct, gradually fell into the mistake of applying the same system of accentuation to classical Greek *poetry*.

Shortly after the restoration of Greek literature in the West, many of the Western Hellenists perceived that, if the Byzantines read Demosthenes right, they read Homer wrong.

At a later period some Western Hellenists, not satisfied with asserting the proper mode of accenting Homer, overshot the mark, and gradually introduced the absurd method of reading Greek prose in conformity to Homeric accentuation.

The illustrious Porson addressed to youthful votaries of classical learning the following earnest and striking exhortation, on the subject of accentuation. It applies still more emphatically to students of Sacred Greek literature.

“Vos autem, adolescentes, quos solos tutelae meae duxi, vos nunc alloquor. Si quis igitur vestrum ad accuratam Graecarum literarum scientiam aspirat, is probabilem sibi accentuum notitiam quam maturrime comparet, in propositoque perstet, scurrarum dicacitate et stultorum irrisione immotus. *Nam risu inepto res ineptior nulla est.* Unum tantummodo in praesentia monebo. Quicumque, hujus doctrinae expers, codices MSS. conferendi laborem suscepit, is magnam partem fructuum eorum, qui ex labore suo in rempublicam literariam redundare et poterant et debebant, disperdiderit.”—Porson ad Med.¹

PRONUNCIATION OF LETTERS.

The existing native Greek pronunciation is identically that of the Apostolic Age; and every Greek manuscript extant was written under its influence. This may be briefly demonstrated.

1. The dissertations published in the Erasmian controversy prove that, at the capture of Constantinople in 1453, the Greek pronunciation was exactly the same as at present.

¹ In vol. I. p. 37. of Jelf's valuable Grammar, a quotation from the same passage of Porson contains, through some inadvertency, probabilem *rationem* for probabilem *notitiam*. Porson did not mean *the probable theory*, but *a fair amount of the knowledge*, of accents. Various writers, quoting Porson ad Med. apud Jelf, retain *rationem*, probably under the impression that Porson thought the theory of Greek accentuation matter of mere speculation or uncertainty.

2. A manuscript in the British Museum, mentioned by Mr Hallam, proves that, at its date,—undoubtedly not later than the 8th century,—Greek pronunciation was the same as it is still.

3. The oldest Greek MSS. contain the identical errors in spelling which occur in the letters of an uneducated Greek at the present day. The list of orthographical errors in the Alexandrine, Vatican, and other Codd. of the highest antiquity, proves the identity of the Greek pronunciation of the 4th, 5th, and 6th centuries, and that of 1859.

4. There is no recorded intimation, nor the slightest ground for supposing, that from the 1st to the 6th century the Greek pronunciation underwent any change; while, on the contrary, numberless existing inscriptions of the 2d, 3d, 4th, or 5th century, directly show that, during that period, Greek pronunciation continued entirely unaltered.

We do not assert that the Greeks still pronounce all the letters in every respect as Plato and Demosthenes did; but we unhesitatingly maintain, that the manner in which Greek prose is universally read and spoken in Athens at this day, is precisely the same as that in general use among the Athenians of the Apostolic Age.

The Greeks pronounce *αι* and *ε* exactly alike. Hence the frequent interchange of these in ancient MSS., through the inadvertency or ignorance of transcribers. Hence, also, for the same reasons, the interchange of *ι, η, υ, ει, οι*, all of which are pronounced as Scotch or Italian *ι*. The letters *ο* and *ω* are not distinguished in pronunciation. Accordingly, they also were liable to constant interchange in the workshops of booksellers, where one reader rehearsed aloud to a number of copyists.

The following instances of the interchange of vowels and diphthongs, taken from Sturzins' list of orthographical errors (which he calls Alexandrian peculiarities) in the oldest MSS. of the Scriptures, are subjoined, chiefly for the benefit of junior inquirers.

αι put for *ε*: *αϊάν* for *ἐάν*, *αῖν* for *ἐν*, *μαί* for *μέ*, *σαί* for *σέ*, *ἀδελφαί* for *ἀδελφέ*, *αῖνιοι* for *ἐνιοι*, *γραμματαία* for *γραμματέα*, *παῖδες* for *πέδαις*, *παιδινῆς* for *πεδινῆς*, etc. etc.

ε for *αι*: *ἀφαιρεῖτε* for *ἀφαιρείται*, *ἐλεον* for *ἐλαιον*, *ἐξέφνης* for *ἐξαίφνης*, *ἔπασεν* for *ἐπαισεν*, *ἐμέ* for *ἐμαί*, *ἔστε* for *ἔσται*, *εὐκαιρίαν* for *εὐκαιρίαν*, *τές* for *ταῖς*, *κρατεούς* for *κραταιούς*, etc. etc.

ει for *ι*: *ἐπί* for *ἐπί*, *ἔτι* for *ἔτι*, *καθίστη* for *καθίστη*, *κείνησιν* for *κίνησιν*, *χειόνα* for *χίονα*, etc. etc.

ι for ει: ἀχρεῖον for ἀχρεῖον, ἔτι for ἔτει, γράμματι for γραμματεῖ, παιδιά for παιδεῖα, μετρίται for μετρεῖτε, γίτοσιν for γείτοσιν, etc. etc.

η for ει: δῆλαιοι for δεῖλαιοι, δυσχερῇ for δυσχερεῖ, διαρπάσῃ for διαρπάσει, etc. etc.

η for ι: διαχωρῆσαι for διαχωρίσαι, θρηξίν for θριξίν, κλησίας for κλισίας, χρήσεις for χρίσεις, etc. etc.

η for υ: εὐδής for εὐδύς, ἡμεῖς for ὕμεῖς, and *vice versa* very frequently, etc. etc.

ο for ω, or *vice versa*: ἀθωαθήσεται for ἄθωαθήσεται, αὐτόν for αὐτῶν, μείζον for μεῖζων, αὐτῶν for αὐτόν, ἵππων for ἵππον, μόσχων for μόσχον, etc. etc.

The celebrated Coray (Κοραῖς), one of the most learned and acute scholars of Modern Greece, turned to admirable account, in editions of the classics, his familiarity with Greek pronunciation and dialectology. Aware how easily vowels and diphthongs were interchanged, and other alterations made, by transcribers, he exercised a vigilant scrutiny, and, in determining genuine readings, did not trust implicitly to mere MS. authority; but superadded constant attention to dialectology, the author's peculiar style, and the context. We give the following specimen from Coray's edition of Isocrates. It is to be hoped, that ere long equal accomplishments, judgment, and skill, combined with other requisite qualifications, will be evinced by editors of the inspired text of the N. T. Scriptures, and of the text of the venerable and precious Greek version of the Old Testament.

Where two other learned editors change συμφέρη into συμφέρει, Coray changes it into συμφέροι, knowing that the standard Attic idiom there required the Optative. In the N. T., the Conjunctive would be used in the case in question. All the three forms are pronounced alike. Hence their accumulation as various readings.

Coray changes, in one passage, εὐκόλως into εὐκλεῶς. The two words resemble each other in *appearance*, and hence might easily be interchanged by a transcriber writing from a copy. Εὐκόλως, as Coray well knew, belongs to later Greek, and was never used by Isocrates, at least never used in any sense admissible in the passage. Εὐκλεῶς entirely suits the context and the diction. In Later Greek εὐκόλως supersedes the Attic ῥαδίως.

Coray, for ἡσυρίαν εἶχον gives ἡσυρίαν ἤγον. The first syllables of εἶχον and ἤγον are pronounced alike; while the aspirated χ and the medial (half aspirated) γ are pronounced with but a slight

difference. At the same time, the Attic idiom of Isocrates requires ἡσυχίαν ἦγον.

Where other editors prefer the reading Δελήσειν, Coray prefers ἐΔελήσειν, as Attic. On the contrary, Δέλω, as belonging to later Greek, and not ἐΔέλω, is always used in the N. T.

Where another editor changes στρατεῖαν into στρατιάν, Coray retains the former reading as required by the context: *expedition*, not *army*. The two words are distinguished by the accent in pronunciation, though *ει* and *ι* are pronounced alike. In Uncial manuscripts, the accents not being marked, the two words were easily interchanged.

Many learned Hellenists regard the orthographical errors under consideration, as peculiarities of the imaginary dialect of Alexandria. Those who adopt this view, *assume* that *all* ancient Greek manuscripts were executed at Alexandria, and that they are all uncontaminated by bad spelling. Even our Author, though he repeatedly manifests misgivings on the point, never completely emancipated himself from this strange delusion, which had been mainly accredited by the work of the learned Sturzius. His good sense, however, enabled him to approximate the truth. "Many of these peculiarities," he says, Vol. i. p. 61. of Trans., "are not exclusively Alexandrian, as they occur in Greek authors, and in Greek inscriptions, that cannot be traced to an Alexandrian origin. On the other hand, many of the Egyptian monuments exhibit none of the peculiarities in question. If editors persist in following, on such points, the Codd., a distinct reply must be given to the question, whether the orthography was not a mode of spelling adopted by the learned, in the same way as, in some Roman inscriptions, we find *adferre*, *inlatus*, and the like, written according to the etymology."—P. 62. Our Author would have stated the *whole* truth, and nothing but the truth, had he characterised the peculiarities in question as simply *errors in spelling*, which originated in the inadvertency, the ignorance, or the half-learned pedantry of transcribers.

DIALECTOLOGY.

Hellenic, or *General Greek* (ἡ Κοινή), is the *Attic Dialect*, as modified in Athens itself, from the reign of Alexander the Great,—the period of its becoming the language of the educated throughout the Grecian world.

Hellenic never became the popular speech of the whole Greek nation. It has, however, not only exerted, at all times, much influence on the popular diction, but has continued to be the literary idiom, and, with slight modifications, the ordinary language of the educated, in every section of the Panhellenium.¹

Amid all successive inundations of barbarism, the Greek Church has been privileged to preserve the language and literature, as well as the religious instruction, of Apostolic times.

So remarkable is the progress of education among the Greeks of the present day, and with so fervid and unwearied enthusiasm are the Grecian youth of all classes engaged in studying the "annals and *immortal* tongue" of their ancestors, that the pure Hellenic of the Apostolic Age will soon become the ordinary speech not only of the entire Panhellenium, but of millions who aspire to participate in its culture and its destinies.²

The diction of the Septuagint, having for its basis the plain Hellenic of the third century before Christ, contains a few popular forms (which exist unchanged in popular living Greek), with many special Hebraisms, and a still greater amount of general Orientalisms.

The Hebraisms and general Orientalisms of the Septuagint are to be accounted for in the same way as those contained in any other version of the Old Testament. They originated, not in any defective command of Greek on the part of the translators; but in their profound reverence for the inspired Original, and their just conviction that the force and beauty of the text could not otherwise be adequately conveyed. Besides, the translators were under the necessity of adapting Greek words to objects and ideas with which Greek writers were previously unacquainted.

The diction of the New Testament is the plain and unaffected Hellenic of the Apostolic Age, as employed by Greek-speaking Christians when discoursing on religious subjects.

It cannot be shown that the New Testament writers introduced any word or expression whatever, peculiar to themselves. The Septuagint furnished them with most of the religious terms they

¹ The strictly popular variety of living Greek is extremely interesting, in a linguistic point of view. Its main element is Aeolo-Doric, and many of its peculiarities are Ante-Homeric.

² The late Rev. Dr Thomas Chalmers, ὁ πᾶν, ὁ ἀείμνηστος, once exclaimed with emotion, when conversing with the Translator on this subject, "Wonderful and delightful! a whole nation that will soon require no translation of the inspired books of the New Testament!"

required; and, as the history and doctrines of Christianity had been, for some years, discussed in Greek before any part of the New Testament was written, the oral or written phraseology of the Greek-speaking Christian community supplied the rest.

The style of the New Testament writers is, even in a *linguistic* point of view, peculiarly interesting. Perfectly natural and unaffected, it is free from all tinge of vulgarity, on the one hand, and from every trace of studied finery on the other. Apart from the Hebraisms—the number of which have, for the most part, been grossly exaggerated—the New Testament may be considered as exhibiting the only genuine *fac-simile* of the colloquial diction employed by *unsophisticated* Grecian gentlemen of the first century, who spoke without pedantry—as *ἰδιῶται*, and not as *σοφισταί*.

Neither the translators of the Old Testament nor the writers of the New, affected to reach the *artistic* diction of Plato or Demosthenes; but they all unquestionably possessed a full command of the current Hellenic of their times.

The idiom of the Greek Fathers is a literary and *composite* diction. Having for its basis the select Hellenic of the time, it contains a more or less copious infusion of *standard* Attic of the best age, according to the taste, attainments, and character of the writer, with a certain admixture of Biblical Greek, and of phraseology originating in Christian modes of thought and ecclesiastical institutions.

INFLUENCE OF HELLENIC LITERATURE IN THE WEST

In the year 669 a Greek ecclesiastic, Theodore of Tarsus, became Archbishop of Canterbury.

Theodore and his *Hellenised* friend Adrian opened a seminary at Canterbury, in which they taught Hellenic as a living language, pronouncing it precisely as the natives of Greece do at the present day.

For two hundred years from the arrival of Theodore, and in consequence of that event, Hellenic was written and spoken in British seminaries as a living language. Hence the Hellenic learning and Evangelical views of many Anglo-Saxon ecclesiastics.

When Hellenic was again introduced into Britain, it was again taught as a living language. Queen Elizabeth, and more particularly Lady Jane Grey, *spoke* Hellenic. Our own Andrew Melville *declaimed* in that tongue.

Every precursor of the Protestant Reformation, and every leading

Protestant Reformer, was either the disciple of a Greek or of some scholar who had been taught by a Greek.

The well-known watchword of Romish intolerance, "*Cave a Graecis ne fias haereticus*," contained, and still contains, a most suggestive meaning.

"I am not a Lutheran," said Zwingle, "*for I knew Greek* before I ever heard mention of Luther's name." "To know Greek," adds Merle d'Aubigné, "was the basis of the Reformation."

Could the native Greek pronunciation, still combated by many in this country through inveterate prejudice, be restored in Great Britain, the undying Hellenic of the Apostolic Age might soon again be written and spoken in British seminaries with fluency, purity, and precision.

In 1822, at a public meeting in Edinburgh, convened for the purpose of countenancing the cause of Grecian nationality, the late Dr Thomas M'Crie, the illustrious biographer of Knox and Melville, concluded a thrilling address in these words :

"I think I hear the Angel of Providence, in communicating to Western Europe, *through the instrumentality of living Greeks*, the Greek Scriptures and all the stores of Grecian literature, thus address the inhabitants : *These* will aid you in effecting your emancipation from the shackles of despotism which have entwined themselves round mind and body. *By these sacred pledges*, whenever a happier star shall arise on Greece, sympathise with her, and exert yourselves for her relief."¹

The Rev. Henry Christmas, in his "*Shores and Islands of the Mediterranean*," London, 1851, feelingly and truly says : "The present position of the Greek race is very interesting. They have a small independent kingdom, guaranteed by the great powers of Europe. This they look on as the nucleus of a future Greek State, which will comprehend all the scattered portions of the Panhellenium. The object they have in view is great, and, sooner or later, it *will* be accomplished."

HINTS TO JUNIOR STUDENTS.

In order to derive from Dr Winer's admirable Grammar all the advantage which it is fitted to confer, or even in order to peruse it with perfect safety, we must constantly keep in mind the injunc

¹ Acts xvi. 9.

tion both of sound philosophy and of Christianity, to "call no man master on earth," to "try (*test*, δοκιμάζετε) the spirits," to "prove (*test*, δοκιμάζετε) all things, and hold fast that which is good."

Dr Winer, while searching after truth with honesty of purpose, and deprecating such forced interpretations of Scripture as doctrinal bias may produce, has himself exhibited, but too often, unmistakable indications of precipitation and unfairness, in his decisions on passages directly connected with doctrinal points of vital importance. The Translator has, on several occasions, felt compelled to record his dissent, and utter a caution to junior readers, by a brief reference, where Dr Winer's *doctrinal* views appeared to have unduly influenced his *grammatical* conclusions.

A few remarks are here subjoined in reference to the statements of an American *Antitrinitarian Reviewer* (see [Boston] "Christian Examiner" for November 1859). The Translator never for a moment thought of attempting to conceal the Author's views on any point, or of suppressing, in the translation, any portion of the original. One or two detached clauses or sentences, and a note of some length, were reserved for full and minute discussion in the Translator's Prolegomena, to be printed after the completion of the whole translation. These Prolegomena it was found necessary to condense beyond the Translator's expectation. Hence the reproduction and examination of the reserved passages were deferred. The Reviewer asserts that, in combating the divinity of Christ, Winer took his stand on purely philological grounds. Winer himself expressly states the very reverse. All he contends for is, that *his* interpretation of the texts in question is not grammatically inadmissible. The Reviewer specially refers to Erasmus and others, and, in particular, to Alford, as asserting the Antitrinitarian exposition of Tit. ii. 13.; but he does not mention the fact, that Erasmus declares the text to be grammatically favourable to the Trinitarian interpretation; while Alford, producing ingenious, but not convincing, arguments (different from those of Winer) in support of the view he adopts, concludes thus: "*Whichever way taken, the passage (Tit. ii. 13.) is just as important a testimony to the divinity of our Saviour: according to (1), by asserting His possession of Deity and right to the appellation of the Highest: according to (2), even more strikingly, asserting His equality in glory with the Father, in a way which would be blasphemy if predicated of any of the sons of men.*"—TR.

INTRODUCTION.

ON THE OBJECT AND HISTORY OF N. T. GRAMMAR.

1. The N. T. diction, like every language or variety of a language, may become under two distinct aspects the subject of philosophical inquiry.

The individual words constituting a portion of discourse, may be investigated in reference either to their respective derivation and import—the *material* element; or to their mutual adaptation in the structure of clauses and periods—the *formal* element.

The former department is LEXICOGRAPHY; the latter, GRAMMAR.

From N. T. Grammar must be carefully distinguished what has been denominated N. T. *Stylistic* (Rhetoric).

As to the distinction between Lexicography and Grammar, see Pott in the Keil *Allgem. Monatsschr.* 1851. July.

N. T. Lexicography, of which Synonymy forms an essential though but of late a duly recognised part, has always been cultivated in a merely practical manner. The *Theory*, however, of Lexicography might become a regular branch of philological inquiry, and be designated *Lexicology*, a term recently introduced. That the principles of N. T. Lexicography have not as yet been fully and efficiently cultivated, is not surprising, as even a classical Lexicology does not yet exist, and, in the department of Exegetical Theology, a theory of Biblical Criticism (higher and lower) is still a desideratum. This deficiency has naturally had an unfavourable effect on practical Lexicography, as may be understood from a glance at the lexicographical works which have hitherto appeared, not excepting even the most recent.¹

N. T. *Stylistic* or Rhetoric (the latter appellation was adopted by Glassius and by Bauer, author of *Rhetorica Paulina*) should

¹ For some remarks on the theory of lexicography, see Schleiermacher *Hermeneutik*, p. 49. 84. A commencement towards a comparative lexicology has been made by Zeller in his *theolog. Jahrb.* II. 443 ff.

explain the peculiarities of N. T. style, so far as derived from the character and aim of the authors; and this, both generally, and in reference to the *genera dicendi* and the respective writers (comp. *Hand Lehrb. d. lat. Styls.* p. 25.). In this department, much is yet to be done, especially in regard to rhetorical figures; a subject of great importance, as erroneous views relating to these have at all times caused immense mischief in N. T. interpretation. The preparatory labours of Bauer and Dan. Schulze¹ may, however, be of some use. Wilke, too, has contributed a compilation (*N. T. Rhetorik*, Dresd. 1843. 8.) not unworthy of attention. Schleiermacher's *Hermeneutik*, also, contains excellent hints on the subject. In applying the principles of rhetoric to the discourses of Christ and the apostolic epistles, the most advantageous method to be followed is that of the ancient rhetoricians. This would prevent the excessive subdivision of N. T. Exegetics, and the separation of kindred subjects, which, when studied in connection, afford mutual light. Comp., besides, Gersdorf's *Beiträge zur Sprachcharacterist. d. N. T.* 1 Bd. S. 7. Keil's *Lehrb. der Hermeneutik* p. 28. C. J. Kellmann's *Diss. de usu Rhetorices Hermeneutico*. Gryph. 1766. 4.

It may be incidentally remarked, that the ordinary mode of subdividing Exegetical Theology in our Encyclopædias, is still far from being the most appropriate. Even in practice, N. T. philology² is not yet distinguished from N. T. hermeneutics in such a manner as to make these two subjects, duly delineated, constitute the whole department of Exegetical Theology.

2. As the idiom of the N. T. is, in its main element, a variety of the Greek language, a complete N. T. Grammar would imply a full and systematic comparison of the N. T. diction with the declining Hellenism of the same age and of the same description. As, however, modern philology has not yet delineated this species of later Greek as a whole, and as the idiom of the N. T. exhibits peculiarities manifestly derived from an un-Grecian source (the Hebraic-

¹ K. Lud. Bauer *Rhetorica Paullina*. Hal. 1782. 3 Ptes in 2 Voll. 8. *Ej. Philologia Thucydideo-Paullina*. ib. 1773. 3. Also: H. G. Tzschirner *observationes Pauli Ap. epistolae scriptoris ingenium concernentes*. Viteb. 1800. 3 Partes. 4.—J. Dan. Schulze *der schriftstellerische Werth und Charakter des Johannes*. Weissenf. 1803. 8. *Eb. der schriftsteller. Werth und Char. des Petrus, Judas und Jacobus*. eb. 1802. 8. *Eb. über den schriftst. Char. und Werth des Evang. Markus* in *Keil's and Tzschirner's Analekt.* 2. Bds. 2. St. S. 104–151. 3. St. S. 69–132. 3. Bds. 1. St. S. 88–127.

² I much prefer this old and intelligible appellation, "Philologia sacra N. T." (Cf. J. Ch. Beck *conspect. system. philol. sacrae*. Bas. 1760. 12. Section 4.) to that which Schleiermacher proposes, *Grammar*: see Lücke on his *Hermeneutic*. s. 10.

Aramaean), N. T. Grammar must, further, comprehend an explanation of the mode in which the N. T. writers employed the plain Hellenic of their time.

A Grammar, for instance, of the Egyptian or Alexandrian variety of Hellenic,—that is, of Hellenic as used by the Greek-speaking inhabitants of Alexandria,—collected from various parts of the world, would comprehend a full and comparative view of its distinctive peculiarities. It would arrange these peculiarities in a systematic form, pointing out how and to what extent they respectively modified the general laws of Hellenic, by overlooking niceties, overstraining analogies, etc.

The idiom of the N. T. being a variety of declining Hellenism, a special N. T. Grammar, besides presupposing a Grammar of the common Hellenic of the Apostolic age, would, in the same way, exhibit merely a species of a species. A N. T. Grammar so restricted, it would be difficult to trace in outline, and far more difficult to execute to any advantage.

The Grammar of Later Greek, especially in its oral and more popular form, has not, as yet, been completely and systematically investigated.¹ Consequently, there exists no positive groundwork for a special N. T. Grammar. Besides, the Greek diction of the sacred writers displays the influence of a non-cognate language. N. T. Grammar, therefore, must be appropriately extended in these two respects. It must, first, point out the peculiarities of the plain Hellenic of the first century, as compared to standard Attic; and, secondly, show how, and to what extent, the Greek of the N. T. was modified by Hebraic-Aramaean influence. It would be vain, however, to attempt to keep these two separate complements of N. T. Grammar always rigorously distinct; as the sacred writers, from the influence of their vernacular Aramaean on their Hellenic composition, exhibit a syntax which must be recognised and explained in its composite form.²

Such is the manner in which it will be necessary to treat of N. T.

¹ Valuable information, though rather Lexical than Grammatical, will be found in Lobeck's notes on Phrynici Eclog. Lips. 1820. 8. Previously *Irmisch* (on Herodian) and *Fischer* (de vitiis Lexicor. N. T.) had collected much useful matter. Copious hints relating to declining Hellenism have been more recently presented in the improved texts of the Byzantine writers, and the Indices appended to most of them, but of unequal merit, in the Bonn edition; as well as in Boissonade's notes in the anecdot. graec. (Paris 1829 ff. V. 8.), and in his editions of Marinus, Philostratus, Nicetas Eugen., Babrius, etc.; and, lastly, in *Mullach's* ed. of Hierocles (Berl. 1853. 8.). To the later Greek element constant reference is made likewise in *Lobeck's* Paralipomena grammaticae Gr. Lips. 1837. 2 pts. 8., in his *Pathologiae sermonis Gr. proleg. I.* 1843. 8. and *pathol. Graeci serm. elementa*, Königsb. 1853. I. 8., and also in *ῥηματικόν* s. verbor. Gr. et nomenclum verball. technologia, ib. 1846. 8.

² For judicious remarks on lexical Hebraisms, see *Schleiermacher's* Hermeneutik p. 65.

Grammar, till the peculiarities of declining Hellenism shall have been systematically expounded. Then, a simple reference to these, as acknowledged matters of fact, will suffice in discussing points of special N. T. Grammar. One department of grammatical discussion will soon, it is to be hoped, become unnecessary—the *Polemic*, which owes its existence to the prevalence of inveterate and deep-rooted prejudices, or of preposterous theories of more recent origin. Unfortunately, the negative vindication of N. T. diction still continues indispensable. It is but too manifest that eminent expositors (Kühnöl, Flatt, Klausen) still cling to the old grammatical empiricism, which deems it unpardonable presumption *ultra Fischerum*, or even *ultra Storrium, sapere*.

The notion of special Grammars of separate portions of the N. T.—of the writings of John, of Paul, for instance—is clearly out of the question. The distinctive qualities that mark respectively the diction of individual N. T. writers, consist, almost entirely, in the use of certain favourite expressions, or relate to the department of Rhetoric, as may be seen from the observations of Blackwall in his *Crit. Sacr. N. T. II. 2. 8. p. 322 sqq. ed. Lips.* The same applies also to peculiarities in the collocation of words. Such specialities are seldom of sufficient importance to demand attention in a strictly grammatical treatise. Accordingly, Schulze and Schulz¹ have, on the whole, formed a more correct estimate of such minute peculiarities of diction than Gersdorf, whose well-known work—no great contribution to sound verbal criticism—must have almost proved its own refutation, had the views announced at the commencement been fully carried out.

3. N. T. Grammar, though the basis of all sound N. T. interpretation, has, till a very recent period, been entirely excluded by Biblical philologists from the range of their inquiries. While N. T. Lexicography has been the subject of repeated investigation, N. T. Grammar has obtained but a slight and incidental attention, and that merely in connection with N. T. Hebraisms.²

¹ His remarks on N. T. diction are contained in his dissertation on the Parable of the Steward (Bresl. 1821. 8.) and that on the Lord's Supper (Leipzig, 1824. 2d edit. 1831. 8.), and in various articles in the *Wachler theol. Annalen*. In both dissertations, which are of an exegetical character, his observations, mostly acute, seem out of place, as they throw very little light on the questions under discussion. Textual criticism might turn his views to good account, if the distinguished writer would publish them in a complete form. *Comp. also Schleiermacher Hermen. p. 129.*

² An honourable exception among earlier expositors is the now nearly forgotten *G. F. Heupel*, who, in his copious and almost purely philological Commentary on the Gospel of Mark (Strassburg, 1716. 8.), makes many excellent grammatical observations. The Greek scholarship of *J. F. Hombergk*, in his *Parerga Sacra*, Amstel. 1719. 4., and of *H. Heisen*, in his *Novae Hypotheses Interpretandae felicius Ep. Jacobi*, Brem. 1739. 4., turns more on lexical points than grammatical.

Casp. Wyss (1650.) and G. Pasor (1655.) conceived more distinctly than their contemporaries the nature and importance of N. T. Grammar; but their efforts were unavailing to accomplish its recognition as an indispensable department of Theological study.

Prejudice or apathy on the subject prevailed, after their time, for nearly 160 years. The first individual that published a special treatise on N. T. Grammar was Haab. Unfortunately, however, his work, besides treating merely of Hebraisms, displayed so little judgment, that it served to retard, rather than promote, the cause of sacred Greek literature.

The first author who, in some degree, collected and explained the peculiarities of the N. T. diction, was the celebrated Sal. Glass (+ 1656.), in his *Philologia Sacra*, the third book of which is entitled *Grammatica Sacra*, and the fourth *Grammaticae Sacrae Appendix*.¹ As, however, he professedly treats of Hebraisms, and merely examines the language of the N. T. in reference to these, his work, to say nothing of its faults, can only deserve to be mentioned in a history of N. T. Grammar as an unimportant performance. On the other hand, it serves to remind us of two writers, whose very names, as well as their productions, had fallen into almost total oblivion. The one, Casp. Wyss, Professor in the Gymnasium of Zurich (+ 1659.), published *Dialectologia Sacra, in qua quicquid per universum N. F. contextum in apostolica et voce et phrasi communi Graecor. lingua eoque grammatica analogia discrepat, methodo congrua disponitur, accurate definitur, et omnium sacri contextus exemplorum inductione illustratur. Tigur. 1650. 324 p. (besides the appendix) 8*. In this treatise the grammatical peculiarities of N. T. diction are classified under the following titles: *Dialectus Attica, Ionica, Dorica, Aeolica, Boeotica, Poetica, Ἑβραϊζουσα*. This arrangement is awkward, as kindred points are separated, and repeatedly discussed in four distinct portions of the work. Besides, the writer's acquaintance with Greek dialectology was not beyond the ordinary scholarship of the time. This is manifest from his notion of a peculiar poetic dialect, as well as from the tenor of what he denominates *Attic*. Still, as a collection of examples, in several sections extremely copious, the volume may be of use. In his estimate, too, of grammatical Hebraisms, he displays a degree of moderation very uncommon in his day.

George Pasor, Professor of Greek at Franeker (+ 1637.), known by his small *Lexicon* of the N. T.,—which, after it had been several times reprinted, was edited by J. F. Fischer,—left among his papers a Grammar of the N. T. This posthumous work, his son, Matthias Pasor, Professor of Theology at Gröningen (+ 1658.), published,

¹ In Dathe's edition, this *Grammatica Sacra* forms the first book.

with various additions and improvements of his own, under the following title: G. Pasoris *Grammatica Graeca Sacra N. T. in tres libros distributa*. Gröning. 1655. 787 p. 8. This work is now a literary rarity,¹ though it is far more fitted than the *Lexicon* to transmit the author's name to posterity. It is divided, as the title indicates, into three books. The first contains the *Accidence*; the second, the *Syntax* (244-530.); the third, seven appendices: *de nominibus N. T.*, *de verbis anomalis*, *de dialectis N. T.*, *de accentibus*, *de praxi grammaticae*, *de numeris s. arithmetica graeca*. The second book and the Appendix *de dialectis N. T.*² are the most valuable portions of the work. In the first book, and in most of the appendices which form the third, he treats of the ordinary subjects of a general Greek Grammar, superfluously inserting, *e.g.*, full paradigms of the Greek nouns and verbs. His *syntax* is accurate and copious. He points out the *Hebraisms*, but seldom vindicates imaginary *Hebraisms* by adducing corresponding expressions from native Greek authors. This useful volume wants the advantage of a full index.

During the interval from Pasor to Haab, writers on the style of the *N. T.*, and, in particular, LEUSDEN (*de Dialectis N. T.*) and OLEARIUS (*de Stylo N. T.* p. 257-271.), touched but incidentally on *N. T. Grammar*. Confining themselves almost exclusively to the collecting of *Hebraisms*, and representing as *Hebraistic* much pure Greek phraseology, they contributed to involve in confusion the whole subject of *N. T. Grammar*. Georgi was the first to vindicate the *Hellenism* of numerous constructions usually regarded as *Hebraistic*. He carried his zeal, however, in this respect, too far, attempting to explain away not a few manifest *Hebraisms*. His writings attracted but little attention. The works of Vorst and Leusden now obtained, through the efforts of Fischer, a wider reception than ever; and the well-known production of Storr³ was allowed, for many years, to exert its pernicious influence on *N. T. interpretation*.

From the school of Storr at length, Ph. H. Haab (town pastor of Schweigern, in the Kingdom of Würtemberg, + 1833.) published his *Hebrew-Greek Grammar of the N. T.*, with a preface by F. G. v. Süsskind, Tübing. 1815. 8. In the general plan of his work he

¹ Even Foppen (*Bibliotheca Belgica*, Tom. I. p. 342.), who gives a list of Pasor's other writings, does not mention this work. Salthen bears witness to its extreme rarity, *Cat. Biblioth. Lib. Rar. (Regiom. 1751. 8.)* p. 470., and D. Gerdies, in his *Florileg. Hist. Crit. libr. rar. (Groningen 1763. 8.)* p. 272.

² Pasor had already himself added this appendix, under the title "*Idea (syllabus brevis) Graecar. N. T. Dialectorum*," to the first edition of his *Syllabus Graeco-Lat. omnium N. T. vocum*. Amstel. 1632. 12. At the end he promises the above full *Grammatica N. T.*

³ *Observatt. ad analog. et syntaxin Hebr. Stutt. 1779. 8.* Some acute grammatical observations, especially on *enallage temporum*, *particularum*, etc., are to be found in J. G. Straube, *diss. de emphasi graecae linguae N. T. in Honert*, p. 70. etc.

followed the arrangement adopted by Storr and Weckherlin (Heb. Gramm. 2 parts); and, overlooking the Hellenic element in N. T. diction, confined himself to the examination of grammatical Hebraisms. In Bengel's Archiv. (1. B. p. 406. etc.) appeared the following estimate of Haab's production:—"The work has been elaborated with so much industry, judgment, and accuracy, and evinces so minute and extensive a scholarship, as must obtain for it the most favourable reception among all friends to sound N. T. interpretation." A very different, and almost entirely opposite, opinion of the work has been expressed by two most competent and impartial judges—in the N. Theol. Annal. 1816. 2 B. p. 859-879., and (by DeWette?) in A. LZ. 1816. No. 39-41. p. 305-326. After a long and frequent use of the production, I am compelled to say, that in their decision I entirely concur. Its principal fault consists in the author's not having properly distinguished the pure Hellenic from the Hebraistic in N. T. diction, and his having, in consequence of this, adduced as Hebraistic much that is common to all cultivated languages, and that occurs as frequently in native Greek authors as in the N. T. From his partiality to Storr's views, he has misinterpreted numerous passages of the N. T., by attempting to invest them with imaginary Hebraisms. His Grammar is, accordingly, full of confusion, while the arrangement appears altogether without method or principle. It begins, for instance, with a section on *Tropes*!—a subject not belonging to Grammar at all. The last of the reviewers mentioned above, does not, in fact, seem too severe in concluding his remarks in these words: "Seldom have we met a work which we were obliged to declare so complete a failure as this, and regarding the character of which the public should be so emphatically warned."

4. Detached grammatical remarks, which continued to appear in commentaries on the books of the N. T., in miscellaneous treatises, or in special dissertations, often exhibited creditable research; but, all taken together, were far from amounting to an entire, or, in any respect, a satisfactory, examination of the principles of N. T. Grammar. These contributions, moreover, were rendered useless by that unmitigated empiricism which, till the beginning of the present century, pervaded Greek philology, and which, till a much more recent period, guided all inquiries relating to the principles of Hebrew Grammar; and imparted to N. T. interpretation the impress of recklessness and uncertainty. The philosophical method of handling philological subjects,—that method which seeks, in the national and individual peculiarities of writers, the grounds of all phenomena of written speech, not excepting even the strangest anomalies,—has accomplished a complete revolution in Greek philology; and

the appropriate application of the same method to the study of N. T. diction, can alone create a system of N. T. Grammar that may serve as a safe and certain instrument in N. T. interpretation.

The empiricism that pervaded Greek philology affected the department of Grammar mainly in the following particulars: *a.* The grammatical structure of the language was delineated merely in the rudest outline; hence the respective import of kindred forms,—*e.g.* of the Aor. and Perf., the Conjunctive and the Optative, and the two-fold order of negatives ($\sigma\upsilon$ and $\mu\eta$),—a subject in reference to which the genius of the Greek language is peculiarly conspicuous, was all but passed over in silence. *b.* In regard to those forms, the distinctive power of which had been generally discerned, an arbitrary interchange was asserted, according to which, one tense, one case, one particle, was at random used for another; and even forms and words of directly opposite import (*e.g.* Pret. and Fut., $\acute{\alpha}\pi\omicron$ and $\pi\rho\acute{o}s$ etc.) were supposed to be interchanged without any conceivable reason. *c.* A multitude of ellipses was devised, and in the most simple expression something was said to be understood. Such grammatical delusions, as still figure in Fischer's copious *Animad. ad Welleri Grammat. Gr.* (Lips. 1798 ff. 3 Spec. 8.), were applied to the interpretation of the N. T. Expositors considered themselves warranted in using still greater liberties than Greek philologists, as the Hebrew, which, according to their views, had exerted boundless influence in the formation of the N. T. diction, is characterised by defectiveness in distinctive forms and regular constructions. What passed for N. T. Grammar was a mere undigested assemblage of alleged *enallages* and *solecisms*.¹ The natural consequences of such views were but too apparent in the N. T. commentaries of the time; and Storr² had the honour of reducing to a sort of system this *farrago* of grammatical empiricism. Besides other evils produced by this delusive philology, it afforded unbounded license to exposi-

¹ This empiricism was, though but occasionally and partially, combated by enlightened scholars. Thus, numerous mistakes of expositors were, on the whole, distinctly pointed out by the Wittenberg professors. *Balth. Stolberg* in his *tractat. de solecism. et barbarism. Græcæ N. T. dictioni falso tributis*. Vit. (1681.) 1685. 4., and *Franz Woken* in his dissertation entitled: *pietas critica in hypallagas bibl. Viteb.* 1718. 8., and particularly in his *enallagæ e N. T. græci textus præcipuis et plurimis locis exterminatæ*. Viteb. 1730. 8. Also *J. Gnom. Schwarz* evinces a highly respectable amount of research and judgment in his *Lib. de opinatis discipulor. Chr. solecismis*. Cob. 1730. 4. Such protests, however, either obtained no attention, or were silenced by a *contortè, artificiosè*.

² How entirely different from his acute countryman *Alb. Bengel* in his *Gnomon*, who, though he often falls into over-refined expositions, and attributes to the apostles *his own* dialectic conceptions, was deservedly regarded, for a long series of years, as an unrivalled model in careful and enlightened N. T. interpretation. While he turned grammatical inquiry to account (comp. *e.g.* Acts iii. 19. xxvi. 2. 1 Cor. xii. 15. Mt. xviii. 17. Heb. vi. 4.), he directed most special attention to the department of synonyms.

tors, and enabled them to discover, with equal facility, in the words of Scripture, statements of the most opposite nature.¹

It was in classical Greek philology that this pernicious empiricism was first exploded. A disciple of *Reitz*, *Gottf. Hermann*, in his work "*De Emendenda Ratione Grammaticae Gr.*," was the first that gave a powerful impulse to the *philosophical* (*logical*²) investigation of the noble language of the Greeks. His method has now, after the lapse of more than forty years, thoroughly triumphed, and produced most important results. Allying itself, of late, to the historical³ study of the language, it has changed the whole tenor of Greek philology. The subject was now cultivated on logical principles, and in the spirit of sound philosophy.

a. The respective primary import of all grammatical forms,—cases, tenses, moods,—that is, the notion corresponding respectively to each of these in the Greek mind, was rigorously investigated, and to it all secondary significations of the same form were carefully referred. Thus, a multitude of fictitious ellipses at once disappeared, and enallage was reduced within its natural bounds, which are extremely narrow.

b. In regard to such anomalies, such deviations from the recognised principles of the language, as had been adopted either generally or by individual authors,—*anakoluthon*, *confusio duarum structurarum*, *constructio ad sensum*, *brachylogia*, etc.,—the manner in which they respectively originated in the mind of the speaker or writer was distinctly traced and explained.

The Greek language was thus exhibited as the expression of Greek thought,—as a *living* instrument of social intercourse. Forms and constructions were not merely stated as matters of fact; but were accounted for by appropriate reference to the phenomena of thought and feeling. By such a sound and sifting method of inquiry every positive absurdity is cast away, such as the assumption, for instance, that a writer, wishing to express a past event, would employ a Fut. tense;—that, intending to say, *out of*, he would deliberately say, *at or to*; that, meaning *learned*, he would intentionally say, *more learned*; that, wishing to specify the *cause*, he would, instead of it, advisedly state the *result*; that, intending to say, *I saw A man*, he would designedly say, *I saw THE man*, etc.

¹ Sunt, says *Tittmann* (de scriptor. N. T. diligentia gramm. Lips. 1813. 4., in Synonym. N. T. I. p. 206.), qui grammaticarum legum observationem in N. T. interpretatione parum curent et, si scriptoris cujusdam verba grammaticæ, i.e. ex legibus lingue explicata sententiam . . . ab ipsorum opinione alienam prodant, nullam illarum legum rationem habeant, sed propria verborum vi neglecta scriptorem dixisse contendunt, quæ talibus verbis nemo sana mente prædixisse dicere unquam potuit. *Hermann's* satirical remarks ad Vig. 788. are quite just.

² Every empirical inquiry in philology is unphilosophical, as it regards language as something merely external, and not as the expression of thought. Comp. *Tittmann*, as above, p. 205 sq.

³ *G. Bernhardt's Wissenschaftl. Syntax der griech. Sprache*. Berl. 1829. 8.

For a long time, however, this salutary change in the department of classical Greek philology (and Lexicography) exerted little or no influence on Biblical. Expositors still clung to Vigerus and Storr, and kept aloof from classical philology, under the vague impression that N. T. Hellenism, owing to its Hebraistic tincture, could not be subjected to the same method of inquiry. They would not perceive that Hebrew itself, like every other human language, admitted and required philosophical investigation. Through the persevering efforts of Ewald, this truth is now universally acknowledged. No person now denies that the ultimate explanation of Hebrew diction must be sought for in Hebrew modes of thought, and that a simple-minded people would be the last to set at defiance the fundamental principles of human speech.¹ Scholars will no longer submit to be told, that a preposition, for instance, is susceptible of any meaning whatever, to suit the assumed tenor of a context superficially examined. The transition from the primary import of every particle to every one of its secondary meanings, is now expected to be distinctly traced; and, without this, every alleged explanation is regarded as an unphilosophical assumption.

It is now too late for expositors to explain a passage in the N. T. by telling the reader that, in Hebrew, *non omnis*—of which the only logical meaning is, *not every one*—is the same as *omnis non*, that is, *nullus*. The true principles of grammatical inquiry are now recognised, and must be constantly kept in view.

N. T. Grammar must now be cultivated in accordance with these as its only foundation, in order to become itself the solid basis of sound N. T. interpretation. All that has been already achieved in Greek philology must be eagerly turned to account. It must not, however, be forgotten that every nice distinction, propounded even by the most eminent scholar, is not to be implicitly adopted; and that rash emendations of the text, in reliance on plausible refinements, are earnestly to be deprecated. Critical inquiry must be progressive. Many views still require to be greatly modified (those, for instance, relating to the use of *et* with the Conjunctive); others are still matters of disputation between the most eminent scholars (points, for instance, connected with the use of *et*).

¹ Philosophical investigation must be founded on historical. The whole field of language must first be historically surveyed, before we can explain individual phenomena. A simple language supposes simplicity of thought; and the explanation of forms and expressions is more easy in Hebrew than in languages of less simplicity. The philosophical investigation of Hebrew implies tracing, in the Hebrew mind, every application of a word to its primary import,—as language is merely the expression of thought, and as thinking is, as it were, unuttered speech. To attempt to delineate *a priori* the principles of language, would be absurd. This philosophical investigation may, it is true, be misapplied, as over-refinements even in Greek philology but too plainly show. Adherence, however, to empirical absurdity, from the apprehension of such danger, would be unworthy of the age in which we live.

Since 1824, N. T. Grammar, in particular, has received important contributions from *Fritzsche*, in his *Dissertatt. in 2 Epist. ad Cor.* (Lips. 1824.), in his *Commentaries on Matthew and Mark*, in his *Conject. in N. T.* Lips. 1825. 2 Spec. 8., and especially in his *Comment. on the Epistle to the Romans*, Hal. 1836. 8. To these must be added the Dissertations of Gieseler and Bornemann in Rosenmüller's *Exeget. Repert.* 2 B., as well as the latter's *Scholia in Lucae Evang.* Lips. 1830. 8., and, so far, his edition of the Acts of the Apostles (*Acta Apost. ad Cod. Cantabrig. fidem rec. et interpr. est. Grossenhain*, 1848. 8. 1.). Finally, many grammatical questions have been decided in the controversial correspondence between Fritzsche and Tholuck.¹

Sound N. T. philology has exerted a greater or less influence² on all the numerous N. T. commentaries which have recently appeared, whether emanating from the critical, evangelical, or philosophical School of Theology; though but a few of these have paid special attention to merely grammatical inquiries, or produced original views on the subject (as *Van Hengel*, *Lücke*, *Bleek*, *Meyer*). A proper estimate of the importance of sound philology, in its application to the N. T., characterises H. G. Hölemann's *Comment. de interpretatione sacra cum profana feliciter conjungenda.* Lips. 1832. 8.

The enlightened study of N. T. Grammar has recently extended from Germany to Great Britain and North America. This has been promoted partly by a translation of the 4th edition of the present work (New York and London 1840.), and partly by an original (?) production, entitled, *A Greek Grammar to the N. T.* etc. by the Rev. William Trollope, M.A., Lond. 1842. 8. An earlier work on this subject, I have not yet seen. It is entitled, *A Grammar of the N. T. Dialect*, by Moses Stuart. Andover, 1841. Moreover, the special grammatical characteristics of individual N. T. writers have begun to attract attention (yet see, on this, what has been remarked above, p. 16.). We may mention: Gl. Ph. Ch. Kaiser *Diss. de Speciali Joa. Ap. Grammatica culpa Negligentiae liberanda.* Erlang. 1842. II. 4.; also, *De Speciali Petri Ap. Grammatica culpa Negligentiae liberanda.* Ibid. 1848. 4.*

¹ *Fritzsche* Ueber die Verdienste D. *Tholucks* um die Schrifterklärung. Halle 1831. 8. *Tholuck* Beiträge zur Spracherklärung des N. T. Halle 1832. 8. *Fritzsche* Präliminarien zur Abbitte und Ehrenerklärung, die ich gern dem D. Tholuck gewähren möchte. Halle 1832. 8. *Tholuck* Noch ein ernstes Wort an D. Fritzsche. Halle 1832. 8. *Tholuck* laid more stress on philological investigation in his Commentary on the Epistle to the Hebrews. Hamb. 1836. 1840. 1850. 8. The unknown author of Beiträge zur Erklärung des Br. an die Hebr. Leipz. 1840. 8. passes a severe judgment rather on the hermeneutical than the grammatical merits of Tholuck.

² Even on the commentaries of the excellent BCrusius, whose weakest side is undoubtedly the philological.

* The progress of sound N. T. philology is still impeded by the lingering influence of a few learned *fictions*, and by inattention to a few incontestable *facts*.

The Macedonic, Alexandrian, and Hellenistic dialects, to which N. T. philolo-

gists still gravely refer, never had any existence. The Macedonian dialect was *Illyrian*, and not Greek at all. "Even in the reign of Alexander," says G. Müller, "it was unintelligible to the Greeks." Not one of the alleged Alexandrian characteristics of the Greek Scriptures, was peculiar to Alexandria or Egypt. The term *Hellenistic* is preposterous in its formation, and the use of it is fitted to perpetuate a baneful delusion. *Hellenist* did not mean one who wrote or spoke Greek *imperfectly*. That the sacred writers *thought* in Aramæan, is a gratuitous assumption. They all possessed a full command of plain, colloquial Hellenism. John Bunyan's diction has a Biblical tincture, but, in its main element, is genuine Saxon-English. The N. T. diction, and particularly that of John, is quite analogous to the style of the *Pilgrim's Progress*. To educated Greeks of the present day, the plain, colloquial Hellenic, as employed by Paul and those with whom he conversed in Athens, is still a *living* language. A reference to the grammatical forms of popular living Greek, would throw more light on the N. T. Accidence than all the N. T. grammars hitherto published. Familiarity with the existing *pronunciation* and popular idiom of the Greeks, might afford most valuable aid towards maintaining or restoring genuine readings in the N. T. text.

Our countryman and friend, Professor Blackie, of Edinburgh, who, as to Greek prose, is not afraid to countenance, *ex cathedra*, the pronunciation with which Reuchlin, Melancthon, and our own Andrew Melville conversed in the language of Chrysostom,—the identical pronunciation that Chrysostom himself used in delivering his homilies, and Paul in addressing the Athenians,—most truly says: "*The transcribers of the MSS., in the middle ages, all wrote with their ear under the habitual influence of the pronunciation that now prevails; and were, accordingly, constantly liable to make mistakes that reveal themselves at once to those who are acquainted with that pronunciation, but which will only be gathered slowly by those whose ears have not been trained in the same way.*" *Philological Inquiry*. Edinburgh, 1852.

The existing language and modern literature of the Greeks might be turned to immense account in the cultivation of sacred Greek philology in general, and in the department of N. T. and Sept. *Lexicography* in particular. The large (4 vols. 8vo) and erudite work, for instance, of the accomplished Constantine Ecdemus on the Septuagint, is deeply interesting, and, in a literary point of view, of incalculable value. It supplies a rich store of sterling materials for *A Concise Introduction to the critical study of the Septuagint*,—part of a Manual already in progress.—TRANSLATOR.

PART I.

ON THE PECULIARITIES OF N. T. DICTION.

SECTION I.

DIVERSITY OF OPINIONS ON N. T. DICTION.

THOUGH the peculiarities of N. T. diction are distinct and obvious, Biblical philologists long entertained erroneous, or, at least, imperfect and one-sided views on the subject.

Partly through religious bias, and partly through inattention to later Greek dialectology, even the ablest and otherwise most enlightened minds were prevented from attaining accuracy in N. T. interpretation.

From the beginning of the 17th century, various distinguished scholars (the Purists) perseveringly endeavoured to demonstrate that the style of the N. T. entirely reaches the standard of classical Greek purity and elegance; while others (the Hebraists) maintained, with equal pertinacity, that it exhibits a marked and even predominant Hebrew tincture.

Towards the end of the same century, the opinion of the Hebraists obtained the ascendancy; though that of the Purists continued to have very eminent supporters. About the middle of the 18th century, the Purist party disappeared, and the Hebraist theory, with certain modifications, generally prevailed. Subsequently the opinions of the Hebraists were found to be untenable, and intermediate views, previously pointed out by Beza and H. Stephanus, were fully established.

A brief sketch of the various theories, which, from time to time, were put forth, usually with much obstinacy, and often with great controversial bitterness, on the subject of the N. T. style, will be found in Morus *acroas. acad. sup. hermeneut. N. T.*, ed. Eichstädt, vol. i. p. 216, sq.; in Meyer *Gesch. der Schrifterklär.* iii. 342 ff (comp. Eichstädt *Pr. sententiar. de dictione scriptor. N. T. brevis censura.* Jen. 1845, 4.); in Planck *Einleit. in theol. Wissensch.* ii. 45 ff. (Planck is mistaken on some essential points.) (Comp. *Strange theol. Symmikta*, ii. 295 ff.) For an account of the

works published in this controversy, see Walch biblioth. theol. iv. 276, sqq.¹

From these sources, with occasional corrections, we present the following remarks as sufficient for our purpose.

Th. Beza, in his *digressio de dono linguarum et apostol. sermone* (on Acts x. 46), in reply to Erasmus' assertion, that *apostolorum sermo non solum impolitus et inconditus verum etiam imperfectus et perturbatus, aliquoties plane soloecissans*, defended the simplicity and force of the N. T. diction; and, far from denying that it contains Hebraisms, insisted that these were not blemishes but improvements, ejusmodi, ut nullo alio idiomate tam feliciter exprimi possint, imo interdum ne exprimi quidem,—geninae, quibus (apostoli) scripta sua exornarint.

After him, H. Stephanus, in the preface to his edition of the N. T., 1576, combated the views of those *qui in his scriptis inculta omnia et horrida esse putant*; and endeavoured to prove, by specimens, the Greek propriety and beauty of the N. T. style, maintaining that the admixture of Hebraisms imparts to it inimitable force and expressiveness.

Though the beauties pointed out relate more to modes of thought than expression, and the Hebraisms are overrated, the views of these two profound Hellenists are less erroneous than has been generally imagined, and, on the whole, nearer the truth than those of many later expositors.

After Drusius and Glass had specified and distinctly explained the Hebraisms of the N. T., extravagant notions regarding the N. T. diction were first promulgated by Seb. Pfochen in his diatribe de *linguae graecae N. T. puritate*. (Amst. 1629, ed. 2 1633, 12.)

Having, in the preface, stated the subject of his inquiry to be: *an stylus N. T. sit vere graecus nec ab aliorum Graecorum stylo alienior talisque, qui ab Homero, Demosthene aliisque Graecis intelligi potuisset*, § 81–129, he endeavoured to demonstrate, by copious quotations, *graecos autores profanos eisdem phrasibus et verbis loquitos esse, quibus scriptores N. T.* (§ 29). This juvenile treatise, though in substance approved by Erasmus Schmid, as afterwards appeared from his *Opus posthumum* 1658, seems to have produced, at the time, no great impression, owing to its extreme Purism.

In 1637, 1639, the Hamburg rector, Joach. Junge, first effectively, though indirectly, gave rise to a regular controversy on the nature of the N. T. style.² In 1640, his opponent, the Hamburg

¹ See also Baumgarten Polemic, iii. 176. The opinions of the Apologetical Fathers on the style of the N. T., will be found in *J. Lami de erudit. apostolor.* p. 138 sqq. They treat the subject less under a literary than a rhetorical point of view. Theodoret gr. affect. cur. s. triumphantly opposes the σολοικισμοὶ ἀλειψινοὶ to the ξυλλογισμοὶ ἀττικοί.

² Junge himself thus states his opinion, in a German memorial addressed to the Minister of Ecclesiastical Affairs in 1637: "I have distinctly said, and I still say, that the style of the N. T. is not classical Greek. The question, how-

pastor Jac. Grosse, in questioning Junge's arguments to establish the Hellenism and disprove the alleged barbarism of the N. T. style, admitted their fairness.¹

The same year, Dan. Wulfer published—*Innocentia Hellenistarum vindicata*,—in which he asserted that Grosse's reasoning was neither clear nor convincing.² Grosse, in reply, showed that Wulfer had misunderstood his statements. He also defended himself against Joh. Musaeus, a theologian of Jena (1641–42), who had charged him with inconsistencies and contradictions; and, more especially, had combated his views on the verbal inspiration of Scripture. Thus Grosse altogether published five dissertations, maintaining that the style of the N. T. possesses, not indeed Grecian elegance, but purity and dignity.

Without mixing himself up in these controversies, which odious personalities rendered discreditable, and which were nearly fruitless to sacred literature, D. Heinsius, in 1643, asserted the Hellenism of the N. T. diction; and Thom. Gataker (de novi instrum. stylo dissert. 1648) condemned the Purism of Pfochen, with great learning, but not without exaggeration.

Joh. Vorst published in 1658, 1665, an elaborate and perspicuous list of N. T. Hebraisms, which Hor. Vitranga subsequently showed to be highly partial.³

J. H. Böcler (1641) and J. Olearius (1668)⁴ adopted inter-

ever, *an N. T. scateat barbarismus*, is so outrageous, that no Christian man ever entertained it before. I never could be brought to admit there are *barbarous* expressions in the N. T., because the Greeks themselves regard a *barbarismus* as a *vitium*."

¹ His two leading positions are thus expressed: quod quamvis evangelistae et apostoli in N. T. non adeo ornato et nitido, tumido et affectato (!) dicendi genere usi sint — — impium tamen, imo blasphemum sit, si quis inde S. literarum studiosus graecum styllum — — sugillare, vilipendere et juventuti suspectum facere ipsique vitia et notam soloecismorum et barbarismorum attricare contendat.—Quod nec patres, qui soloecismorum et barbarismorum meminerunt et apostolos idiotas fuisse scripserunt, nec illi autores, qui styllum N. T. hellenisticum esse statuerunt, nec isti, qui in N. T. Ebraismos et Chaldaismos esse observarunt, styllum S. apostolorum contemserint, sugillarint eumq. impuritatis alicujus accusarint cet.

² Grosse's dissertation was specially directed against a possible inference from the conclusion, that the N. T. is not written in so good Greek as that employed by native Greek authors; and, essentially, refers to adversaries that, at least in Hamburg, had then no existence. The whole of his reasoning is rather of a negative kind, as appears, e. gr. from the *Resumé* (p. 40 of Grosse's *Trias*): etiamsi graecus stylus apostolor. non sit tam ornatus et affectatus, ut fuit ille qui fuit florente Graecia, non atticus ut Athenis, non doricus ut Corinthi, non ionicus ut Ephesi, non aelicus ut Troade, fuit tamen vere graecus ab omni soloecismorum et barbarismorum labe immunis.

³ Vorst in the preface asserts: sacros codices N. T. talibus et vocabulis et phrasibus, quae hebraeam linguam sapiant, *scatere plane*. Comp., further, his *cogitata* de stylo N. T., contained in Fischer's edition of the work de Hebraismis.

⁴ J. Cocceji stricturae in Pfochen. diatrib. were first printed solely for private distribution, and afterwards published in *Rhenferd's* collection.

mediate views, mainly followed by J. Leusden, a writer far behind Olearius in discernment.

It now came to be very generally admitted that Hebraisms constitute a prominent element in N. T. diction; and give it a colouring, not indeed barbarous, but widely removed from the standard of Greek purity. *See also* Werenfels *Opusc. i.*, p. 311 sqq.¹

The same view was maintained subsequently by Mos. Solanus, in a very sensible pamphlet against Pfochen. Even J. Heinr. Michaelis (1707) and Ant. Blackwall (1727), far from denying the existence of Hebraisms in the N. T., tried to prove that the style of the sacred writers, notwithstanding the Hebraisms, is, in point of elegance, not inferior to that of the purest classics. The learned Blackwall commences his work, which abounds in excellent remarks, thus: *tantum abest, ut hebraismos in N. T. reperiri infitiamur, ut eorum potius insignem, qua hic divinus abundat liber, copiam ad commoditatem ejus et elegantiam majorem afferre accessionem arbitremur.*

As little effect, however, had the writings of these scholars on the now established opinion, as those of the learned Ch. Siegm. Georgi, who in his *Vindiciae N. T. ab Ebraismis* (1732), returned to the strongest Purism; and, in 1733, in his *Hierocriticus sacer*, defended his theory. He was followed, but with no greater success, by J. Conr. Schwarz, whose *Commentarii crit. et philog. linguae gr. N. T.*, 1736. 4, chiefly aimed at demonstrating even the Greek purity of expressions taken for Hebraisms.² The list of Purists closed with El. Palairer (*observatt. philol. crit. in N. T. L. B.*, 1752. 8³), and H. W. van Marle (*florileg. observ. in epp. apost. L. B.* 1758. 8).

Through the influence of the school of Ernesti, a juster estimate of N. T. style was generally diffused over Germany.⁴ Comp. Er-

¹ *Hemsterhuis* ad *Lucian. dial. mar.* 4, 3: *eorum, qui orationem N. T. graecam esse castigatissimam contendunt, opinio perquam mihi semper ridicula fuit visa.* Also *Blth. Stolberg* de *soloecismis et barbarismis N. T.* Viteb. 1681. 4. wished merely to vindicate the N. T. from blemishes unjustly ascribed to it; but, in fact, attempted to explain away many real Hebraisms.

² In p. 8 of his preface, he thus expresses his anticipation of certain victory: *olim hebraismi, syrismi, chaldaismi, rabinismi (sic!), latinismi cet. celebrabantur nomina, ut vel scriptores sacri suam graecae dictionis ignorantiam prodere aut in graeco sermone tot linguarum notitiam ostentasse viderentur vel saltem interpretes illorum literatissimi et singularum locutionum perspicacissimi judicarentur. Sed conata haec ineptiarum et vanitatis ita sunt etiam a nobis convicta, ut si qui cet. A satire on the Purists will be found in *Somnium in quo praeter cetera genius sec. vapulat.* Alteburg. 1761, p. 97 sqq.*

³ Supplements by Pal. himself may be seen in the *Biblioth. Brem. nova Cl.* 3 and 4. On the whole, P. produces passages almost exclusively in defence of such acceptations of words, and such expressions, as nobody in his senses would maintain to be Hebraisms.

⁴ *Ernesti's* view of the N. T. diction (*diss. de difficult. interpret. grammat. N. T.* § 12) is as follows: *genus orationis in libris N. T. esse e pure graecis et ebraicam maxime consuetudinem referentibus verbis formulisque dicendi mixtum et temperatum, id quidem adeo evidens est iis, qui satis graece sciunt, ut plane misericordia digni sint, qui omnia bene graeca esse contendunt.*

nesti's Institut. Interpret. i. 2. cap. 3. Most of the above-mentioned old dissertations written in the Purist controversy, were published in a collected form in J. Rhenferd's Dissertat. philolog. de Stylo N. T. syntagma, Leov. 1702-4, and in what may be considered a supplement to Rhenferd's collection, Taco Hajo vanden Honert syntagma dissertatt. de stylo N. T. Graeco. Amst. 1703-4.¹

We subjoin a brief review of the efforts of the Purists to establish their theory.²

Their great object was to collect from native Greek authors passages containing, identically, those words and phrases which occur in the N. T., and are explained as Hebraisms. Not to mention, that people in general do not distinguish forms of expression from modes of thought and feeling, the Purists entirely lost sight of the following facts:—

1. That numerous expressions and phrases, and in particular such as are figurative, belong, owing to their simplicity and artlessness, to all, or, at least, to many languages, and cannot, with propriety, be called either Hellenisms or Hebraisms.³

2. That a distinction is to be made between the diction of prose and that of poetry, and between figurative expressions employed very rarely, and by individual authors, to give composition a peculiar elevation (as lumina orationis), and the ordinary phraseology of a language; and that, though in so unadorned prose as the style of the N. T., expressions used by Pindar, Æschylus, Euripides,⁴ etc., should be found, or even though Greek figurative phrases should recur as frequently as the ordinary phraseology, this would not show that the N. T. diction is in accordance with classical purity.

3. That expressions equally in conformity to the Greek and the Hebrew idioms, are to be ascribed rather to Hebrew than classic

¹ The dissertations of Wulfer, Grosse, and Musæus, though of trifling importance compared to their size, were inserted in this collection, the admission of the sententiæ doct. vir. de stylo N. T. not being deemed sufficient. Comp. *Blessig* and *Mittenzwey* praesidia interpret. N. T. ex auctorib. graec. Argent. 1778-4, locorum quorundam e Hutchinsoni ad Xenoph. Cyrop. notis, quib. purum et elegans N. T. dicendi genus defenditur, refutatio. Coburg. 1763, 4. An essay by *G. C. Draudius* de stylo N. T. in the *Primit. Alsfeld. Nürnberg*. 1736. 8., I have not seen. (See *Neubauer* Nachr. von jetzt lebenden Theol. i. 253 ff.)

² Mittenzwey made some remarks on this in his essay, already mentioned.

³ Simplicity and graphic expression are common to Hebrew and Hebrew-Greek with the diction of Homer; and such peculiarities could not properly be called either Hebraisms or Hellenisms. Languages, at an early stage, and in the popular element, which is usually simple and graphic, generally resemble each other; but gradually diverge in the cultivated diction of the learned. Hence, for instance, in Latin, most of what are called Germanisms are to be found in the style of comedies, epistles, etc.

⁴ See, on the other hand, *Krebs* observ. praef. p. 3. *Leusden* de dialect. p. 37, says with great absurdity: nos non fugit, carmina istorum hominum (tragico-) innumeris hebraismis esse contaminata. *Fischer* ad *Leusden*, p. 114, finds Hebraisms in the poems of Homer.

Greek influence, the training and history of the N. T. writers establishing such a presumption.

4. That quotations produced from Greek authors, to demonstrate the purity of N. T. diction, often contained;—*a.* the same words as the N. T. passages in question, but in a different signification; or, *b.* expressions similar, to a certain extent, but not identical.

5. That inconsiderate use was made of Byzantine writers, whose style, as special instances prove to be extremely probable, may have been greatly tinged, through the influence of the Church, with the Hebraising N. T. phraseology (Comp. Niebuhr Index to Agath. under *ζημιουσθαι*); and, at all events, that the Byzantine authors do not come up to the standard of classic Greek purity.

Further, the Purists entirely overlooked numerous undoubted Hebraisms.¹

Thus, the evidence produced in favour of Purism was partly defective and partly illusive. Besides, the Purists mainly directed their attention to the use of words taken separately. Georgi alone investigated the grammatical features of N. T. style, and discussed them with a richness of illustration corresponding to the stores of his immense erudition.

In proof of the preceding statements, we subjoin a series of suitable instances, arranging them respectively under the heads we have specified. (Comp. also Mori *acroas.* i. c. p. 222, sqq.)

I. As to Mt. v. 6. *πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην*, examples are produced from Xenophon, Æschines, Lucian, Artemidorus, to prove that *διψῶν*, in this figurative sense, is pure Greek. But, as the corresponding word is so used in Latin also, and in nearly all languages, it cannot be called a Hellenism any more than a Hebraism. This applies equally to *ἐσθίειν* (*κατεσθίειν*) in the figurative sense of *consume, waste*. This use of the word cannot be proved from Iliad 23, 182. to be a Hellenism, nor from Deut. xxxii. 22, etc., to be a Hebraism; but is a figure common to all languages. In the same way, parallels to *γενεά*—*generation*, i.e. the individuals of any particular generation, to *χείρ* *power*, to *ὁ κύριος τῆς οἰκίας*, and the like, are useless. To confirm the Hellenism of Mt. x. 27. *κηρύξατε ἐπὶ τῶν δαυμάτων*, by Æsop. 139, 1. *ἔριφος ἐπὶ τινος δάματος ἐστώς*, is truly absurd. Pfochen's dissertation contains a great number of such idle and preposterous quotations.

II. That *κοιμᾶσθαι* sometimes signifies *mori*, is proved from Iliad 11, 241 (Georgi vind. p. 122, sqq.), *κοιμήσατο χάλκεον ὕπνον*, and Soph. Elect. 510; that *σπέρμα* is used also by the Greeks, particularly the poets, for *proles*, Eurip. Iph. Aul. 524. Iph. Taur. 987. Ilec. 254, and Soph. Elect. 1508. (Georgi vind. p. 87, sqq.); that *ποιμαίνειν* means *regere*, from Anacr. 57, 8.; that

¹ This applies also to J. E. Ostermann, whose positiones philologicae graecum N. T. contextum concernentes in Crenii exercitatt. fasc. ii. p. 485, sqq., have been reprinted.

ἰδεῖν and θεωρεῖν θάνατον are good Greek, from Soph. Elect. 205 (Schwarz Comm. p. 410), or from δερκεσθαι κτύπον, σκότον, in tragedians. For ποτήριον πίνειν in a figurative sense, Mt. 20, 22., Schwarz quotes Æschyl. Agam. 1397. That πίπτειν sometimes signifies in pure Greek *irritum esse*, as the corresponding word in Hebrew, is shown from Plato's figurative expression, δοκεῖ ἡδονή σοι πεπτωκέναι καδαπερεὶ πληγείσα ὑπὸ τῶν νῦν δὴ λόγων. Phileb. p. 22.

III. The phrase γινώσκειν ἄνδρα, usually thought a Hebraism, may, though not unknown in Greek, be, with safety, directly referred to the corresponding Hebrew phrase וָיָדַע אִישׁ of so common use. In like manner σπλάγχνα, *compassion*, ξηρά, *land*, as opposed to water (Fischer ad Leusden dialectt. 31), χεῖλος in the sense of *shore*, στόμα for *edge* of a sword (Comp. Boissonade ad Nic. p. 282), παχύνειν to be *stupid*, *foolish*, κύριος κυρίων, εἰσέρχεσθαι εἰς τὸν κόσμον are undoubtedly Hebraisms, and no quotations from Herodot., Ælian, Xenophon, Diodor. Sic., Philost., etc., can prove them to be pure Greek.

IV. α. That ἐν is used by Greek authors to express the *casus instrumentalis*—which is so far really the fact—Pfochen tries to prove by such quotations as: πλέων ἐν ταῖς ναυσί (Xenoph.), ἦλθε . . . ἐν νηὶ μελαίνῃ (Hesiod)! That good Greek authors use ῥῆμα for *res*, is pretended from Plat. legg. 797 c. τούτου ῥήματος καὶ τοῦ δόγματος οὐκ εἶναι ζημίαν μεῖζω, where ῥῆμα signifies *declaration*, *decision*. Χορτάζειν, to *fill*, *satisfy* (of persons) is proved to be pure Greek from Plat. rep. 2, 372, where it refers to *swine*! Ζητεῖν ψυχῆν τινος is affirmed to be classical from Eur. Io. 1112, Thuc. 6, 27, etc., though the passages quoted contain merely the word ζητεῖν in the sense of *waylay*, or rather *seek for* (to kill). That ὀφείλημα in pure Greek signifies *peccatum*, Schwarz asserts on the authority of Plat. Cratyl. 400 c., where, however, only ὀφειλόμενα occurs, and denotes, as elsewhere, *debita*. Equally inappropriate are most of the passages from which Georgi (Hierocrit. p. 36 sq., 186 sq.) attempts to show that, in the best Greek authors, the prepositions εἰς and ἐν are interchanged as they are in the N. T. Comp. also Krebs Obs. p. 14 sq.

β. That εὐρίσκειν χάριν (ἐλεος) παρά τινι is not a Hebraism, Georgi (Vind. p. 116) tries to demonstrate from a passage of Demosthenes, containing the words εὐρίσκεισθαι τὴν εἰρήνην, τὴν δωρεάν, as if the Hebraism in question depended entirely on the verb, and not on the whole phrase—for there is nothing peculiar to Hebrew in using *find* for *obtain*. Palaiet quotes Aristoph. Acharn. κρατὴρ αἵματος, and other similar expressions, to justify the use of ποτήριον for *sors*; and Schwarz defends πίπτειν for *irritum esse* by a reference to Plat. Euthph. 14. οὐ χαμαὶ πεσεῖται ὃ, τι ἂν εἴποις. Passages containing the words οὔτε μέγα οὔτε σμικρὸν were quoted to show that the well-known *Merismus* ἀπὸ μικροῦ ἕως μεγάλου is pure Greek. (Georgi Vind. p. 310 sqq., Schwarz Comment. p. 917; comp. Schäfer

Julian, p. 21.) In such *Merismus*, however, there is nothing Hebraic but the particular form of the expression in question. Theophan. Cont. p. 615., Bekk. is the first (not sacred) writer in whom this form occurs. To vindicate the alleged purity of καρπὸς τῆς κοιλίας, ὀσφύος, Georgi quotes passages in which καρπός alone is used to denote the fruit of the human body. Aristoph. Nub. πλέον πλέον *more and more*, is not sufficient to prove that δύο δύο, *two and two*, is a Hellenism. It would be necessary to produce examples of δύο δύο, τρεῖς τρεῖς, etc., employed for ἀνὰ δύο, ἀνὰ τρεῖς, etc. In the same way ὅσσα δ' ἀκούσας εἰσεδέμης is vainly quoted from Callimachus to prove that τινέναι εἰς τὰ ὅσα is Greek, as the two phrases are essentially unlike each other. Specimens of such futile attempts to establish Purism might be multiplied *ad infinitum*. We shall merely add, that what Georgi vind. p. 25, produces from Arrian. Epictet. to show that ὁ ἀδελφός denotes *alter* (the other), seems peculiarly ridiculous.

V. Schwarz, p. 1245, asserts from Nicetas the pure Hellenism of στηρίζειν τὸ πρόσωπον and ἐνωτίζεσθαι; and Palairret that of ἡ ξηρά in the sense of *continent*, from Jo. Cinnam. hist. iv., p. 183. Pföchen still more oddly vindicates the use of κοινός to signify *im-mundus*, from Lucian mort. Peregrin. c. 13, where Lucian ironically employs a Judeo-Christian expression.

VI. Of the numerous Hebraising words and phrases which the Purists entirely overlooked, may be mentioned: πρόσωπον λαμβάνειν, σὰρξ καὶ αἷμα, υἱὸς εἰρήνης, ἐξέρχεσθαι ἐξ ὀσφύος τινός, ποιεῖν ἔλεος (χάριν) μετὰ τινος, ἀποκρίνεσθαι without a preceding question, ἐξομολογεῖσθαι θεῷ, to praise God, etc.

After Salmasius, whose work, *De lingua Hellen.*, later scholars had forgotten, Sturz's dissertation *De dialecto Alexandrina*, Lips. 1784, 4, and Ger. 1788, 4, 2 edit. and Lips. 1809, 8), gave occasion to correcter views of N. T. diction, by showing that its main element is Greek. For able observations on Sturz, see Heidelb. Jahrb. 1810, 18; Heft. S. 266 ff. On the basis of the N. T. diction Keil (Lehrb. der Hermeneut. S. 11 f.), Bertholdt (Einleit. in d. Bib. 1 Th. S. 155 f.), Eichhorn (Einleit. ins N. T. 4, Bd. S. 96 f.), and Schott (Isagoge in N. T. p. 497, sqq.) have written more to the purpose than many earlier critics, but without exhausting the subject, and without exhibiting the requisite philosophical precision. Both in copiousness and accuracy, Planck, jr. has surpassed all previous writers on the subject; and, avoiding Sturz's fundamental mistake, clearly, and, on the whole, correctly explained the peculiarities of the N. T. style, in his *De vera natura atque indole orationis graecae N. T.* comment. Gott. 1810, 4, printed in Commentatt. theol. v. Rosenmüller, l. l. p. 112, sqq. Comp. also Pr. Observatt. quaedam ad hist. verbi gr N. T. ibid. 1821, 4 and in Commentatt. theol. v. Rosenmüller, l. l. p. 193, sqq. See also (de Wette) A. Lit. Z. 1816, no. xxix. S. 306.

SECTION II.

BASIS OF THE N. T. DICTION.

In the age of Alexander the Great and his successors, Greek underwent a substantial and twofold change. A literary prose style was formed, which, though based on Attic, differed from that dialect by adopting a general Greek element, and even admitting numerous provincialisms (ἡ κοινὴ or ἐλληνικὴ διάλεκτος). Further, the previously distinct dialects, spoken by the various sections of the Hellenic nation, were blended into a popular spoken language, with a predominance of the Macedonic variety.¹ This compound, partially subdivided in the various provinces of Asia and Africa subjected to the Macedonian rule, constituted the special foundation of the style both of the Septuagint and Apocrypha, and of the N. T. Its peculiarities, —further modified by a disregard of certain nicer distinctions, and an effort to attain perspicuity through the use of commodious forms of expression,—may be fitly divided into *Lexical* and *Grammatical*.

The older dissertations on Greek Dialectology, so far as regards the κοινὴ διάλεκτος, are now nearly useless. The subject is excellently, though briefly, treated by Matthiae (ausführl. Gramm. § 1–8.) and, still more thoroughly, by Buttmann (ausführl. griech. Sprachlehre S. 1–8): and also, though not with complete accuracy, by Planck l. c. p. 13–23. Comp. likewise Tittmann Synon. I. p. 262 sq. and Bernhardt S. 28 ff.

The Jews in Egypt and Syria²—and to these we confine our remarks—first acquired a knowledge of Greek from oral intercourse with Greeks, and not from books.³ Accordingly, in writing, they

¹ Sturz de dial. maced. et. alex. p. 26 sqq.* The subject still requires a new and thorough investigation. A decision, such as that contained in Thiersch's dissertation de Pentat. LXX. p. 74, can by no means settle the question.

² Even could a very precise distinction be traced between what belonged to the language of Alexandria, and what was peculiar to that variety of Greek which was used in Syria (and Palestine), it would be of little importance to N. T. interpretation. Eichhorn's attempt (Einl. ins N. T. IV. 124.) is a failure, and could not be otherwise, as it was conducted with little judgment. Εὐχαριστεῖν, used by Demosthenes, Polybius, and generally by subsequent writers, he pronounces Alexandrian! He passes the same judgment also on ξενίζειν *hospitio excipere*, which is found not only in Xenophon, but even in Homer. To what extent Greek was spoken by the Jews of Syria (and Palestine), is not here under consideration. On this point see Paulus de Jud. Palaest. Jesu et apostolor. tempore non aram. dialecto sed graeca quoque locutis. Jen. 1803. II. 4. Hug Einleitung II. 31 ff.; my Realwörterb. II. 502. Schleiermacher Hermeneut. S. 61 f.

³ That the style of the Greek-speaking Jews was affected by the perusal of the Septuagint, has no essential bearing on the point, which is, the nature of the Greek element in common use in Syria (and Palestine). That, moreover, no

* Regarding the supposed Macedonian and Alexandrian dialects, see Translator's *Prolegomena*.—Tr.

retained, for the most part, the peculiarities of the popular spoken language. This was the case with the LXX., the N. T. writers, and the authors of numerous apocryphal (the Palestin.) writings. Only a few learned Jews, who prized and studied Grecian literature, such as Philo and Josephus,¹ attained a style approximating literary Greek. Though this popular variety of Greek is now imperfectly known,² yet, from a comparison of the non-Hebraizing element of Hellenistic with later Greek prose, it appears, that, departing still farther from classic elegance, it had adopted, in greater abundance, provincial words and forms, and begun to neglect more decidedly nice distinctions of construction and idiom, to violate grammatical proprieties, their origin and grounds being lost sight of, and to extend many corruptions already apparent in the literary diction. Its main characteristic, however, continued to be such an intermixing of the previously distinct dialects, that each province retained its own local variety as the basis of the provincial style; the Alexandrian, for instance, retaining a predominance of Atticisms and Doricisms.

We shall now endeavour to enumerate more minutely the later peculiarities, lexical and grammatical,—of which the former are by far the more extensive,—of Hellenistic Greek, which took its rise from the dialect spoken in Egypt, that is, in Alexandria (*dialectus Alexandrina*).³

In doing this, we shall continuously avail ourselves of the very profound Greek scholarship can be ascribed to the Apostle Paul (see among others Pfochen p. 178), is now generally admitted. He undoubtedly possessed a greater mastery in Greek than such of the sacred writers as were natives of Palestine. This he might easily attain through his travels and residence in Asia Minor, and his great intercourse with native Greeks, some of whom were persons of learning and distinction. Köster in the Stud. und Krit. 1854. 2., to show that Paul formed his style on the model of Demosthenes, produces from Demosthenes a list of parallel words and phrases, of nearly all of which it must be said, that either Paul derived them from the spoken language of the educated, or that they bear no resemblance to the diction of the Attic orator. Paul's copious command of Greek may be accounted for without attributing to him much acquaintance with Greek literature.

¹ A Greek scholar, by comparing portions of the first books of the Antiquities with the corresponding portions of the Septuagint, will at once perceive that the style of Josephus is not to be put on a level with that of the Septuagint, or even of the N. T., and will be struck with the difference between a Jewish and a Greek narrative style.

² Hence a complete view of the language of common life cannot now be realised, as Schleiermacher Hermen. S. 59. would fain see accomplished.

³ On this subject (περί τῆς Ἀλεξανδρῆων διαλέκτου) the grammarians, Irenaeus (Pacatus) and Demetrius Ixion, had written special works which are now lost. See Sturz dial. maced. et alex. p. 24. not. 4. compare p. 19 sq. As extant specimens of this dialect, besides the well-known Rosetta inscription, are to be considered: Papyri graeci reg. Taurin. musei aegyptii ed. et illustr. a A. Peyron. Turin 1827. 2 Voll. 4. and his illustrazione di due papiri graeco-egizi dell' imper. museo di Vienna in the Memorie dell' academ. di Torino. Tom. 33. p. 151 sqq. of the histor. class. Description of the Greek papyri in the British Museum. Lond. 1839. 4. Tom. 1. J. A. Letronne recueil des inscriptions grecques et latines de l'Egypte etc. Paris 1842 u. 48. 2 Tom. 4.

searches of Sturz, Planck, Löbeck,¹ Boissonade, etc. For the passages they quote, chiefly from the writers of the *κοινή*, Polybius, Plutarch, Strabo, Ælian, Artemidorus, Appian, Heliodorus, Sext. Empiricus, Arrian, etc.,² the reader must be referred to the works of these critics themselves. What appears to belong exclusively to the popular spoken language, and is not to be found in any profane author, we shall mark with an asterisk *.³

Lexical Peculiarities.

a. The later dialect comprehended words and forms from all the dialects without exception; as, for instance, *from the Attic*: ὕαλος (Lob. p. 151.), ὁ σκότος, αἶσός (Herm. Praef. ad Soph. Ai. p. 39.), φιάλη, ἀλήθειν (Lob. 151.), πρύμνα (Lob. 331.), ἴλαος; *from the Doric*: πιάζω (πιέζω), κλίβανος (Lob. p. 179.), ἡ λιμός, ποία (*herb, grass*, instead of ποίη or πóa), βεμβράνας, which Zonaras quotes from 2 Tim. iv. 13., where, however, our Codd. give μεμβρ. see Sturz Zonarae glossae sacrae. Grimmae 1820. 4. P. II. p. 16; *from the Ionic*: γογγύζω (Lob. p. 358.), ῥήσσω, πρηνής (in Arist. see Lob. p. 431.), βαδμός (Lob. p. 324.), σκορπίζειν. The words εἰλίσσειν (Rev. vi. 14. Var. comp. Matthiae I. 69), φῶν, taken intransitively (Heb. xii. 15. comp. Babr. 64.), are *Ionic* and *Doric*. Grammarians note as *Macedonic* παρεμβολή a camp (Lob. p. 377. comp. Schwarz Soloec. ap. 66.), ῥύμη street; as of *Cyrenaic origin* βουνός hill (Lob. p. 355.); as *Syracusan*, the imperative εἰπόν (Fritche ad Mr. p. 515.).

b. The later dialect attached new significations to words existing in classical Attic. Comp. παρακαλεῖν and ἐρωτᾶν* *entreat*, παιδεύειν *chastise*, εὐχαριστεῖν *thank* (Lob. 18.), ἀνακλίνειν, ἀναπίπτειν, ἀνα-

¹ See Olear. de stylo p. 279 sqq.

² In studying the peculiarities of later Greek, the Fathers and the books of Graeco-Roman law, have hitherto been scarcely turned to any account. To the latter frequent reference will be made in the course of this treatise. How far the N. T. diction, through the influence of the church, affected the later Byzantine Greek, is a distinct subject of inquiry. The Pseudepigraphic O. T. and the Apocryphal N. T. may, particularly certain portions of them, be of still greater assistance in the study of later popular Greek, and possess a better text,—the last through the labours of Tdf. The style of these spurious works, though not by any means uniform, is, on the whole, so indifferent, that the N. T. diction might seem classic Greek in comparison. Comp. Tdf. de evangel. apocryph. origine et usu in the Verhandelingen uitgeven door het Haagsche Genootschap etc. 12. Thl. 1851. 8.

³ The Greek grammarians, particularly Thomas Mag. (the latest edition by Ritschl. Halle 1832. 8.), specify as common Greek much that really belongs to standard Attic (see e.g. Σεμέλιος Th. M. p. 437. and ἐρευνῶμαι), and even fall sometimes into very gross mistakes. Comp. Oudendorp ad Thom. M. p. 903. Much that, after Alexander the Great, was admitted into the written language, undoubtedly existed before in the spoken (as, probably στρηνῖαν, which first appears in the poets of the New Comedy). Besides, the N. T. writers frequently employ words and expressions, specially pronounced Attic, instead of the corresponding ones characterised by the same grammarians as common Greek; e.g. : χρηστότης, Thom. M. p. 921, ἡ (not ὁ) λαίλαψ, Thom. M. 864.

κεῖσθαι to recline at table (Lob. 216.), ἀποκριθῆναι answer (Lob. 108.), ἀντιλέγειν gainsay, ἀποτάσσεισθαι valere jubeo, renuntiare (Lob. 23 sq.), συγκρίνειν compare (Lob. 278.), δαίμων, δαιμόνιον evil spirit,¹ ξύλον (living) tree (Passow, etc.), διαπονείσθαι aegre ferre,* στέγειν hold off, endure, σεβάξσεσθαι revere (as σέβομαι Fr. Rom. I. 74.), συνίστημι prove, establish (Fr. Rom. I. 159.), χρηματίζειν be called (Fr. Rom. II. 9), φθάνειν come, arrive (Fr. Rom. II. 356 sq.), κεφαλίς volume (roll) of a book (Bleek on Heb. x. 7.), εὐσχημων respectable, prominent (Lob. 415.), ψαμίζειν and χορτάζειν fill, feed, nourish,*² ὀψώνιον pay, wages (Sturz 187.), ὀψάριον fish, ἐρεύγεσθαι eloqui (Lob. 63 sq.), ἐπιστέλλειν write a letter (ἐπιστολή), περισπᾶσθαι negotiis distrahi (Lob. 415.), πτώμα carcase, corpse (Lob. 375.), γενήματα fruges (Lob. 286), σχολή school (Lob. 401.), θυρεός large shield (Lob. 366.), δῶμα (flat) house-top, λουβή offering (Babr. 23, 5.), ῥύμη street (Lob. 404 sq.), παρρησία assurance, confidence, λαλιά language (dialect), λαμπάς lamp, καταστόλη long robe, νυνί now (in Attic, just, exactly, now) Fr. Rom. I. 182, στάμινος, which in classical Greek denoted a vessel for holding liquids, was used to signify also a vessel for dry articles, Babr. 108, 18.

A special peculiarity was to give intransitive verbs a transitive or causative signification;³ as: μαθητεύειν (Mt. xxviii. 19.), θριαμβεύειν (2 Cor. ii. 14., see also Mey.); and in the Sept. even ζῆν, βασιλεύειν, and many others. Comp. Ps. xli. 3. cxviii. 50. cxxxviii. 7. etc., comp. § 32, 1., see Lydius de re mil. 6, 3. esp. Lob. Soph. Ai. p. 382 sqq. Μέδυσος, previously confined to females, was applied to both sexes (Lob. 151 sq. Schäfer ind. ad Æsop. p. 144.).

c. Words and forms which, in classical Greek, were used only by poets and in the more elevated kinds of style, became ordinary and even predominant in common prose; such as, αὐθεντεῖν to lord it (Lob. 120.), μεσονύκτιον (Thom. M. 609. Lob. 53.), ἀλάλητος (?), Θεοστύγης (Pollux 1, 21.), ἔσθῃσις (Th. M. 370.), ἀλέκτωρ (ἀλεκτροών, Lob. 120.), βρέχειν irrigare, rain (Lob. 291.), ἔσθω (ἐσθίω), Bttm. II. 185. To the same head Eichhorn (Einl. ins N. T. IV. 127.) refers the phrase Θέσθαι τι ἐν τῇ καρδίᾳ, which was employed only by poets, and particularly by the tragedians, but occurs in the

¹ That is, as its inherent signification: for, from the context, the word means this in the Iliad 8, 166., as also in Dinarch. adv. Demosthen. § 30. p. 155. Bekk.— passages quoted by recent scholars. Even the Byzantines, for precision, add κακός to δαίμων. Agath. 114, 4.

² This extended meaning might be considered as in itself a Hebraism. ψαμίζειν was commonly used as equivalent to מִשְׁכֵּן (comp. Grimm on Wisd. xvi. 20), like χορτάζειν, which, in Greek authors, is not applied to persons. (In opposition to Pfochen see Solanus in Rhenferd p. 297.) It is uncertain whether δεκαδύο for δώδεκα was derived from later popular Greek or the Septuagint. The first supposition seems the more probable, as דָּעָא דְּעָא corresponds more exactly to δώδεκα than δεκαδύο.

³ Transitive verbs are more convenient in construction than intransitive. Later Greek even employed the construction προστάττειν τινά (Acta apocr. p. 172).

N. T. in the simplest prose. The phrase, ἐν φρεσὶ θέσθαι, is only similar, but not identical. The solemn expression, συντηρεῖν ἐν τῇ καρδίᾳ, is used also in the N. T. as emphatical. Κοράσιον, on the other hand, is an example of a word which, dropping its secondary import, was adopted into the literary style from the colloquial (Lob. 74.).

d. Many words which had long been in use received another form; such as, μετοικεσία (μετοικία), ικεσία (ικετεία Lob. 504.), ἀνάδημα (ἀνάδημα Schäf. Plutarch. V. p. 11.), ἀνάστημα, γενέσια (γενέθλια Lob. 104.), γλωσσόκομον (γλωσσοκομειόν Lob. 98 sq.), ἐκπαλαι (πάλαι Lob. 45 sq.), ἐχθές (χθές), ἐξάπινα (ἐξαπίνης), αἴτημα (αἴτησις), ψεῦσμα (ψεῦδος Sallier ad Th. M. 927.), ἀπάντησις (ἀπάντημα), λυχρία (λυχνίον Lob. 314.), νίκος (νίκη Lob. 647.), οἰκοδομή (οἰκοδόμησις Lob. 490.), ὀνειδισμός Lob. 512. (ὀνειδος, ὀνειδισμα Her. 2, 133.), ὀπτασία (ὄψις), ἡ ὀρκωμοσία (τὰ ὀρκωμόσια), μισδαποδοσία (μισδοδοσία), συγκυρία (συγκύρησις), ἀποστασία (ἀπόστασις Lob. 528.), νουθεσία (νουθέτησις Lob. 512.), ἀπαρτισμός (ἀπάρτισις), μελίσσιος (μελίσσειος), ποταπός (Lob. 56.), βασιλίσσα (βασιλεία),¹ μοιχαλὶς (μοιχάς Lob. 452.), μονόφθαλμος (ἐτερόφθαλμος Lob. 136.), καμμύνειν (καταμύνειν Sturz p. 123.), ὄψιμος (ὄψιος Lob. 52.), ὁ πλησίον (ὁ πέλας), προσήλυτος (ἐπῆλυς Valcken. ad Ammon. p. 32.), φυσιοῦσθαι (φυσᾶν) *to be ruffled up*, ἀτενίζειν since Polybius for ἀτενίζεσθαι (Passow), ἐκχύνειν (ἐκχέειν Lob. 726.), στήκω (from ἕστηκα stand, Bttm. II. 36.), ἀργός, ἡ, ὃν (as an adjunct. of three terminations, Lob. 105.), πειδός, νοσσοί, νοσσιὰ (νεοσσοί, νεοσσιὰ Th. M. 626, Lob. 206.), πετάομαι (πέτομαι Lob. 581.), ἀπελπίζειν (ἀπογινώσκειν), ἐξυπνίζειν (ἀφρυπνίζειν), ῥαντίζειν (ῥαίνειν), δεκατοῦν (δεκατεύειν), ἀροτριᾶν (ἀροῦν Lob. 254 sq.), βιβλαρίδιον* (βιβλίδιον, βιβλιδάριον), ψιγίον (ψίξ), ταμείον (ταμειῖον) Lob. 493 (trop. Babr. 114.), καταποντίζειν (καταποντοῦν Lob. 361.), παραφρονία (παραφροσύνη)*, πτύον (πτέον Lob. 321.), ψιδυριστής (ψιδυρος) Th. M. 927, ᾠτάριον (as most of the diminutives in αριον, as: παιδάριον, ὀνάριον Fr. Marc. p. 638.). Ἀκρόβυστος and ἀκροβυστία are purely Alexandrian (Septu.) Fr. Rom. I. 366. The verbs in ω pure are used instead of the forms in μι, as: ὀμνῶ for ὀμνυμι (Th. M. 648.). Comp. also ξυράω for ξυρέω Th. M. 642. Phot. Lex. 313 (Lob. 205. and ad Soph. Aiac. p. 181.), praes. βαρέω (βαρύνω) Th. M. 142., σαροῦν (σαίρειν) Lob. 83., χολᾶν (χολουσθαι), ἐξὸν εἶναι for ἐξεῖναι (Foertsch de locis Lysiae p. 60 sq.). Active forms were adopted instead of Middle and Deponent verbs used in the classic style; as: φρυάσσειν Act. iv. 25., ἀγαλλιᾶν Lc. i. 47., εὐαγγελίζειν Lob. 269. Compound verbs, in which the preposition did not alter the meaning, were preferred to the less imposing and less sonorous simple forms.² Further, many double compounds superseded

¹ Similar to which is ἱερέσσα from ἱερεύς, which is found in Papyr. Taurin. 9, 14. Comp. Sturz p. 173.

² That, on the other hand, simple verbs were, in later Greek, preferred to the

compounds that did not seem sufficiently expressive (Siebelis Pr. de verb. compos. quae quatuor partibus constant. Budiss. 1832. 4). For members of the human body, diminutives became sometimes the ordinary forms in the colloquial style, as: *ώτίον*, Fischer proluss. p. 10 sqq. Lob. 211 sq., *φορτίον*.¹ Lastly, many substantives received a different gender and partly a different termination. See § 8. note, and § 9. note 2.

e. Entirely new words and expressions² were introduced, mainly by composition, as: *άλλοτριεπίσκοπος* *, *άνδρωπάρεσκος* (Lob. 621.), *όλόκληρος*, *άγενεαλόγητος* *, *αίματεκχυσία* *, *δικαιοκρισία*, *σιτομέτριον*, *νυχθήμερον* (Sturz 186.), *πληροφορία* (Theophan. 132.), *καλοποιεῖν* (Lob. 199 sqq.), *αἰχμαλωτίζειν* and *αἰχμαλωτεύειν* (for *αἰχμάλωτον ποιεῖν* Th. M. p. 23. Lob. 442.), *μεσιτεύειν*, *γυμνητεύειν*, *άγαδοποιεῖν* (*άγαδοεργεῖν*) for *άγαδόν ποιεῖν* (Lob. 290.), *άγαλλίασις*, *όροδεσία*, *αντίλυστρον* *, *έκμυκτηρίζειν* *, *άλεκτοροφανία* (Lob. 229.), *άποκεφαλίζειν* (Lob. 341.), *άνταποκρίνεσθαι* (Æsop. 272. de Fur.), *έξουθενεῖν* (Lob. 182. Schäf. ind. Æsop. 135.), *έκκακεῖν* * (the written Greek knew only *έγκακεῖν*, see my Comment. ad Gal. p. 134. and Mey. 2 Cor. iv. 1.), *εὐδοκεῖν* (Sturz p. 168. Fr. Rom. II. 370 sq.), *όμοιάζειν* *, *άγαθουργεῖν*, *άγαθωσύνη*, *διασκορπίζειν* (Lob. 228.), *στηνιάν* (*τρυφάν*, Lob. 381.), *έγκρατεύομαι* * (Lob. 442.), *οἰκοδεσπότης*, *οἰκοδεσποτεῖν* (Lob. 373.), *λιθοβολεῖν*, *προσφάγιον* (*όψον* Sturz 191.), *λογία*, *κράββατος* (*σκήμπους* Lob. 63. Sturz 175 sq.), *πεποίθησις* (Lob. 295.), *σπίλος* (*κηλῖς* Lob. 28.), *μάμμη* (*τήθη* Lob. 133 sq.), *ράφίς* (*βελόνη* Lob. 90.), *άγριέλαιος* (*κότινος* Moeris p. 68.), *άγνότης* *, *αγριότης* *, *έπενδυτής*, *έκτενάς* and *έκτενεια* (Lob. 311.), *άπαράβατος* (Lob. 313.). The later Greek remarkably abounded, 1. in substantives in *μα*; as: *κατάλυμα*, *άνταπόδομα*, *κατόρδωμα*, *ράπισμα*, *γέννημα*, *έκτρωμα* (Lob. 209.), *βάπτισμα* *, *ένταλμα*, *έροσύλημα* * (see Pasor Gramm. N. T. p. 571–574.); 2. in substantives compounded with *συν*; as: *συμμαθητής*, *συμπολίτης* (Lob. 471.); 3. in adjectives in *ινος*; as: *όρθρινός* (Sturz p. 186.), *πρωίνός*, *καθημερινός*, *οστράκινος*, *δερμάτινος* (Lob. 51 sq.);—4. in verbs in *ωα*, *ίζω*, *άζω*; as: *άνακαινώω*, *δυναμώω*, *άφυπνώω*, *δολιόω*, *έξουθενόω* *, *σθενόω*, *όρδρίζω* *, *δειγματίζω* *, *θεατρίζω*, *φυλακίζω* *, *ίματίζω*, *άκουτιζω*, *πέλεκίζω* (Lob.

corresponding compound, *Tdf.* (Stud. und Krit. 1842. S. 505) tries to prove from the expression *βουλήν τίθεναι*, for which the earlier Greeks had used *βουλήν προστίθεναι*. But this phrase might have had some special meaning. See *Raphel* on Art. 27, 22. With greater probability might we refer to this head the verbs *δειγματίζειν*, *θεατρίζειν*, for which, in the written language, we find only *παράδειγματίζειν*, *εκθεατρίζειν*. So also *παρταροῦν* for *καταταρταροῦν*. In the same way the Prussian official style employs *Führung* for *Aufführung*.

¹ Also, abbreviated forms of proper names, which, there is no doubt, were previously used in the popular speech, were admitted into the written language, as: *Άλεξᾶς*, *Σπανία* (for *Ισπανία*), etc. The derivatives of *δέχεσθαι* were but slightly altered, as: *πανδοχεύς*, *ξενοδοχεύς*, for *πανδοκεύς*, etc. Lob. 307.

² Many such words have been collected from the Fathers by Suicer in his *Sacrae observatt.* (Tigur. 1665. 4) p. 311 sqq.

341.), αἰρετίζω (Babr. 61. Boisson. anecd. II. 318.), σινιάζω. To these may be added two presents formed from perfects, στήκω (see above), γρηγορῶ Lob. 118 sq. Comp. also such adverbs as πάντοτε (διαπαντός, ἐκάστοτε), παιδιόθεν (ἐκ παιδίου Lob. 93.), καθώς (Sturz p. 74.), πανοικί (πανοικία, πανοικησία Lob. 515.), see Sturz 187 sq.¹ Ἐσχάτως ἔχειν is a later phrase for κακῶς, πονηρῶς ἔχειν Lob. 389.; and καλοποιεῖν (see above) was used for the more ancient phrase καλῶς ποιεῖν. It cannot be denied that the preceding list contains many words formed, agreeably to the prevailing analogy of the time, by Greek-speaking Jews, and particularly by the N. T. writers (especially Paul, Luke, and the author of the epistle to the Hebrews. Comp. Origen. orat. § 27). Comp. particularly ὀρδρίζειν (οὐρῶν), λιθοβολεῖν, αἱματεκχυσία, σκληροκαρδία, σκληροτράχηλος, ἀγαθοεργεῖν, ὀρθοποδεῖν, ὀρθοτομεῖν, μοσχοποιεῖν, μεγαλωσύνη, ταπεινοφροσύνη, παραβάτης, πατριάρχης, ἀγενεαλόγητος, ὑποπόδιον (Sturz 199.), χρυσοδακτύλιος. It cannot, however, be affirmed, that no traces of these words are to be found even in the Greek writers, still extant, of the first century after Christ. These have not yet been all fully explored.² Many of the words in question may have been already current in the popular speech of the Greeks. Words denoting Jewish institutions or heathenism as idolatry, naturally originated among the Greek-speaking Jews themselves; that is, such as: σκηνοπηγία, εἰδωλόθυτον, εἰδωλολατρεία. Lastly, many words assumed among the Jews a peculiar meaning based on special Jewish modes of thought, as ἐπιστρέφειν, ἐπιστροφή, conversion, προσήλυτος, πεντήκοστή, κόσμος (in a figurative sense), φυλακτήριον, ἐπιγαμβρεύειν. In reference to Christian apostolic words and forms (such as βάπτισμα) see § 33.

Grammatical Peculiarities.

These mostly relate to inflexions of nouns and verbs, which were either unknown in the earlier language, or not used in certain words, or, at least, foreign to standard Attic. In the admission of such inflexions the intermixture of dialects, previously distinct, made its appearance. The use of the Dual became rare.

The later Greek has few syntactical peculiarities. Certain verbs

¹ Popular Greek naturally adopted some foreign words (appellatives), with slight alterations, from the languages respectively spoken in the different provinces besides Greek. On this, however, we cannot dwell, in an inquiry so general as the above. In regard to the Egyptian element in the Septuagint and elsewhere, see Sturz dialect. Alex. p. 84 sqq. Also Latin and Persian words and expressions have been pointed out in the N. T. Comp. Olear. de stylo N. T. p. 366, 368. Georgi Hierocrit. I. p. 247. and II. (de latinismis N. T.). Comp. Dresig de N. T. gr. latinismis merito et falso suspectis. Lips. 1726. 4. and Schleiermacher Hermeneut. S. 62.

² Most of this description appear subsequently in the Byzantine authors, who abound in compounds, and double compounds, and lengthened forms of words. What had fallen into disuse, was eagerly restored and revived.

are construed with cases different from those they govern in the classics (§ 32, 4., comp. Boissonade, anecd. III. 136. 154). Conjunctions which previously took only the Subjunct. or Optat. were used with the Indic. The use of the Optat. in the *oratio obliqua* disappeared. The future participle after verbs of *going, sending, etc.*, was superseded by the present or the infinitive. Active verbs with *ἑαυτὸν* began to be used for Middle, though no emphasis was intended. Also, in general, more forcible expressions lost their peculiar emphasis. On the other hand, additional expressiveness was aimed at even by grammatical forms. Comp. *μειζότερος, ἴνα*, etc., instead of the infinitive, etc. But § 4 will be the most appropriate place for discussing whatever relates to such details.

Later popular Greek had, beyond doubt, different peculiarities in different provinces. Critics, accordingly, have professed to discover in the style of Paul *Cilicisms* (Hieron. ad Algasiam quaest. 10. Tom. IV. ed. Martianay, p. 204). The four quotations, however, of this Father, are not conclusive (Michaelis Einl. ins N. T. 1. Thl. S. 161); and the inquiry is hopeless, as all we know of Cilicism is based on mere conjecture (see, however, Sturz Dial. Alex. p. 62). Comp. B. Stolberg de Cilicisms a Paulo usurpatis, in his tr. de solecismis N. T. p. 91 sqq.

SECTION III.

HEBREW-ARAMAEAN TINCTURE OF THE N. T. DICTION.

This popular variety of Greek was not spoken and written by the Jews, without foreign admixture. The Greek style of the Jews assumed, from their mother tongue, a general tinge, consisting in graphic expressiveness and circumstantiality, as well as uniformity of phraseology. They also introduced Jewish turns of expression. These peculiarities are more apparent in their direct translations from Hebrew, than in their original composition in Greek.¹

Lexical Hebraisms (and Aramaisms) are more numerous than grammatical in this Jewish Greek; and consist partly in extending the signification of words, and partly in imitating entire phrases, and forming, by analogy, new words to express corresponding Hebrew terms. Thus originated a Jewish Greek, which native Greeks did

¹ This suggests an argument, which has hitherto received little attention, that the text of the N. T. is not to be regarded as a translation from the Aramaean, and that too, in a great measure, clumsily executed.

not entirely understand,¹ and which they even sometimes turned into ridicule.

All the various nations which, after the death of Alexander the Great, continued under Graeco-Macedonian domination, and gradually adopted the Greek language of their conquerors as the medium of social intercourse, and, in particular, the Syrians and Hebrews, spoke a less pure Hellenic than native Greeks; and imparted to it, more or less, the impress of their mother tongue. (Salmas. de lingua Hellen. p. 121. comp. Joseph. antt. 20, 9.)² As the Greek-speaking Jews are usually denominated *Hellenists*, this Oriental variety of Greek, known to us only in the writings of Jews, has, not improperly, obtained the name of the *Hellenistic* Idiom. Buttm. I. S. 6.³

It was not Drusius (ad Act. 6, 6.), but Scaliger (animad. in Euseb. p. 134.), who first employed the term *Hellenistic*, to denote the diction of the Septuag. and the N. T., as well as of the apocryphal books of both Old T. and New.

¹ Though the opinion of *L. de Dieu* (praefat. ad grammat. orient.): facilius Europaeis foret Platonis Aristotelisque elegantiam imitari, quam Platoni Aristotelive N. T. nobis interpretari, is decidedly an exaggeration. The circumstances mentioned above, may, in general, explain the fact, that learned Greek transcribers or possessors of MSS. often took the liberty of making such corrections as might bring the diction nearer to Grecian elegance. See *Hug* Einl. ins N. T. I. S. 129.

² It is well known that Greek subsequently became, to a certain extent, *Latinized*, when the Romans began to write in that language. The Latin tincture, however, is not very marked in Byzantine literature, even in translations from Latin authors, such as that of Eutropius by Paeanius, of Cic. Cat. Maj. and Somn. Scip. by Theodorus (published by *Gotz*. Nürnberg. 1801. 8). This was partly owing to the closer affinity between Greek and Latin than between Hebrew and Greek, and partly because Byzantine authors made Greek a special study.

³ This appellation is entirely appropriate, and should be resumed as a technical term.* *Ἑλληνιστής* in the N. T. (Acts vi. 1.) denotes a Greek-speaking Jew. (For observations rather on *Ἑλληνίζειν* than *Ἑλληνιστής*, see Wetstein II. p. 490. *Lob.* p. 379 sq.) The notion of Salmasius, that in the N. T. *Hellenist* means a convert to Judaism from heathenism, is a rash conclusion from Acts vi. 5., and *Eichstädt* (ad *Mori* acroas. herm. I. p. 227.) should not have adopted it. Besides, the controversy between Dn. Heinsius (exercit. de lingua hellenist. L. B. 1643. 8.) and Salmasius (hellenistica L. B. 1643. 8., funus linguae hellen. ib. 1643. 8., ossilegium linguae hellen. ib. 1643. 8.), on the appellation *dialectus hellenistica*, related not merely to the word *Hellenistic*, but mainly to the term *dialectus*, for which Salmasius wished to substitute *character* or *stylus idiomaticus* (de Hellenist. p. 250.), comp. also Tittmann Synonym. I. p. 259 sq. Yet the term dialect (*διάλεκτος τοπική*) might not be unsuited to denote, particularly in reference to the most extensive meaning of the word *διαλέγεισθαι*, that variety of Greek spoken by Jewish Hellenists. See in *Walch* bib. theol. IV. p. 278 sq. *Fabric.* biblioth. graec. ed. *Harles*. IV. p. 893 sq. *Thiersch* and *Rost* have begun to call the language of the Greek Bible the *Ecclesiastical dialect*. This, however, is not sufficiently comprehensive for the subject discussed above, and the use of the word *dialect* is liable to objection.

* As to the fallacy involved in the word *Hellenistic*, see Translator's *Prolegomena* —Tr.

Copious collections of the Hebraisms of the N. T.—as distinct from Oriental turns of thought and arrangement of words—have frequently been published; in particular, by Vorst, Leusden (in his *Philol. hebr.*, from which the *dissertatio de dialectis N. T. sing. de ejus hebraismis* was separately printed by J. F. Fischer, Lips. 1754. 1792. 8.), and Olearius (*de Stylo N. T.* p. 232 sqq.), comp. also Hartmann *linguist. Einl. in das Stud. d. A. T. S.* 382 ff. Anm.¹ The labours of nearly all who have investigated this subject have been deficient in critical precision, and in particular exhibit the following imperfections:

a. Too little attention is paid to the Aramaean element in N. T. diction.² In the time of Christ, as all know, the popular speech of the Jews in Palestine was not pure Hebrew, but Syro-Chaldaic. Accordingly, imitations and literal translations of numerous ordinary expressions of that language³ must have been introduced into Jewish Greek. Among the older writers on N. T. style, Olearius has a special section *de Chaldaeo-Syriasmis N. T.* p. 345 sqq. (comp. *Georgi Hierocrit. I.* p. 187 sqq.) More recently a great deal relating to this subject has been collected by *Boysen* (*krit. Erläuterungen des Grundtextes d. N. T. aus der syrischen Uebersetzung. Quedlinb.* 1761. 8. 3 Stücke), *Agrell* (*oratio de dictione N. T. Wexion.* 1798. and *otiola Syriaca.* Lund. 1816. 4. p. 53–58.) and Hartmann (as above, 382 ff.) Several earlier commentators had occasionally directed attention to Aramaisms. (See Michaelis *Einleit. ins N. T. 1. Thl. S.* 138 ff. Fischer ad Leusden, p. 140. Bertholdt's *Einleit. 1. Thl. S.* 158. Under this head come also a few *Rabbinisms*. See Olear. l. c. p. 360 sqq. Georgi l. c. p. 221 sqq.) Much light on these may be derived from *Schöttgen hor. hebr.* They are mostly terms that may have been used in the Rabbinical schools as early as the time of Christ.

b. The collectors of Hebraisms entirely overlooked the difference of

¹ A complete, judicious, and sound treatise on the Hebraisms of the N. T. is greatly required. In the mean time, the commencement recently made (*D. E. F. Böckel de hebraismis N. T. Spec. 1. Lips.* 1840. 8.) is a service to sacred literature.

² Many of the peculiarities pointed out by the Hebraists, might, with equal propriety, be called either Hebraisms or Syriasmis. Such are, e.g. εἰς for an indefinite article, and the frequent use of participles with εἶναι for a finite verb. It is more proper, however, to regard these and the like as Aramaisms. They are more common and more distinctly established in Aramaean, and occur almost exclusively in those later Hebrew writings, the style of which approaches the nearest to that idiom. This refers solely to the N. T., for the Septuagint exhibits little or no trace of the peculiarities in question.

³ To this the Aramaisms of the N. T. are, essentially, confined. The religious expressions—derived mostly by non-Palestin. Jews from the Septuagint, are to be referred to the Ancient Hebrew, the holy language. To the same class also is to be attributed *ῥάνατος*, *pestilence, in Rev. vi. 8. xviii. 8. (מִדָּה). Comp. *Ewald Commentar. in Apoc.* p. 122.

* Το θανάσιον, in popular living Greek, is the ordinary term for the plague.

style in some of the N. T. writers ; so that, according to them, all the books of the N. T. abound in Hebraisms to the same extent, though there is a manifest impropriety in regarding Matthew, Luke, John, Paul, James, and the author of the epistle to the Hebrews, as all employing, in this respect, one and the same diction.¹ The learned collectors did not show the relation between N. T. diction and that of the Septuagint, though, great as the resemblance is, considerable dissimilarity is apparent, the style of the latter being, as a direct and partly literal translation of the Hebrew text, more Hebraistic than the former.

c. They included in their list of Hebraisms many expressions of ordinary occurrence in Greek prose, or in accordance with the idiom of many different languages, and, in general, were guided by no distinct notion of what the word Hebraism really means. See Tittmann *de causis contortar. interpretatt.* N. T. p. 18 sq. (Synonym. I. p. 269 sqq.) De Wette in A. L. Z. 1816. N. 39. S. 306.

They employed the term Hebraism to denote,—

1. Significations of words, phrases, and constructions peculiar to Hebrew (Aramaeon), and unknown in Greek prose ; as : *σπλαγχνίζομαι, ὀφειλήματα ἀφίεναι, πρόσωπον λαμβάνειν, οἰκοδομεῖν* (in a figurative sense), *πλατύνειν τὴν καρδίαν, πορεύεσθαι ὀπίσω, οὐ—πᾶς* (for *οὐδεὶς*), *ἐξομολογεῖσθαί τινι* and *ἐν τινι*, etc.

2. Such significations of words, and such phrases and constructions, as, though occasionally occurring in Greek authors, the Jews adopted through the influence of their native tongue ; as : *σπέρμα* for *proles* (Schwarz Comm. p. 1235.) *hebr.* עֶרֶב, *ἀνάγκη* *distress, calamity* (comp. D. Sic. 4, 43. Schwarz, as above, p. 81.) *hebr.* בְּרִיבָה, בְּרִיבָה, בְּרִיבָה, בְּרִיבָה, *ἐρωτᾶν* *request* (as *ῥαῖ* denotes both *request* and *interrogate*, comp. the Latin *rogare*) Babr. 97, 3., Apollon. synt. p. 289., *εἰς ἀπάντησιν* (D. Sic. 8, 59. Polyb. 5, 26, 8.) comp. תָּרַחֵץ, *πέρατα τῆς γῆς* (Thuc. 1, 69. Xen. Ages. 9, 4. Dio Chr. 62. 587.) comp. מִן הַיָּם, *χείλος* for *littus* (Her. 1, 191. Strabo, etc.) comp. הַפֶּה, *στόμα* for *edge of a sword* (פֶּה), comp. besides the Poets Philostrat. her. 19, 4. So also the expression *ἐνδύσασθαι Χριστόν* (Ταρχύוניον ἐνδύσ. in Dion. H.) formed from דָּבַשׁ, דָּבַשׁ.

3. Such significations of words, and such phrases and constructions, as, from being equally common in Greek and in Hebrew, may be considered either as portions of the popular Greek adopted by the Jews, or as phraseology usually employed by them through the

¹ Even in one and the same writer we find a want of uniformity of style. Thus Luke in his Gospel—where he had to follow the Gospel *paradosis*—hebraizes more than in the Acts. The change in the diction immediately after the proem was long ago pointed out. Also the hymns and the speeches have more of a Hebrew tincture than the narrative part. Comp. e.g. Luke i. 13–20. 42–45 68–79. There is as yet no complete linguistic comparison between Luke and the other Evangelists.

influence of their native speech ; for instance : φυλάσσειν νόμον, αἵμα caedes, ἀνὴρ joined to an appellative (ἀνὴρ φονεύς), παῖς slave, μεγαλύνειν to praise, διώκειν to pursue, cultivate, a virtue. To this head may be referred many grammatical illustrations contained in Haab's Grammar.

4. Lastly, it must also be admitted that Expositors collected many Hebraisms (Aramaeisms) ; as : Eph. v. 26. ἐν ῥήματι ἵνα אִשְׁרַעֲלִיבֵר (see Koppe), Mt. xxv. 23. χαρά convivium from Aram. חֲדָה (see Fischer ad Leusden dial. p. 52.) or Hebr. חֶפֶץ Esth. ix. 17. (Eichhorn Einl. ins N. T. I. 528.), Mt. vi. 1. δικαιοσύνη almsgiving from Chald. דִּקְרָא, Mt. xxi. 13. λησταί traders (Fischer ad Leusden dial. p. 48.) ; which show that much impropriety of diction had crept in from the LXX. (as Luke xi. 22. σκῦλα supellex, comp. Esth. iii. 13., Acts ii. 24. ὠδίνες vincula, comp. Ps. xviii. 6.) Comp. also Fr. Rom. I. 367.¹

Hence it is obvious that the Hebraisms in the N. T. may be divided into *perfect* and *imperfect*. By perfect Hebraisms we mean those acceptations of words, and those expressions and constructions which, strictly peculiar to the Heb. Aramaean language, were thence directly copied into Hellenistic, that is, the idiom of the N. T.² Imperfect are such as, though used by Greek prose authors, are, in all probability, traceable to Hebraistic (Aramaeae) influence, first, because the N. T. writers were more familiar with Aramaean than Greek, and, secondly, because the phraseology in question was of more frequent occurrence in the former idiom than in the latter. De Wette perceived this distinction, and stated it as follows : "There is an essential difference between an expression entirely un-Greek, and a Greek expression employed through the influence of a foreign idiom."

In treating of Hebraisms, it is necessary to ascertain their respective source. The Septuagint,³ as a translation, cannot be viewed as a correct test of the original Greek composition of Jews who had acquired Greek from oral intercourse. The same applies to the doctrinal parts of the N. T., as the religious phraseology of the Jews in Greek was naturally a close imitation of the Hebrew, and formed on the model of the Septuagint. It is particularly from the narrative style of the Apocrypha, the Gospels, and the Acts, that the influence of the Hebrew idiom on the Greek spoken and written by

¹ In the title of Kaiser's dissertatio de linguae aramaicae usu cet. Norimb. 1831. 8. the word *abusu* would be more appropriate than *usu*.

² Blessig's definition is : *Hebraismus est solius hebraei sermonis propria loquendi ratio, cujusmodi in graecam vel aliam linguam sine barbarismi suspitione transferre non licet.*

³ The most important work that has yet appeared, on the linguistic element of the Septuagint, is H. W. Jos. Thiersch de Pentateuchi versione alex. libb. 3. Erlang. 1840. 8., from which, in the later editions of this Grammar, I have obtained many acceptable illustrations. But a complete treatise on the diction of the Septuagint is very much required.

the Jews, is to be determined. In the first place, it is clear that the original writers, no less than the translators, unconsciously gave their Greek style a general impress of the Hebrew-Aramaean idiom, from the influence of which, as their mother tongue, they could not rid themselves without great attention and long practice. This *general impress* consists,—

1. In strong explicitness (hence the use of prepositions with cases, instead of cases alone, the latter construction implying more extensive abstraction), and a predilection for circumstantiality (φεύγειν ἀπὸ προσώπου τινός, ἐγράφη διὰ χειρός τ., πάντες ἀπὸ μικροῦ εἰς μεγάλου, καὶ ἔσται—καὶ ἐκχεῶ, etc.); the frequent use of the pers. and dem. pron., particularly after the relative, the narrative expression καὶ ἐγένετο, etc.

2. In the simplicity and even monotony with which the Hebrew (agreeably to a co-ordinating, rather than subordinating principle) arranges and connects clauses and sentences. Hence the sparing use of conjunctions, in which respect the native Greeks display so copious a variety, and the great uniformity in the use of the tenses; hence the absence of periodic compactness, and the neglect of including various subordinate clauses under one principal clause, and the rare occurrence of participial constructions, so frequent and so diversified among the Greeks.

Further, the main peculiarity of the Hebrew-Greek narrative style, is the almost uniform recital, in the first person, of the express words of a third party; whereas, the indirect introduction of statements made by another, gives a distinctive cast to Greek historical composition, by the delicately diversified use of the Optative, a Mood almost unknown in the Hellenic writings of Jews.

From this *general Jewish influence*, the Greek of the Jews must have received a strongly marked impress. It had, moreover, *special characteristics*, and it is these which are usually styled Hebraisms.

1. Attaching a derivative meaning of a Hebrew term to a Greek word which had merely the same primitive signification as the former, was the simplest mode of Hebraizing (comp. ἐρωτᾶν לִשְׁאֹל to request and to interrogate). Hence it was not strange the Jews used δικαιοσύνη for *alms* from צְדָקָה. More obvious instances are ὀφείλημα for *peccatum, sin*, from the Aram. חֹב, νύμφη (*bride*) also *daughter-in-law* Mt. x. 35., as כְּלָה denotes both (Sept. Gen. xxxviii. 11.), εἷς for *primus* (in certain cases) as אֶחָד, ἐξομολογεῖσθαι τινα also *praise one* (thanking) as לְהוֹדָה (Ps. cvi. 47. cxxii. 4. Sept.), εὐλογεῖν bless, i.e. make happy, as בָּרַךְ, κτίσις the *creation* (comp. Chald. בְּרִית, דֹּסָא *brightness* as בְּבוֹר, דְּנִמְאֵיִם *miracles*, בְּבוֹרָה. The adaptation of a figurative sense is very frequent; as: ποτήριον *sors, portio* Mt. xx. 22. (כּוֹס), σκάνδαλον *stumbling-block* in a moral sense (מַכְשָׁל), γλῶσσα for *nation* (לָשׁוֹן), χεῖλος for *speech* (שִׁפְף), ἐν ὧπτιον τοῦ Θεοῦ (לִפְנֵי יְהוָה), according to God's decision, καρδία

εὐθεία (הַיִּשָּׁרָה), περιπατεῖν *walk* of moral life, ὁδός (הַדֶּרֶךְ) comp. Schäf. ind. ad Aesop. p. 148., ἀνάθεμα not merely what is consecrated to GOD, but, agreeably to the Heb. הָרַס, devoted to destruction, Rom. ix. 3. Dt. vii. 26. Jos. vi 17., λύειν Mt. xvi. 19. for declare lawful, from the Rabbin. הֵחֵר.

2. Numerous Hebraisms arose from verbal translations of vernacular expressions; as: πρόσωπον λαμβάνειν from נָשָׂא פָנִים, ζητεῖν ψυχὴν from בָּרַשׁ נַפְשׁ, ποιεῖν ἔλεος (χάριν) μετὰ τινος from עָם חַסֵּד הָיָה, ἀνοίγειν τοὺς ὀφθαλμοὺς or τὸ στόμα τινός (הַפֶּה), γενέσθαι θανάτου מהיה טעם Talm., ἄρτον φαγεῖν (coenare) אָחַז לֶחֶם, αἷμα ἐκχέειν (הַשֵּׁף) kill, ἀνίστημι σπέρμα τινί (לְרַע הָרִים), υἱὸς θανάτου בֶּן־מוֹת (וְהָיוּ בְנֵי הַמָּוֶת), καρπὸς ὀσφύος פְּרִי הַלְצִי, καρπὸς κοιλίας פְּרִי הַבֶּטֶן, ἐξέρχεται ἐκ τῆς ὀσφύος τινός פֶּה הַלְצִי, ἐκ κοιλίας μητρός מִבֶּטֶן אִמָּה, ὀφείλημα ἀφίεναι חֹב חָבַר שָׁב Talm.; also στήριζεν πρόσωπον αὐτοῦ פָּנָיו הָיָה, πᾶσα σάρξ ψυχῶν בָּרָא.

3. The formation of Greek derivatives in imitation of vernacular, implies more reflection and contrivance: as, ὀλοκαύτωμα (from ὀλοκαυτοῦν Lob. 524.) for ἡγ, σπλαγχνίζομαι from σπλάγχνα, as חח connected with רחמים, σκανδαλίζω, σκανδαλίζεσθαι as הִכְשִׁיחַ, נִכְשִׁיחַ, ἐγκαινίζειν from ἐγκαίνια as הִנֵּה is related to הִנְבֵּה, ἀναθεματίζειν as הַחֲרִים, ὀρδνρίζω as הַשְׁבִּים, probably ἐνωτίζεσθαι as וְנִוְחָה, comp. Fischer ad Leusden dial. p. 27. Προσωποληπτὴν goes still further, for which the Hebr. has no single corresponding word.

All this easily accounts for the Heb. Aramaean tincture in the diction of the N. T. writers, who were not, like Philo and Josephus,² acquainted with Greek literature, and did not aim at a correct Greek style. The whole cast of their composition, and particularly the want of compactness in narration, must have appeared awkward to a cultivated Greek; and besides, numerous expressions must have conveyed to a native Greek either an erroneous meaning, or have been entirely unintelligible; as, ἀφίεναι ὀφειλήματα,³ πρόσωπον λαμβάνειν, λογί-

¹ A similar Hellenism in Latin is, e.g. *a teneris unguiculis* (Cic. fam. 1. 6. 3.), which was quite intelligible to the Romans, as, e.g. *καρπὸς χειλέων*, though it must have appeared a strange expression, was intelligible to the Greeks. Comp. *καρπὸς Φοινῶν*, Pind. Nem. 10. 22. Still more easily must the Greeks have understood *καρπὸς κοιλίας* (Arist. polit. 7. 16. Eurip. Bacch. 1305.), as has elsewhere been remarked.

² Though even Josephus, when narrating Old Test. history after the Septuagint, does not always avoid Hebraisms. See Scharfenberg de Josephi et LXX. consensu in Pott's sylloge VII. p. 306.

³ That is, in the signification of remitting sins, so far as regards ὀφειλήματα. Ἀφίεναι remit, even applied to offences, occurs in Her. 6. 30. in the expression ἀφίεναι αἰτίαν, and ὀφειλήματα ἀφίεναι debita remittere (obligations arising from a wrong), is quite a common expression. In later Greek we find ἀφίεναι τινὶ τὴν ἀδικίαν Plutarch Pomp. 34. see Coraes and Schäf. in loc. The well-known phrase εὐρίσκειν χάριν would have been understood by a native Greek, though it would have sounded strange to his ear.

ζῆσθαι εἰς δικαιοσύνην, etc. Comp. Gatak. de Stylo N. T. cap. 5. Hence also is explained why such Hebraisms are less frequent in the N. T. than in the Sept., and in the more Hellenised writers of the N. T. (Paul, Luke, John, comp. Tholuck Comment., Cap. I. § 2. S. 25 sqq.), than the rest (Matth., Peter).¹ It is, further, obvious that all Hebraisms in the diction of the apostles were not unconsciously adopted. Religious expressions,—and in these the main portion of N. T. Hebraisms consist,—were naturally retained, as they were derived from the religious notions of the Jews, and as Christianity had to be built on a Jewish foundation.² Heathen Greek had no phraseology to express Christian modes of thought.³ Still it would be a great exaggeration to assert with Eichhorn and Bretschneider (Prefat. ad Lexic. N. T. ed. 2. II. p. 12.),⁴ that the N. T. writers, though writing in Greek, thought in Aramaean. Modern scholars, for instance, after attaining a certain proficiency in writing Latin, cease in a great measure to think first in their vernacular idiom, and then to translate their thoughts into Latin. Persons who, though not regularly trained in Greek literature, had long experience in hearing Greek spoken and in speaking it correctly, must have acquired such a command of the language, as, in writing it, to be under no necessity of expressing their thoughts in Greek under the direct and special influence of vernacular words and expressions.⁵ Besides, the apostles, in conveying Christian truths, merely employed or imitated the religious Greek phraseology already in use among the Jews.

¹ The Grecian training of individual writers appears particularly in the appropriate use of *verba composita* and *decomposita*.

² Comp. Beza ad Act. x. 46. Rambach is not altogether wrong in saying (institut. hermen. 1, 2, 2.): lingua N. T. passim ad ebraei sermonis indolem conformata est, ut hoc modo contentus scripturae utriusque test. non in rebus solum sed ipsis etiam in verbis clarius observaretur. Comp. Pfaff. nott. ad Matth. p. 34. Olear. 341 sqq. Tittmann de dilig. gramm. p. 6 sq. (Synon. I. p. 201 sq.). Further comp. J. W. Schröder de causis quare dictio pure graeca in N. T. plerumque praetermissa sit, Marb. 1768. 4.; also van Hengel commentar. in ep. ad Philipp. p. 19.

³ Some good remarks on this point are to be found in Hvalstroem spec. de usu graecitatis alex. in N. T. (Upsal. 1794. 4.) p. 6. sq. Van den Honert went so far as even to assert, that vel ipse Demosthenes, si eandem rem, quam nobis tradiderunt apostoli, debita perspicuitate et efficacia prescribere voluisset, hebraismo- rum usum evitare non potuisset.

⁴ The latter, however, recalled his opinion, so far at least as regards Paul (Grundlage des evang. Pietism, etc., p. 179.).

⁵ How easily do we, who never heard Latin spoken by a native Roman, attain the faculty of at once conceiving in Latin, *dixit verum esse*, or *quam virtutem demonstravit aliis praestare*, and the like, without first mentally construing *dixit quod verum sit*, or *de qua virtute demonstravit, quod ea*, etc. Thinking in conformity to the genius of one's mother tongue, appears particularly in phrases and figures which have become habitual, and which one unconsciously introduces in speaking or writing a foreign language. The apostles constantly employed, and with perfect propriety, along with many Hebraizing expressions, numerous Greek peculiarities entirely foreign to the genius of Hebrew.

The N. T. writers, in treating of the Christian system in as far as it differs from Judaism, employed many words and phrases as *technical* religious expressions. These form a third—the strictly *Christian*—element in N. T. diction. See Olear. de stylo N. T. p. 380 sqq. ed. Schwarz. Eckard *technica sacra*. Quedlinb. 1716. 4. Comp. particularly the words ἔργα (ἐργάζεσθαι Rom. iv. 4.), πίστις, πιστεύειν εἰς Χριστόν or πιστεύειν absol., ὁμολογία, δικαιοσύνη and δικαιоῦσθαι, ἐκλέγεσθαι, οἱ κλητοί, οἱ ἐκλεκτοί, οἱ ἅγιοι (for Christians), οἰκοδομή and οἰκοδομεῖν in a figurative sense, ἀπόστολος, εὐαγγελίζεσθαι and κηρύττειν absol. for *Christian preaching*, the adoption of βάπτισμα for *Christian baptism*, perhaps κλᾶν (τόν) ἄρτον for *the holy repast* (the *Agape* with the communion), ὁ κόσμος, ἡ σὰρξ, ὁ σαρκικός, in the known theological sense, etc. Most of these terms and expressions, however, already existed in the O. T. and among the Rabbis.¹ Accordingly, it will not be easy to point out any special phraseology introduced by the apostles. Besides, the apostolic element relates almost exclusively to the acceptance of technical words and phrases; and the subject is matter rather of theological than of purely philological inquiry.

Grammatical Hebraisms will be discussed in the next section.

SECTION IV.

GRAMMATICAL PECULIARITIES OF THE N. T. DICTION.

In examining the grammatical peculiarities of the N. T. diction, its two elements, as above explained, must be distinctly kept in view. The grammatical features of the N. T. phraseology are, fundamentally, those of the later general (common) Greek language, and consist more in special forms of inflexion, than in peculiarities of syntax. With these are occasionally mingled, though not very copiously, Hebrew expressions and constructions in connection with all the parts of speech. A predilection for prepositions, where the Greeks employ cases alone, is a main feature of the N. T. style. The sacred writers strictly, and, as it were, instinctively, observe numerous peculiarities of Greek construction, and not a few Greek idioms that are entirely opposed to the genius of the Hebrew: *e. g.* in the use of the negatives οὐ and μή.

¹ To attempt to explain apostolical terminology by quotations from Greek authors, is extremely absurd (comp. *Krebs* observ. praef. p. 4.). But, on the other hand, it is necessary to distinguish the diction of the apostles, still more tinged with Old Testament peculiarities, from the special terminology of the Greek Church.

We find in Greek, as in almost all languages whose history can be traced, that changes produced by time, relate far more to the use and meaning of separate words, than to grammar. This may be remarked in comparing, for instance, Luther's translation of the Bible with good German of the present day. The later common Greek exhibits few grammatical peculiarities, and these, almost all, relate to forms of the accidence. It contains, either in nouns or verbs, a certain number of flexions which were not used in classical prose, and were either subsequently created by the abbreviation or the extension of the original forms, or were borrowed from some of the dialects. Of the latter sort are, for example, *a. Attic* flexions: *τιδέασι*, *ἡβουλήθη*, *ἡμεῖλε*, *βούλει* (*βούλη*), *ὄψει*; *b. Doric*: *ἡ λιμός*, as fem., *ἦτω* (*ἔστω*), *ἀφείνται* (*ἀφείνται*); *c. Æolic*: the Optat. in *εια* in Aor. 1.—a peculiarity adopted in classical Attic prose; *d. Ionic*: *γῆρει*, *σπείρης*, *εἶπα* (Aor. 1.). As forms unknown in classical Greek, must be mentioned, Dat. *νοί*, Imperat. *κάθου*, Perf. *ἐγνώκαν* (for *ἐγνώκασι*), 2 Aor. and Imperf. as *κατελίποσαν*, *ἐδόλουσαν*, Aor. 2. *εἶδαμεν*, *ἔφυγαν*, the Subjunctive Future, § xiii. I. e., the Imperf. *ἤμεδα*.

To this head specially belong many forms of tenses, regular indeed, but not in use in classic prose; as: *ἡμάρτησα* for *ἡμαρτον*, *αὔξω* for *αὔξανω*, *ἤξα* for *ἤκα*, *φάγομαι* for *έδομαι*, etc. Among the peculiarities of the later Greek must be noted also the more copious use of Tense and Mood forms, which, in classical Greek, were, for the sake of euphony, sparingly employed. Further, many nouns received a new gender; as: *ἡ* for *ὁ βάτος*. Some had thus a twofold declension, as: *πλεῖστος*, *έλεος*, *ὁ* and *τό*.

Peculiarities of *Syntax* the later language contains but few. Those it has, chiefly relate to the want of strict propriety in the use of Moods with particles. The following are instances of this in the N. T.: *ὅταν* with the Indic. Pres., *εἰ* with the Subj., *ἵνα* with the Indic. Pres., verbs such as *γεύεσθαι*, *καταδικάζειν* with the Acc., *προσκυνεῖν* and *προσφωνεῖν* with Dat. pers. (see Lob. 463. Mtth. II. 902.), the omission of *ἵνα* in the phrases *δέλω ἵνα*, *ἄξιός ἵνα*, etc., the use of the Gen. Inf. (*τοῦ ποιεῖν*) beyond its original and natural bounds, the use of the Subj. for the Optat. in narration after Preterit., the gradual disuse of the Optat., which in Modern Greek has entirely disappeared. *Μέλλειν*, *δέλειν*, etc., are more usually followed by the Inf. Aor. (Lob. 747.). Impropropriety in declension begins to appear; thus: *μετὰ τοῦ ἐν* (which is, however, put designedly), § 10. note. Subsequently the misapplication of cases and tenses in some instances occurs. Thus *σύν* with the Gen. in Niceph. Tact. (Hase ad Leon. Diac. p. 38.), *ἀπό* with the Acc. in Leo Grammat. (p. 232.), as in Modern Greek, the interchange of the participles of the Aor. and Pres. etc. etc. The Dual was gradually superseded by the Plural.

In a *Grammatical* point of view, the N. T. idiom bears few traces

of Hebrew influence. The genius of the Hebrew-Aramaean language differs essentially from that of the Greek; and this, of itself, prevented the Greek-speaking Jews from mixing vernacular with Greek constructions. Such mixture of constructions would be more likely to occur in Latin or French, for instance, spoken or written by a German. Besides, every one attains with greater difficulty a command of words and idiomatic phraseology in a foreign tongue, than the grammatical rules, especially the fundamental, on which accurate, if not elegant, composition depends (comp. Schleiermacher *Hermeneut.* S. 73.). Such rules, too, are of constant recurrence in every kind of oral intercourse. The Greek-speaking Jews must have readily acquired a mastery of such grammatical rules of current Greek—which by no means possessed the elegancies of standard Attic—as sufficed for the simple style they employed in communicating their thoughts. Even the Septuagint, for the most part, conveys the meaning of Hebrew constructions in accurate Greek.¹ Only some vernacular idioms of frequent occurrence, and not at variance with the rules of Greek grammar, have been retained; such as an interrogative clause for the Optat. to express a wish, 2 Sam. xv. 4. τίς μὲ καταστήσει χριστὴν; xxiii. 15. Numb. xi. 29. Deut. v. 26. xxviii. 67. Cant. viii. 1.² Also, where it could be done, a Hebrew idiom is rendered at least in accordance with the genius of Greek; as: θανάτω ἀποθανεῖσθε. Gen. iii. 4. מוֹתוּ (Dt. xx. 17. 1 Sam. xiv. 39. Jes. xxx. 19.); or by an expression already usual in Greek (see, however, § 45.) Jud. xv. 2. μισῶν ἐμίσησας for ἔμισεν ἔμισε, Gen. xliii. 2. Ex. xxii. 17. xxiii. 26. 1 Sam. ii. 25. etc. Comp. also Inf. with τοῦ.³ Hebrew constructions thoroughly repugnant to the genius of the Greek, the Septuagint has usually rejected. The Fem. *e. g.* for the Neut. occurs but in a small number of passages, where the translators have not duly adverted to the meaning of the text, or purposely given a literal rendering; as, Ps. cxix. 50. cxviii. 23.⁴ There is no ground for

¹ Various Greek idioms had become quite habitual to them, such as the article with qualifying words and phrases after a noun (ὁ κύριος ὁ ἐν οὐρανῷ, and the like), the attraction of the relative, etc. Negatives, also, they always distinguish with strict propriety. A more copious use of the Greek cases without prepositions appears in the better translated portions of the Septuagint, as *e. g.* Gen. xxvi. 10. μισοῦ ἐνομιλήθη.

² Comp. Rom. vii. 24., where Fr. adduces similar instances from Greek poets. The phrase with πῶς (ὡς) seq. optat. or conjunct. is discussed by Schaefer ad Soph. Oed. Col. p. 523. and Melet. p. 100.

³ *Hemsterhuis* ad Lucian. dial. mar. 4. 3.: saepenumero contingit, ut locutio quaedam native graeca a l.XX. inter retib. et N. T. scriptoribus mutata paululum potestate ad hebraeam apte exprimendam adhibeatur.

⁴ The translation of the Psalms is, in general, one of the most inaccurate. That of Nehemiah is little better. Aquila, who translated word for word (absurdly rendering, for instance, the nota acc. מִן by σύν), cannot at all be taken into consideration in any inquiry into the grammatical peculiarities of Hellenistic Greek. In order to give a literal translation, he violated, without hesitation,

supposing that, in these instances, the Fem. was designedly employed for the Neut. In other passages the Heb. Fem. refers to a feminine subject mentioned in the context; as Judg. xix. 30. On the other hand, Neh. xiii. 14. ἐν ταύτῃ is equivalent to ταύτῃ in Greek authors, in this respect, hoc in genere (Xen. Cyr. 8, 8, 5.), or therefore (comp. ταύτῃ ὅτι propterea quod Xen. Anab. 2, 6, 7.). See also 1 Sam. xi. 2. Hebrew verbs with prepositions are very often closely translated; as, φείδεσθαι ἐπὶ τινι Dt. vii. 16., or ἐπὶ τινι Ez. vii. 4., οἰκοδομεῖν ἐν τινι Neh. iv. 10. (בְּ הַבָּנִים), ἐπερωτᾶν ἐν κυρίῳ (הִתְבַּיֵּשׁ לַיהוָה) 1 Sam. x. 22., εὐδοκεῖν ἐν τινι (בְּ יִצְחָק Fr. Rom. II. 371.). These imitations sound harsh in Greek, yet in that flexible idiom might find some point of affinity. Comp. the Germ. bauen an etwas, fragen bei, etc.

Even, however, if the Septuagint contained still closer imitations of Hebrew constructions, that would prove nothing in reference to the N. T. diction. The style of the Septuagint translation, which is for the most part rigorously close and literal, and sometimes inaccurate, was, as we have already observed, by no means the model followed by the Jews in original composition or conversation. So far as regards the various rules of grammar, the N. T. is entirely written in Greek, and the few undoubted grammatical Hebraisms it contains become hardly discernible.

To Hebraisms of this sort may be referred, with more or less precision,¹ the use of prepositions in expressions in which the Greeks employ cases alone (ἀποκρύπτειν τι ἀπὸ τίνος, ἐσθίειν ἀπὸ τῶν ψυχίων, ἀδῶος ἀπὸ τοῦ αἵματος, κοινωνὸς ἐν τινι, ἀρέσκειν and προσκυνεῖν ἐνώπιον τίνος, εὐδοκεῖν and θέλειν ἐν τινι). Many such peculiarities, traces of antique simplicity, are in use among the Greeks themselves, especially the poets, and, consequently, are in accordance with the genius of the language; as: παύειν ἀπὸ τίνος.

As special and more distinct Hebraisms, may be noticed here,—

a. Such verbal translations of Hebrew constructions as are obviously at variance with Greek propriety; as: ὁμολογεῖν ἐν τινι, βλέπειν ἀπὸ sibi cavere a, προσέειπε πέμψαι, εἰ δοθήσεται as a form of negatory oath.

b. The reduplication of a word to denote distribution, as δύο δύο bini, instead of ἀνὰ δύο.

c. The use of the Inf. absol. (see above.)

d. The use of the Gen. of an abstract noun for the kindred ad-

the rules of grammar; as: Gen. i. 5. ἐκάλεισεν ὁ Θεὸς τῷ φωτὶ ἡμέρα. Yet he always uses the article with propriety, and even employs the attraction of the relative,—so deeply were both rooted in the genius of the Greek language!

¹ Imaginary Hebraisms are, the supposed *Plur. excell.*, the *essentiae*, expressions erroneously taken for circumlocutions of the superlative, phrases like σάλπιγγς τοῦ Θεοῦ, the supposed use of the Fem. for the Neut., and probably the already mentioned Hypallage τὰ ῥήματα τῆς ζωῆς ταύτης for ταῦτα τὰ ῥήματα τῆς ζωῆς.

jective, and the very frequent use of the Inf. with a preposition and a subject in the Acc. in narration.

The peculiarities classed under *a* and *b* may be called *pure* Hebraisms.

When, however, it is considered that by far the largest number of constructions in the N. T. are undoubtedly Greek, and that the N. T. writers constantly follow such rules of Greek syntax¹ as are entirely opposed to their vernacular idiom,—as the distinction of the different past tenses, the use of *άν* with verbs, such expressions as *οἰκονομίαν πεπίστευμαι*, the attraction of the relative, the use of a Neut. Plural with a verb in the Sing. etc.,—we shall not be disposed to approve the cry so generally raised about the great number of *grammatical* Hebraisms, said to be found in the N. T. That the diction of the N. T. is, grammatically, far less Hebraistic than that of the Septuagint, as might naturally be expected, will be manifest, when it is observed that the Septuag. contains numerous vernacular idioms which are never used in the N. T., or (such as an interrogative clause for the Opt.) only in the impassioned style. A circumlocution for the Fut., as *ἔσομαι δίδónαι* Tob. v. 14., or the reduplication of a substantive to denote *every* (Num. ix. 10. 2 Kings xvii. 29. 1 Chr. ix. 27.), never occurs in the N. T.²

The respective N. T. writers exhibit extremely few purely grammatical peculiarities. Only the book of Revelation requires particular, though not exceptional, attention, in a treatise on N. T. grammar.

In examining the grammatical peculiarities of the N. T. diction, the various readings of the text, must, it is obvious, be carefully investigated.

Finally, it must never be forgotten that an accurate acquaintance with the grammatical and lexical peculiarities of the respective N. T. writers, is indispensable towards success in the critical study of the Greek Scriptures.

¹ The more refined elegancies of written Attic are not to be found in the N. T., partly because they were unknown in the popular language adopted by the N. T. writers, and partly because such niceties were unsuited to the simple style the sacred authors employed.

² Yet in the better translated portions of the Old Testament, and in the Palestin. Apocrypha, we sometimes find Greek constructions, instead of corresponding Hebraisms used in the N. T. Thus, in 3 Esr. vi. 10. Tob. iii. 8., the Genitive is used with strict Grecian propriety. Further, comp. *Thiersch* de Pentat. alex. p. 95 sq.

PART II.

ACCIDENCE.

SECTION V.

ORTHOGRAPHY AND ORTHOGRAPHIC PRINCIPLES.

1. The best manuscripts of the N. T., like those of all Greek authors, exhibit extraordinary variations of orthography, especially in regard to particular words and forms. In fact, it cannot always be determined, on satisfactory grounds, which reading is to be preferred.

However this may be, editors of the text should lay down precise rules, and uniformly adhere to them.

Though the various Codd. have recently been collated with great exactness, still, on many points, a more careful execution of the work is much to be desired.

We submit the following remarks :—

a. The *apostrophe*, employed to prevent a hiatus, is of much rarer occurrence in the Codd. of the N. T. and of the Sept. generally, than in those of native Greek authors, especially the orators (comp. G. E. Benseler de hiatu in scriptorib. gr. P. I. Friberg. 1841, 8. Eb. de hiatu in Demosth. ibid. 1847. 4.). "Αμα, ἄρα, ἄρα. γέ, ἐμέ, ἐτι, ἴνα, ὥστε, never suffer elision of the last vowel; and δέ (before ἄν) and οὐδέ very seldom (Mt. xxiii. 16. and 18. xxiv. 21. Rom. ix. 7. 1 Cor. xiv. 21. Heb. viii. 4. Luke x. 10. 2 Cor. iii. 16. xi. 21. Ph. ii. 18. 1 John ii. 5. iii. 17.). Only the prepositions ἀπό, διά, ἐπί, παρά, μετά, and the conjunction ἀλλά regularly suffer elision, the former particularly before pronouns and in phrases of frequent occurrence, as ἀπ' ἀρχῆς, etc. : ἀντί only in ἀντ' ὧν. Codd., however, vary here, and even the best in particular passages, especially in regard to ἀλλά. Thus the Cod. Alex., and some others, have in Acts xxvi. 25. ἀλλὰ ἀληθείας, vii. 39. ἀλλὰ ἀπώσατο, 2 Pet. ii. 5. ἀλλὰ ὀργῶν. The best Codd. have 2 Cor. xii. 14. ἀλλὰ ὑμᾶς, and Gal. iv. 7. ἀλλὰ νόος. So also the authority of manuscripts is in favour of Luke ii. 36. μετὰ ἀνδρός, xiv. 31. μετὰ εἰκοσι. 2 Cor. v. 16. μετὰ ἀπίστων, Rev. xxi. 11. ἀπὸ ἀνατολῶν, Heb. xi.

34. ἀπὸ ἀσθενείας, Jude 14. ἀπὸ Ἀδάμ, 2 Cor. v. 7. διὰ εἶδους. Comp. also Acts ix. 6. x. 20. xvi. 37. 2 Cor. iv. 2. v. 12. Luke xi. 17. ἐπὶ οἶκον, Mt. xxi. 5. ἐπὶ ὄνον. There is a preponderance of authority for Luke iii. 2. ἐπὶ ἀρχιερέως, and Mt. xxiv. 7. ἐπὶ ἐθνός, 1 Cor. vi. 11. ἀλλὰ ἀπελούσασθε, ἀλλὰ ἐδικαιώθητε. Whereas the authority is equal in Rom. vii. 13. for ἀλλὰ ἡ ἁμαρτία, and the other reading. That Ionic authors were at no pains to shun a hiatus, is well known; and, accordingly, this peculiarity is styled by the earlier Biblical philologists an Ionism. At the same time, it would appear that the Attic prose authors neglected the elision, though all the instances which Georgi produces from Plato cannot be trusted (Hierocrit. N. T. I. p. 143.). See Bttm. I. S. 123 ff. Heupel Marc. p. 33. Benseler Exc. zu s. Ausg. v. Isoc. Areop. p. 385 sqq. Jacob's praef. ad Aelian. anim. p. 29 sq. Thucyd. ed. Poppo III. II. 358. Probably the variation is not without principle, as, *e. g.* Sintenis reduced to rules the prevention or admission of the hiatus in Plutarch. In the N. T., too, the occasional omission of the elision, according to the writer's meaning, may be traced; not that the apostles bestowed attention on such things, but were guided by an unconscious perception of propriety. On this point, however, there is a risk of trifling (Bengel on 1 Cor. vi. 11.).

In *Lchm.* the poetic quotation from Menander, 1 Cor. xv. 33. is also written with the elision—*χρησθ'* (for *χρηστὰ*) *ὀμιλίας κακαί*, comp. Georgi Hierocrit. I. 186. The best Codd., however, of the N. T. have *χρηστά*, which *Tdf.* has adopted.

b. In regard to final *ς* in *οὕτως*, *μέχρις*, and *ν ἐφέλκυστικόν* (Voemel de *ν* et *ς* adductis literis. Fcf. a. M. 1853. 4. Haake Beiträge z. griech. Grammat. I. Heft), editors have mostly followed the known rule, which, however, has been limited by more recent grammarians (Bttm. I. 92 ff.). It is proper, in each case, to be guided by the authority of the best Codd., and, accordingly, recent N. T. critics have, throughout, adopted *οὕτως* and *ν ἐφέλκυστικόν*, agreeably to the Uncial Codd. (*Tdf.* praef. ad N. T. p. XXIII.). Critics have tried to deduce from the Greek prose authors a fixed rule for determining when *οὕτως* or *οὕτω*, *εἶπεν* or *εἶπε*, etc., should be used (Bornem. de gemina Cyrop. recens. p. 89., whom Poppo in Index to Cyrop. follows, Frotscher Xen. Hier. p. 9. Bremi Aeschin. Ctesiph. 3 u. 4. Schäf. Demosth. I. p. 207. Mätzner ad Antiphont. p. 192.), and it is, in itself, not unlikely that the more careful authors were, in this, directed by euphony (Franke in Jahn's Jahrb. 1842. S. 247.)

and other considerations,¹ though ancient grammarians affirm (Bekkeri Anecd. III. p. 1400.), that even the Attics wrote *ν ἐφελκυστικόν* both before consonants and vowels (Jacobs praef. ad Aelian. anim. p. 23.), as appears from the Codd. Comp. also Bachmann Lycophr. I. 156 sq. Benseler Isocr. Areopag. p. 185 sq. On μέχρῃ and μέχρῃς, ἄχρῃ and ἄχρῃς in particular, see Jacobs Achill. Tat. p. 479. According to the grammarians the Attic orthography requires μέχρῃ and ἄχρῃ even before a vowel (Th. M. p. 135. Phryn. p. 14., comp. Bornem. Xen. Cyrop. 8, 6, 20.), and so they are printed by recent editors. Comp. Stallb. Plat. Phaed. p. 183. and Sympos. p. 128. Schäf. Plutarch. V. p. 268. See in general Klotz. Devar. p. 231. Still, however, even Attic authors in good Codd. have not unfrequently those forms with *ς*. In the N. T. the best Codd. give μέχρῃ invariably, and ἄχρῃ before a vowel, Acts xi. 5. xxviii. 15.; but ἄχρῃς οὖ Rom. xi. 25. 1 Cor. xi. 26., etc., preponderates. (Also Acts vii. 18.).

Codd. vary as to *ν* in εἵκοσι; but the best generally omit it. Tdf. praef. ad N. T. p. 23., though in the appar. this is but seldom observed. Most authorities have ἀντικρύς, as Acts xx. 15., not ἀντικρύ. See Lob. Phryn. p. 443 sq. Btm. II. 366.

c. In compounds whose first part ends in *ς*, Knapp after Wolf (literar. Analect. 1. Bd. S. 460 ff. comp. Krüg. S. 12.) introduced the form *ς* for *σ*, and was followed in this by Schulz and Fr., e. g. ὥσπερ, ὅστις, δύσκολος, εἰσφέρειν. Matthiae's objections deserve great consideration; and this arrangement, as it has no historic warrant, has no great claim to adoption. Schneider in Plato, and Lchm. in the N. T., write ὥσπερ, εἰσακούειν. Hm., however, has preferred Wolf's amendment. That it would not be admissible in such words as πρεσβύτερος, βλασφημεῖν, τελεσφορεῖν, is obvious.

d. Of more importance than all this is the anomalous spelling of certain words and classes of words, which is found in the N. T. manuscripts, and has been, without exception, adopted into the text by Lchm. and Tdf. This comprehends peculiarities of Alexandrian orthography and phraseology. We remark the following particulars:

1. For ἐνεκα we find in MSS. and in the text rec. several times

¹ The question, whether οὕτως or οὕτω was the original spelling (for the former see Schäf. Plutarch. V. p. 219., for the latter Btm. II. 264.), and whether *ν* ἐφελκ. really belongs to the forms to which it is annexed, is beyond our present subject (see Rost, Gramm. S. 71. Krü. 30.).

the Ionic form *εἵνεκα* or *εἵνεκεν* (Wolf. Dem. Lept. p. 388. Georgi Hierocr. I. 182.), elsewhere *ἐνεκεν*, *e. g.* Mt. xix. 29. Rom. viii. 36., the first Luke iv. 18. 2 Cor. iii. 10. vii. 12. The authority of good Codd. must alone here decide. Comp. Poppo Cyrop. p. XXXIX. and Ind. Cyrop. and W. m. Buttm. II. 369. In the N. T. at least no distinction can be fixed between the two forms (Weber Demosth. 403 sq. See also Bremi exc. VI. ad Lysiam p. 443 sqq.).

2. According to good MSS. of the N. T. (*e. g.* Cod. Cantabr.) the Etymol. Mag. *ἐννεήκοντα* Mt. xviii. 12. 13. Luke xv. 4. 7. is to be written in preference to *ἐνεκήκοντα*. See Buttm. I. 277. Bornem. Xen. Anab. p. 47. Also *ἑνατος* occurs in good Codd. Mt. xx. 5. xxvii. 45. Luke xxiii. 44. Acts x. 30. etc. Comp. also Rinck lucubratt. p. 33., a form very usual in Greek prose authors (see Schäf. Melet. p. 32. Scholiast. ad Apollon. Argon. 2, 788.), and also found in the Rosetta Inscription, 4th line. It was preferred by Bengel, Mt. xx. 5.

3. The Ionic form (Matthiae I. 54.) *τέσσερες, τεσσεράκοντα* occurs sometimes in good Codd. (Alex. and Ephraemi); *e. g.*: Acts iv. 22. vii. 42. xiii. 18. Rev. xi. 2. xiii. 5. xiv. 1. xxi. 17. and Lchm. and Tdf. have admitted it into the text. It frequently occurs in Codd. of the Septuag. (Sturz dial. alex. p. 118.). In those writings, however, *α* and *ε* are often interchanged, and nobody will prefer such readings as Mt. viii. 3. *ἐκαδερίσθη*, Luke xvii. 14. *ἐκαδερίσθησαν*, or Heb. x. 2. *κεκαδερισμένους*.

4. For *βαλάντιον*, in every place where it occurs, Luke x. 4. xii. 33. xxii. 35. 36. good Codd. have *βαλλάντιον*, and this Lchm. and Tdf. have printed. Also in MSS. of Greek authors we find this doubling of a consonant, both in *βαλλάντιον* itself (Bornem. Xen. conv. p. 100.) and in derivatives. Bekker in his Plato has adopted it. Yet see Dindorf Aristoph. ran. 772. and Schneider Plat. civ. I. p. 75. III. p. 38. The word *κράββατος* is not unfrequently written with a single *β* (and then mostly *κράβαττος*).

5. Regarding *ὑποπιάζω* (*ὑποπιέζω*) for *ὑπωπιάζω* (from *ὑπώπιον*), Luke xviii. 5. 1 Cor. ix. 27. Var. see Lob. p. 461. it was merely a mistake of the copyist. Paul undoubtedly wrote *ὑπωπιάζω*; and that has now long stood in the text. Whether we should write *ἀνάγκαιον* or *ἀνάγκαιον* can hardly be determined, the authorities for each being nearly equal. The former is derived from *ἄνω*; the latter from *ἀνά*. See Lob. p. 297.

6. There is but one passage in the N. T. connected with the well-known question about the right way of spelling adverbs in *ι* or *ει*: It is Acts xvi. 34. where *πανοικί* occurs (Hm. Soph. Ai. p. 183. Sturz opusc. p. 229 sqq.). Comp. Plat. Eryx. 392 c. Aesch. dial. 2, 1. Joseph. Antt. 4, 4, 4. 3 Macc. iii. 27. Bloomfield glossar. in Aesch. Prom. p. 131 sq. is probably right in thinking that adverbs from a nominative in *ος*, should be written with *ι* only (*πανοικί*, properly *πανοικί*, as some Codd. have in Acts, as above. Still

nearly all the Codd. are in favour of *ει*. See Poppo Thuc. II. I. 1540. Lob. 515.

7. Whether should we write *Δαυῖδ* or *Δαβίδ*? See Gersdorf Sprachchar. I. 44. He leaves it undecided, yet adopts the spelling with *β*. The Codd. usually have it abbreviated, *Δᾶδ*, yet the older and better, where it is at full length, have *Δαυῖδ* (*Δαυεῖδ*), as Knapp, Schulz, Fr., Tdf. have printed it. Montfaucon Palaeograph. graec. 5, 1. Lchm., too, has invariably *Δαυεῖδ*. Comp. Bleek, Heb. iv. 7.

8. The name of Moses is, in the principal Codd. of the N. T., as in the Septuag. and Josephus, written *Μωϋσῆς*, and this has been adopted by Knapp, Schulz, Lchm., Tdf. Still, it is a question whether this properly Coptic form, originating in the Septuag., should not in the N. T. give place to the form *Μωσῆς*, which comes nearer the Hebrew, is every way more usual, was also received by the Greeks and Romans, and has been retained by Scholz. On the diaeresis in *Μωϋσῆς*, which Lchm. has rejected, see Fr. Rom. II. 313.

9. As to *Κολοσσαί* and *Κολασσαί*, see the expositors on Col. i. 1. The first of these forms is found not only on the coins of that city (Eckhel doctrina numor. vett. I. III. 147.), but also in the best Codd. of the classics (comp. Xen. Anab. 1, 2, 6.); hence it was preferred by *Valckenaer* ad Her. 7, 30. In the N. T., however, the form with *α* has more authority, and has been adopted by Lchm. and Tdf. It savours of the popular pronunciation.

10. For *ἐννεός* Acts ix. 7. it is better to write *ἐνεός*, agreeably to the best Codd. (comp. *ἄνεως*).

11. The un-Attic form *οὐδέεις*, *οὐθέν*, is found altogether in the N. T. only in some, though good, Codd., Luke xxiii. 14. 1 Cor. xiii. 2 f. 2 Cor. xi. 8. Acts xv. 19. xix. 27.: *μηθέν* Acts xxiii. 14. xxvii. 33. See Lob. Phryn. p. 181 sq. It occurs also in the Septuag. and the Greek papyrus rolls.

12. *Ἐθύθη* 1 Cor. v. 7. text. rec., for which all the best Codd. have *ἐτύθη* (Btm.), is unusual, but rests on an unexceptionable retaining of the radical *θ*, where there is no reduplication (*λιδάδηναι*, *καθορδῆναι*), though both the verbs *θύειν* and *θεῖναι* (the one of which begins its root and the other forms its Aor. 1. with *θ*) change the radical *θ* into *τ* (Lob. Paral. 45.). The participle *θυθείς*, formed by analogy, occurs in Dio Cass. 45, 17. (Aesch. Choëph. 242. has *τυθείς*). It is probable the first form was employed by Paul, and thrown away by the copyists.

13. For *χρεωφειλέτης* the best Codd. have *χρεοφειλέτης* Luke vii. 41. xvi. 5., which Zonaras rejected, and it only occurs once in the MSS. of Greek authors. See Lob. Phryn. p. 691.

14. The aspirate for tenuis in *ἐφίδε* Acts iv. 29. and *ἀφίδω* Ph. ii. 23. Lchm. has adopted on the authority of MSS. Other similar forms are *ἐφ' ἐλπίδι* 1 Cor. ix. 10., *ἀφελπίζοντες* Luke vi. 35., *οὐχ ὀψεσθε* Luke xvii. 22., *οὐχ Ἰουδαϊκῶς* Gal. ii. 14., *οὐχ ὀλίγος* Acts

xii. 18. (comp. Bornem. Acta p. 24.). Analogous forms occur in the Septuag. and in Greek inscriptions (Böckh Inscript. I. 301. and II. 774.), and are explained by the fact that many of those words, as ἐλπίς, ἰδεῖν, were pronounced with the Digamma.

15. Πραῦς and πραῦτης appear in the N. T. the best attested readings, though Photius in his Lexicon p. 386. Lips. prefers πρᾶος, yet, see Lob. Phryn. p. 403 sq.

16. Ἐχθές (not χθές Lob. path. p. 47.) Lchm. has received into the text, agreeably to the best Codd.

2. Whether such words as διὰ τί, ἵνα τί, διὰ γε, ἀλλά γε, ἀπ' ἄρτι, τοῦτ' ἔστι should be written separate or united, cannot be determined on any general principle; and the matter is of less moment, as, in this, the best Codd. vary extremely. Knapp has printed most of such words combined; and, in fact, two small words in expressions of frequent recurrence readily blend in pronunciation, as the crases in διό, διότι, καὶθά, ὥστε, μηκέτι, show. Schulz, on the contrary, upholds their separation. Would he even write εἰ γε, τοι νῦν, οὐκ ἔτι, etc.? How much the Codd. in the main favour writing them, may be seen from Poppo Thuc. 1. p. 455. Even Schulz has printed διαπαντός Mark v. 5. Luke xxiv. 53.: and Schneider, in his Plato, has followed, almost invariably, the rule of uniting the words in question. Great inconveniences, however, would arise from fully carrying out either the one or the other mode of writing. As the oldest and best Codd. are written continuously, they afford no guidance on this point. In the N. T. it would be advisable to combine such words in the following circumstances: *a.* Where the language supplies an obvious analogy: *e. g.* οὐκέτι as μηκέτι, τοιγάρ as τοίνυν, ὅστις comp. ὅπου. *b.* Where one of the words does not occur separately (in prose), as: εἶπερ, καίπερ. *c.* When an enclitic follows a monosyllable or dissyllable, and the combination usually forms one simple meaning, as: εἶτε, εἶγε, ἄραγε. Lchm. divides διάγε in Luke xi. 8., which does not come under this rule. *d.* Where the words have a different signification according as they are put separate or united; as: ὅστισοῦν *quicumque*, ὅς τις οὖν Mt. xviii. 4. *quisquis igitur* (Bttm. I. 308.), ἐξ αὐτῆς adv. and ἐξ αὐτῆς, not to mention οὐδαίς and οὐδ' εἰς. The former οὖν, however, is usually found disunited in the Codd., and by the Greek writers themselves is sometimes separated through the interposition of a conjunction. See Jacobs praef. Aelian. anim. p. 25. Further, in each particular instance, an editor must be greatly guided by his own judgment. Perhaps there would be no clear ground for writing δια-

παντός, and particularly ὑπερεγώ (2 Cor. xi. 23. Lchm.) and the like; although it must not be forgotten that in the N. T. style, as approaching popular speech, orthographic combinations are quite natural.

In the editions of the N. T. the pronoun ὅτι was invariably written with the Hypodiasbole, Luke x. 35. Jo. ii. 5. xiv. 13. 1 Cor. xvi. 2, etc., till Lchm., after Bekker, introduced ὅτι (as ὅς τις, ἢ τις). Some, however, think this separation unnecessary (as Schneider Plat. civ. I. praef. p. 48 sq.), comp. Jen. Lit. Z. 1809. IV. 174. The non-separation, besides other recommendations, has, in its favour, the consideration that an arbitrary exposition of the text is not forced upon the reader. It is often in the N. T. doubtful which of the two meanings is the right one, as: Jo. viii. 25. Acts ix. 27. 2 Cor. iii. 14. Once, however, we decide to take the word for the pron. and not the conj., it is safer to leave a space, or retain the Hypodiasbole.

3. *Crasis*¹ is but seldom used, and only in forms of frequent recurrence. In these, however, it is found almost without var. The most common instances are κἀγώ, κἄν, κἀκεῖ, κἀκεῖθεν, κἀκεῖνος, also κἀμοί Luke i. 3. Acts viii. 19. 1 Cor. iii. 1. xv. 8., κἀμέ Jo. vii. 28. 1 Cor. xvi. 4., τοῦναντίον 2 Cor. ii. 7. Gal. ii. 7. 1 P. iii. 9., once τοῦνομα Mt. xxvii. 57. On the other hand, good Codd. have throughout τὰ αὐτά Luke vi. 13. xvii. 30. 1 Th. ii. 14. Instances like τουτέστι, καθά, are not properly called Crasis. Contraction, where usual, is rarely neglected. Comp. on ὅσπερ, χειλέων, νοῖ, and the like § 8. and 9., besides ἐδέετο Luke viii. 33. according to the best Codd. Comp. Fr. de conform. crit. p. 32., as often in Xenoph. See Btm. II. 150. Lob. 220. The verb καμμύειν exhibits a contraction of a peculiar sort. Comp. Lob. 340.

There is good authority for καὶ ἐκεῖ Mt. v. 23. xxviii. 10. Mr. i. 35. 38., καὶ ἐκεῖθεν Mr. x. 1., καὶ ἐκείνοις Mt. xx. 4. etc.

4. In the earlier editions of the N. T. the Iota subscribed was too frequently introduced. This abuse was first censured by Knapp. It must be rejected:

a. In combinations with καί, when the first syllable of the second word does not contain an ι (as κᾶτα from καί and εἶτα); so κἀγώ, κἀμοί, κἀκεῖνος, κἄν, κἀκεῖ, κἀκεῖθεν, etc. See Hm. Vig. p. 526. Btm. I. 114. The ι subs., however, is defended by Thiersch Gr. § 38. Note 1., and Poppo has retained it in Thucyd. after the best MSS. (Thuc. II. I. p. 149.).

b. In the 2. perf. and 1. aor. act. of the verb αἶρω and its com-

¹ Ahrens de crasi et aphaeresi. Stollberg 1845. 4.

pounds, thus *e. g.* ἤρπεν Col. ii. 24., ἄραι Mt. xxiv. 17., ἄρον Mt. ix. 6., ἤραν Mt. xiv. 12., ἄρας 1 Cor. vi. 15., etc. See Bttm. I. 413. 439. Poppo Thuc. II. I. 150.

c. In the Doric Inf., used also by the Attics (Mtth. I. 148.), ζῆν, διψῆν, πεινῆν, χρῆσθαι. According to ancient grammarians¹ who flourished after Christ, the same is to be followed in contract. verbs in ᾶω; as: ἀγαπᾶν, ὀρᾶν, τιμᾶν (these forms being derived from the Doric, as μισθοῶν from μισθόεν. See Wolf in lit. Analekten I. Bd. S. 419 ff.). Bengel favoured this form, and it has been defended and followed by several scholars (Reiz Lucian. IV. p. 393 sq. ed. Bip. Elmsley Eurip. Med. v. 69. and praef. ad Soph. Oedip. R. p. 9 sq. Ellendt Arrian. Al. I. p. 14 sq.). Bttm. I. 490. and Mtth. I. 437. speak undecisively, and many editors have retained the old mode of writing (as Lob. Comp. his technology, p. 188.). Schulz, Lchm. and Tdf., however, have rejected the ι subs. from the N. T. Comp. Eph. v. 28. Rom. xiii. 8. Mr. viii. 32. Jo. xvi. 19.

d. There is nothing decisive for πρῶτος (Lob. Phryn. 403. pathol. serm. gr. p. 442.), yet see Bttm. I. 255. Neither has πρωί, from πρό, an ι subs. See as to this word in general, Bttm. ad Plat. Crit. p. 43. and Lexilog. 17, 2.

e. As to πάντη Acts xxiv. 3. see Bttm. II. 360. The ι, which in ἄλλῃ ταύτῃ, really a Dative, is proper, should be rejected in πάντῃ, as it has no corresponding Nom. The old grammarians are of a different opinion (Lob. paralip. 56 sq.), and Lchm. has printed πάντῃ. Also κρυφῇ (Dor. κρυφᾷ) Eph. v. 12., comp. Xen. conv. 5. 8., and εἰκῇ (Bttm. II. 342.) has been received into the N. T. Text, comp. Poppo Thuc. II. I. 150; Lchm. still writes λάθρα, though λάθρα is more proper. Schneider Plat. civ. I. p. 61. praef. Ellendt lexic. Sophoc. II. p. 3 sq.

Lastly, *f.* Lchm. introduced into the N. T. Text, Mt. xxvii. 24. ἀδῶν (ἀδῶιον Elmsley Eurip. Med. 1267.), comp. Weber Dem. p. 231., but contrary to all established views, Lob. pathol. p. 440.²

After the example of Bekker and others, Lchm. began, in the larger edition of his N. T., to reject the breathings over double ρ; but he has no followers. That the Romans used an aspiration in the middle of words is clear from the orthography of Pyrrhus, Tyrhenus, etc. Bttm. I. S. 28. Still less proper would it be to omit the

¹ Comp. Vig. p. 220. See also Choerobosc. Dictata ed. Gairford tom. II. p. 721. Yet see Hm. Vig. 748.

² The spelling ῥόν (Wessel Her. 2. 68.), ῥόν, which Jacobs in Aelian. animal. recently adopted, on the authority of a good Cod., nobody will be disposed to admit into the N. T., and still less ῥόν. Comp. Lob. pathol. p. 442.

breathing over ρ at the beginning of a word, as some do. See, however, Rost Gramm. S. 17 f.

The Alexandrians (Sturz dial. Alex. p. 116 sqq.) had, as it is admitted, their peculiar Greek orthography,* which not only interchanged letters (as : αι and ει, ε, η, ι, ει, comp. εἰδέα Mt. xxviii. 3., γ and κ); but added superfluous ones, to strengthen the forms of words; as : ἐκχρῆς, βασιλέαν, ὑκταν, ϑιδάννειν, ἐκχυνόμενον, ἔσπειρε, ἀναβαιννον, ἥλλατο (Acts xiv. 10. vii. 26. comp. Poppo Thuc. I. 210.). On the other hand, they rejected one of two similar consonants, as : δυσεβῆς, σάβασι, ἀντάλαγμα, φύλα, ἐρύσατο, ἄραφος (Jo. xix. 23.). They disregarded the means by which the Greeks avoided a harsh concurrence of many or dissimilar consonants (Bttm. I. 75.); as : λήμφομαι, ἀναλημφθεῖς (Bttm. II. 231.), προσωποληψία, ἀπεκτάνκασι, ἐνχώριον, συνάλυμμα, συνητεῖν, συνπνίγειν, συναδητής, πένπει. These peculiarities are found partly in good MSS. of the Sept. and the N. T. (Tdf. praef. ad N. T. p. 20 sq.) which are said to have been executed in Egypt, as : Cod. Alex., Cod. Vatic., Cod. Ephraem. (ed. Tdf. p. 21.), Cod. Cantabr., Cod. Claromont. (Tdf. prolegg. ad cod. Clarom. p. 18.), Cod. Cypr. (see Hug Einleit. I. S. 238. 242. 244. 245. 247. 249. 254., Scholz curae crit. in hist. text. evangg. p. 40. 61.); partly in Coptish and Graeco-Coptish monuments (see Hug I. 239.) with greater or less uniformity, and cannot, therefore, be attributed to the caprice of copyists, as Planck does (de orat. N. T. indole, p. 25, note). They may, in fact, be to a great extent justified by analogies from the older dialects. At the same time, many of them are not exclusively Alexandrian, as they occur in Greek authors, and in Greek inscriptions, that cannot be traced to an Egyptian origin; as : ει for ι, εγ for εκ (comp. to λήμφομαι the Ion. λάμφομαι Mtth. 609.); and, on the other hand, many of the Egyptian monuments exhibit none of the peculiarities in question.

Lchm. and Tdf., on the concurrent testimony of good (but, for the most part, few) Codd. Mt. xx. 10. xxi. 22. Mr. xii. 40. Luke xx. 47. Acts i. 2. viii. 11. 38. Jas. i. 7. Mr. i. 27. 2 Cor. vii. 3. Ph. ii. 25. etc. (sometimes without giving authority, Mt. xix. 29. Jo. xvi. 14. 1 Cor. iii. 14. Ph. iii. 12. Rom. vi. 8. etc.), have received into the text. Without more convincing proof, however, than what has been produced by Tdf. praef. ad N. T. p. 19. all the peculiarities of the Alex. dialect, and, in particular, the Alex. orthography, cannot be attributed to writers who were natives of Palestine or Tarsus, as John, James, Paul; and it is improbable that the N. T. writers should have followed that orthography only in comparatively few instances. Besides, Cod. B. in reference to this point, has not yet been thoroughly collated.

The propriety of introducing this orthography into the N. T. Text—if editors persist in following, on such points, the Codd., even in editions intended for general use—should be maturely considered;

* As to the alleged Alexandrian orthography, see Translator's *Prolegomena*.

and a distinct reply must be given to the question, whether this orthography, instead of being, in reality, a popular peculiarity, was not rather a mode of spelling adopted by the learned, in the same way as in Roman stone inscriptions (Schneider lat. Grammat. I. II. 530 f. 543 f. 566 f. a.) we find *adferre*, *inlatus*, and the like, written according to the etymology.

SECTION VI.

ACCENTUATION.

1. The accentuation of the N. T. Text is to be regulated, not so much by the authority of the oldest accented Codd., as by the recognised doctrine of grammarians ; though so much still remains doubtful, and, in the minute researches of later critics, attempts have sometimes been made to introduce inadmissible subtleties. We select the following observations :—

a. According to the ancient grammarians (Moeris p. 193.), *ἰδέ* is written *ἰδέ* in standard Attic, and *ἰδε* in later Attic or Hellenic. Exactly the same distinction applies to *λαβε*, which is *λαβέ* in the former and *λάβε* in the latter variety of the language (Weber Demosth. p. 173., comp. Btm. I. 448.) Accordingly, Griesb. wrote *ἰδε* (except in Gal. v. 2.), and Lchm. everywhere. Bornem. suggests that the word should be written *ἰδέ* when it occurs as an Impt. followed by an Acc., and *ἰδε* when it is merely an exclamation. It is preferable, however, to follow the ancient grammarians.

b. Numerals compounded with *ἔτος* should, according to the ancient grammarians (Thom. M. 859. Moschopul. in Sched.), have the accent on the penult, when they are joined to a noun expressing time ; otherwise, on the last. Hence Acts vii. 23. *τεσσαρακονταέτης χρόνος*, and Acts xiii. 18. *τεσσαρακονταέτη χρόνον*. On the other hand, *ἐκατονταετής* Rom. iv. 19. must be oxytone (comp. Jacobs Anthol. III. p. 251. 253.). This distinction, however, is not observed in MSS., and, altogether, the rule is doubtful. See Lob. 406 sq. Ammonius p. 136. exactly reverses the distinction. See Bremi Aeschin. Ctesiph. 369. ed. Goth.

c. By some *κῆρυξ* and *φοίνιξ* are written *κῆρυξ* and *φοῖνιξ* (see Schäf. Gnom. p. 215 sq. and Soph. Philoc. 562., comp. Ellendt Lexic. Soph. I. 956 sq.), on the ground, that, according to the ancient grammarians, the *υ* and *ι* (in the Nom.) were short (Bekker

Anecd. III. 1429.). This rule, however, as contrary to all analogy, is rejected by Hm. Soph. Oed. R. p. 145. Yet, in later Greek, it may be correct. See Bttm. I. 167. Lchm. has followed it.

d. For *ποῦς*, as it stood in most of the old editions of the N. T., Knapp wrote *πούς*, because it has a short in the Gen. *ποδός*. See Lob. Phryn. 765. and Paralip. 93.

e. Griesb. and others have incorrectly written *λαίλαψ*. It should be *λαῖλαψ*, as the *α* is short. In the same way, Schulz (though not invariably) and Lchm. write *θλιψις* (as *ληψις*), the first *ι* being long, not by position, but by nature. For the same reason, we should write *κλῖμα*, *κρῖμα*, *χρῖσμα*, *μῖγμα*, *ψῦχος* (comp. Reisig de constr. antistr. p. 20. Lob. Paralip. 418.), *στῦλος* (Passow under the word), (*ῥῖψις*) and *ῥῖψαν* Luke iv. 35. But it has been well remarked by Fr. Rom. I. 107. that, according to the ancient grammarians (Lob. Phryn. 107. comp. Dindorf praef. ad Aristoph. Acharn. p. 15.), the later Greek, in many words, shortened the penult, which was long in earlier Attic; so that it would be a mistake to introduce into the N. T. strictly Attic accentuation. No editor has changed the regular *θρησκος* into *θρησκός*, which is the reading in several Codd. See Bengel app. crit. ad Jac. i. 26.

f. As the termination *αι* is considered short in reference to accentuation (Bttm. I. 54.), we must write *θυμιᾶσαι* Luke i. 9. and *κηρύξαι* Luke iv. 19. Acts x. 42. for *θυμιάσαι* and *κηρύξαι* (as written by Knapp). Comp. Poppo Thuc. II. I. 151. Bornem. schol. p. 4. Griesb. and Knapp in Acts xii. 14. have erroneously written *ἐστᾶναι*, as *α* is short. On the other hand, *συντετριῖφθαι* Mr. 5. 4. has already been restored.

g. In older editions, and in Knapp's, *ἐριθεία* is written *ἐρίθεια*; but, as the word is derived from *ἐριθεύω*, the former accentuation is alone admissible. See Bttm. I. 141. II. 401. So *ἀρεσκέα*, being from *ἀρεσκέω* and not *ἀρέσκω*, must not be written *ἀρέσκεια*, as both Lchm. and Tdf. do.

h. Lchm., agreeably to the undoubted analogy of *γνώστης*, *κλάστης*, etc., changed *κτιστῇ* 1 Pet. iv. 19. (Knapp and Griesb.) into *κτίστη*. Yet Schott and Wahl, notwithstanding Bengel appar. p. 442. retained *κτιστῇ*. See Beng. appar. p. 442.

i. As to *μισθωτός* see Schäf. Dem. II. p. 88. The word *φάγος* Mt. xi. 19. Luke vii. 34. should, not merely in the N. T., but everywhere, have the accent on the penult, though from analogy it should be oxytone. Lob. paralip. 135., who decides against Fr. Mr. p. 790.

k. Lob. Phryn. 348. and Bttm. exc. I. ad. Plat. Menon. hold that we should write εἶπον Imp. Aor. 1. Acts xxviii. 26., and not εἰπόν: yet see, on the other side, reasons worthy of consideration by *Wex* in *Jahrb. für Philol.* VI. 169. The former accentuation is limited to standard Attic. For εἰπόν in the Greek Bible, see the express testimony of *Charax* in Bttm. as above, who calls the accentuation Syracusan. Later editors retain that form. See, however, *Bornem.* Acts p. 234 sq.

l. Names of persons, originally oxytone adjectives or appellatives, throw back the accent, for the sake of distinction;¹ thus, Τύχιμος, not Τυχμός; Ἐπαινέτος, not Ἐπαινετός (Lob. paral. 481.); Φίλητος, not Φιλητός (see Bengel appar. crit. h. l.); Ἐραστός, not Ἐραστός; Βλάστος, not Βλαστός; Κάρπος, not Καρπύς; Σωσθένης (like Δημοσθένης) and Διοτρεφής 3 Jo. 9. In the same way we must write Τίμων for Τιμών; Ὀνησίφορος, for Ὀνησιφόρος. On the other hand Ὑμέναιος remains unaltered, as, in general, the accent of proper names is not brought forward. Hence paroxytones also, as Τρόφιμος, Ἀσύγκριτος retain their accent, Lob. as above. Yet the former examples occur exceptionally with their original accent in ancient grammarians and in good Codd. (comp. Tdf. prolegg. Cod. Clarom. p. 22., comp. also Φιλητός in Euseb. H. E. 6, 21, 2.). The word Χριστός does not come under the preceding rule. See generally Reiz de incl. accent. p. 116. Schäf. Dion. H. p. 265. Funkhänel Demosth. Androt. p. 108 sq. particularly Lehrs de Aristarchi studiis Homer. p. 276 sq. In the same way also ἐπέκεινα, ἐπίταδε, ὑπερέκεινα are to be accented, when used as compound adverbs.

m. Indeclinable Oriental names are regularly accented on the last. Comp. however, Ἰούδα, Θάμαρ, Ζοροβάβελ, Ἰωάδαμ, Ἐλεάζαρ, Ἐλίζερ Luke iii. 29., Ἰεζάβελ Rev. ii. 20. (according to good Codd.), Μαδουσαία Luke iii. 37. The accent even on long vowels is, for the most part, the acute, as: Ἰσαάκ, Ἰσραήλ, Ἰακώβ, Γεννησάρ, Βηθσαιδά, Βηθσεδά, Ἐμμανούε, Καφαρναούμ. On the other hand, the MSS. have Κανᾶ, Γεδσημανῆ (though there is more authority for Γεδσημανεῖ, which Lehm. and Tdf. prefer, see Fr. Mr. p. 626.), also Βηθθαγῆ (comp. also Νινευῆ). Names occurring in the Greek Scriptures as indeclinable and oxytone, Josephus makes declinable and paroxytone, as: Ἀβία (in N. T. Ἀβιά). In the oldest MSS. (Tdf. prolegg. p. 36.) we find Πιλάτος, not Πιλάτος, as

¹ So also Geographical names. See *Nobbe* schedae Ptolem. II. (Lips. 1842. 8.) p. 17 sq.

it is usually written even by Lchm. (and by Cardwell in his ed. of Joseph. bell. jud.). Yet even recent editors, agreeably to the Codd., write Κοριολάνος (Plutarch. Coriol. c. 11. Dion. H. 6. p. 414. Sylb.), Κικιννάτος (Dion. H. 10. p. 650.), Τορκουάτος (Plut. Fab. Max. c. 9. Dio C. 34. c. 34.), Κοδράτος (Quadratus) Joseph. antt. 20, 6., Ὀνοράτος, etc. As to Τίτος and Τίτος see Sinten. Plut. vit. II. 190. For Φήλιξ, not Φήλιξ, see Bornem. Acts p. 198.

The accentuation ὁμοῖος, ἐρῆμος, ἐτοῖμος, μῶρος (Boison Anecd. V. p. 94.), which grammarians (Greg. Corin. p. 12. 20 sqq.) refer to the Ionians and earlier Attics, and which Bekker *e. g.* follows, is inadmissible in Attic prose (Poppo Thuc. I. 213. II. I. 150. Bttm. I. 55.); still more so in the N. T. On the other hand, we must invariably write ἴσος, comp. Bornem. Luke p. 4. Fr. Mr. p. 649. The N. T. MSS. have uniformly ἔσω for εἶσω, though they have always εἰς, and never ἐς. Thuc., however, who mostly uses ἐς, has εἶσω 1, 134. See Poppo I. p. 212. Recent editors reject ἔσω in Attic prose. See Schneider Plat. civ. I. praef. p. 53. (As to the poets, see Elmsley Eurip. Med. p. 84 sq. Lips.) For determining whether we should write in Jas. i. 15. ἀποκυνεῖ or ἀποκύνει, see below, § 15.

In regard to the dim. τεκνίον as a paroxytone, like τεχνίον in Athen. 2. 55., see Bttm. II. 441. Later editors prefer τέχνιον in Athen. and Plat. rep. 6. 495. In the N. T. the only part of τεκνίον that occurs is the Plur. τεκνία: see Janson in Jahns Archiv. VII. 487. Ποίμνιον (from ποιμένιον) should be unhesitatingly preferred to ποιμνίον: Janson as above, 507. On ἀδροτής, βραδυτής as oxytones, see Bttm. II. 417. This, according to the grammarians, is the old accentuation, an exception to the rule. Lchm. has, on the other hand, ἀδρότητι 2 Cor. viii. 20., but βραδυτήτα 2 Pet. iii. 9. The later Greeks seem to have pronounced these words regularly as paroxytones, Reiz accent. inclin. p. 109. On οὐκουν and οὐκοῦν, ἄρα and ἄρα, see § 57 and 61.

2. Many expressions, as is well known, of the same spelling, are distinguished in meaning by a difference of accent; as: εἰμί *sum* and εἶμι *eo*; μύριοι *ten thousand* and μυρίοι *innumerable*. The accented Codd. and even the editors of the N. T. sometimes waver between these two modes of accentuation. For μένει 1 Cor. iii. 14. Chrysost. Theod. Vulg. etc., read μενεῖ (Fut.), which Knapp and Lchm. have admitted into the text, comp. 5, 13. In Heb. i. 12.; Heb. iii. 16. there is more authority for τίνες than τινές, and accordingly recent editors almost unanimously prefer the former. For ὥσπερ εἰ τῷ ἐκτρώματι 1 Cor. xv. 8. some Codd. have ὥσπερ εἰ τῷ, that is, τινι ἐκτ., which Knapp has groundlessly admitted into the text. It is clearly a correction emanating from persons who found

fault with the use of the article in the phrase. Besides, the corrected reading has little authority. In 1 Cor. x. 19. many recent editors write ὅτι εἰδωλόθυτον τί ἐστίν, ἢ ὅτι εἰδωλον τί ἐστίν (Knapp and Mey.), because there is an emphasis on *τι* (antithetic to οὐδέν), and the other accentuation εἰδωλόθυτόν *τι* ἐστίν (Lchm.) produces an ambiguity. It might signify that *something is offered in sacrifice to idols*. Even supposing the former explanation unquestionable, there is no objection to the usual accentuation, in as far as it gives the sense that an offering to idols *exists* (not only *appears to be*, but *is* in reality). Critics still contend about the accentuation of Jo. vii. 34. 36. ὅπου εἰμί ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν or ὅπου εἶμι ἐγώ, etc., as many Fathers and translators read; and in Acts xix. 38. almost all moderns have ἀγόραιοι (*forensic*) instead of ἀγοραῖοι. In regard to the first of these passages the style of John (xii. 26. xiv. 3. xvii. 24.) requires εἰμί (see Lücke h. l. after Knapp comm. isagog. p. 32 sq.); and, in the second, the acute must be considered correct, if we follow Suidas, and, with Kulencamp, read in Ammon. p. 4: ἀγόραιοις μὲν γάρ ἐστιν ἡ ἡμέρα, ἀγοραῖος δὲ ὁ Ἑρμῆς ὁ ἐπὶ τῆς ἀγορᾶς. Comp. Lob. paralip. p. 340.

In the same way we must decide on Rom. i. 30. where some, viewing the word as active, accent it *θεοστύγεις*, because *θεοστυγαῖς* means *Deo exosi*; but the analogy of adjectives like *μητρόκτονος* and *μητροκτόνος* (Btm. II. 482.) cannot be extended to adjectives in *ης*. Besides Suidas says expressly, that *θεοστυγαῖς* means both οἱ ὑπὸ Θεοῦ μισούμενοι and οἱ Θεὸν μισοῦντες; though he distinguishes *θεομισῆς* from *θεομίσης* in signification. The form *θεοστυγαῖς*, which alone is according to analogy,—compound adjectives in *ης* being oxytones,—is, consequently, alone correct. As to the active sense of the word, however, Suidas does not appear to quote it as conformable to pure Greek propriety, but to state its signification in the preceding passage of Paul. At least this meaning of the word cannot be established from any native Greek author. See Fr. Rom. I. 84 sqq. Besides, the word does not often occur. On the other hand, there is good ground for the distinction between *τροχός* (*wheel*), as in the Text and the accented Codd. in James iii. 6. and *τρόχος* (*race*), as, according to Grotius, Hottinger, Schulthess, etc., it should be read (see Schäf. Soph. II. 307). The figure *τροχός γενέσεως* (joined to *φλογίζουσα*), is neither incongruous, nor in Jas. particularly strange. Accordingly, no alteration of the accent is required.

In regard to other alterations of accent which have been proposed

as 1 Cor. xiv. 7. (ὁμῶς for ὁμῶς), Col. i. 15. (πρωτοτόκος for πρωτότοκος, see Mey.), or James i. 17. πατὴρ τῶν φωτῶν for φωτῶν, they originate in peculiar doctrinal views, or in ignorance of the language. The last is altogether absurd.

3. It is still undetermined whether, in prose (for to poetry peculiar considerations apply, comp. *e.g.* Ellendt Lexic. Soph. I. 476.), the pronoun, where no emphasis is intended, should be joined as an enclitic to a preposition;—whether, for instance, we should write παρά σου, ἐν μοι, εἰς με, and not παρὰ σοῦ, ἐν ἐμοί, etc. In the editions of the N. T., even in Lchm.'s, and, indeed, in Greek authors, we constantly find πρὸς με, πρὸς σε, but ἐν σοί, ἐν ἐμοί, ἐπὶ σέ, εἰς ἐμέ, ἐπ' ἐμέ, etc.; and, in connection with those enclitic forms, only in a few passages, Luke i. 43. Acts xxii. 8. 13. xxiii. 22. xxiv. 19, comp. Bornem. h. l. (mostly at the end of a sentence) from Cod. B. and some others, the orthotoned pronouns are marked as varied readings. Partly on the authority of ancient grammarians, and partly for the reason laid down by Hm. emend. gr. gr. I. 75 sq., that in such combinations the pronoun has the force of a noun, one must be disposed to decide generally for the orthotoned form. Only πρὸς με is defended by a portion of the grammarians, and occurs frequently in Codd., see also Btm. I. 285. Jacobs Anthol. Pal. I. praef. p. 32. Mtth. Eurip. Orest. 384. Sprachl. I. 110. Krü. 76., also Ellendt Arrian. I. 199. Yet Reisig conject. in Aristoph. p. 56. and Bornem. Xen. conviv. p. 163., decide otherwise. It should also be mentioned that good MSS. of Greek authors (even besides the case of πρὸς με) often have the enclitic forms. Where the pronoun is emphatic, the enclitic form would be obviously inadmissible. Accordingly Knapp and Schulz very properly give Jo. xxi. 22. τί πρὸς σέ.

In editions of the N. T. Text, the enclitic forms, agreeably to the established rules of grammarians, are retained. Hence Fr., notwithstanding Hermann's authority (emend. rat. I. 71. 73.), writes ὁ παῖς μου (Matt. viii. 6.), ἐξ ὑμῶν τινες (Jo. vi. 64.), ὑπὸ τινῶν (Luke ix. 7.), and not παῖς μου, ἐξ ὑμῶν τινές, ὑπὸ τινῶν. Lchm.¹ began to accent the pronoun in the two last instances; and even to write ποῦ ἔστιν Mt. ii. 2., μετ' αὐτῶν ἔστιν Mr. ii. 19. Only παῖς μου he left unchanged. He has been followed by Tdf. See, however, the judicious decision of Btm. I. 65.

¹ Yet he (Lchm.) has Acts xxvii. 44. ἐπὶ τινῶν. Jo. xx. 23. ἐάν τινῶν.

SECTION VII.

PUNCTUATION.¹

In all editions of the N. T. down to that of Griesbach, inclusive, the punctuation was greatly defective in uniformity. It was also objectionable in another respect. Editors too frequently introduced commas to fix the meaning of the text, and thus imparted to it their own doctrinal views. Comp. also Btm. I. 68. Schleiermacher Hermeneut. S. 76.

The first person who brought greater critical acumen to the examination of the subject, and attempted to reduce it to fixed principles, was Knapp. He was followed, but with greater reserve, by Sholz, Lchm., and Tdf.; the last mostly adhering to Lchm.'s opinion.² None of them, however, gave a general exposition of his theory.³

Punctuation was originally contrived to aid the reader, especially in reading aloud, by marking the various pauses. Not to mention that punctuation is indispensable in a perfect system of written discourse, its main object is to enable the reader to understand the subject, so far as that depends on perceiving the connection of the words. Punctuation, therefore, must be regulated by the logical, and still more,—for discourse is thought clothed in language,—by the grammatical and rhetorical relations of the words to each other. Hence it would be absurd to expect that the punctuation should, *in no degree whatever*, convey the editor's interpretation, as he has to employ not merely commas, but colons and points of interrogation. Regarding the propriety of using the colon and full point in the N. T., there can be no reasonable doubt. The omission of the colon before the direct words of a speaker (Lchm. Tdf.), and the introduction of a capital letter, by way of compensation, form an innovation for which there is no sufficient ground. On the other hand, the propriety of inserting or not inserting a comma, is often a matter of uncertainty. It will, however, be admitted by all, that

¹ Comp. in particular Poppo in the Allg. Lit. Zeit. 1826. I. B. S. 506 ff. and Mthl. I. 172 ff.

² Among critics who have directed particular attention to punctuation in their editions of Greek authors, *I. Bekker* has evinced remarkable moderation and consistency, and *W. Dindorf* still more reserve. Both, however, seem to have carried the exclusion of the comma too far.

³ Rinck has proposed (Stud. u. Krit. 1842. S. 554 f.) to restore, in regard to punctuation, the principles of the ancient grammarians (Villoison Anecd. II. 138 sqq.). This, however, is hardly practicable.

only a grammatically complete clause,¹ having a close connection with another clause, should be separated from it by a comma; and that for this special purpose the comma was devised. But a grammatically complete clause comprehends not only a subject, a predicate, and a copula,—three elements that may be either expressed or understood,—but all particles which are introduced to define the main elements more precisely, and without which the clause would convey but an imperfect sense. Hence it was a mistake in Griesbach, *e.g.* to separate from the verb, by a comma, the subject, whenever it was accompanied by a participle, or consisted of a participle and its adjuncts (Mt. vii. 8. x. 49. Rom. viii. 5. 1 Jo. ii. 4. iii. 15. It is, in the same way, unallowable to divide by a comma, 1 Th. iv. 9. *περὶ δὲ τῆς φιλαδελφίας, οὐ χρεῖαν ἔχετε γράφειν ὑμῖν*, Mt. vi. 16. *μὴ γίνεσθε, ὥσπερ οἱ ὑποκριταί* (for *μὴ γίν.* forms, of itself, no sense), v. 32. *ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας* (the last words contain the most essential part of the statement), xxii. 3. *καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ, καλέσαι τοὺς κεκλημένους*, etc., 1 Th. iii. 9. *τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ*, etc., 1 Cor. vii. 1. *καλὸν ἀνδράπω, γυναικὸς μὴ ἄπτεσθαι*, Acts v. 2. *καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυῖς καὶ τῆς γυναικὸς*. But the notion of a complete clause is still more comprehensive. Even a relative clause is to be considered a part of the preceding clause, when the relative, whether a pronoun or adverb, includes also a demonstrative; as: Jo. vi. 29. *ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος*, Mt. xxiv. 44. *ἡ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνδρ. ἔρχεται*, Luke xii. 17. *ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου*; or when there is an attraction of the relative; as: Luke ἐπὶ πᾶσιν οἷς ἤκουσαν (comp. Schäf. Demosth. II. 657.); or when the relative is so necessary a complement to a foregoing word, that both must be taken together to form a complete sense; as: Luke xii. 8. *πᾶς ὃς ἂν ὁμολογήσῃ*, Mt. xiii. 44. *πάντα ὅσα ἔχει*; or when the preposition is not repeated before the relative; as: Acts xiii. 39. *ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε*, etc., Luke i. 25.² The same holds also where the subject, predicate, or copula

¹ A grammatical clause usually coincides with a logical, but not always. In Luke xii. 17. and Jo. vi. 29. (see above) we find respectively two logical clauses, which, however, as the second is, through the relative, included in the first, form, grammatically, but one. The same remark applies to every condensed statement, in which two clauses are reduced into one. Also, in 1 Tim. vi. 3. *εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις*, the passage consists, logically, of two clauses, but, grammatically, of only one clause. (See above.)

² To omit the comma before every relative clause (as *e.g.* B. Bekker does in his edition of Plato), is unwarrantable.

of a clause consists of several words connected by *καὶ* (or *οὐδέ*), and these, grammatically, form one clause, though, logically, they may form several clauses; as: Mr. xiv. 22. λαβὼν ὁ Ἰ. ἄρτον εὐλογήσας ἔκλασε καὶ ἔδωκεν αὐτοῖς, Jo. vi. 24. Ἰ. οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, Mt. xiii. 6. ἡλίου ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη (so correctly Lchm.), 1 Tim. vi. 3. Mt. vi. 26. Otherwise in Mr. xiv. 27. πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα, Mt. vii. 7. αἰτεῖτε, καὶ δοθήσεται ὑμῖν. The comma is here required, because two complete clauses are connected by *καί*. It is required also when two clauses are separated by *ἤ*.

Further, the comma is rejected between two such clauses as Luke xxiv. 18. σὺ μόνος παροικεῖς Ἱερουσ. καὶ οὐκ ἔγνων, etc., because they are so closely connected that they must be read without a pause, and only in their connection convey the proper sense. Also Mr. xv. 25. ἦν ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν, and Mt. viii. 8. οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς, must be written without a separating point. Finally, before *ἀλλά* the comma is properly omitted, if the following clause is incomplete, and has, as it were, essential roots in the preceding; as: Rom. viii. 9. ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλ' ἐν πνεύματι, and v. 4. τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα (where Fr. retains the comma).

2. On the other hand, we must not require too much to complete a clause, so as to omit commas where they are necessary. On this head we subjoin the following observations:

a. The Voc. is not a constituent part of a clause, but a sort of announcement, particularly when the clause is in the first or third person. Hence the comma is required in Jo. ix. 2. ῥαββί, τίς ἡμαρτεν, Mr. xiv. 36. ἀββᾶ ὁ πατήρ, πάντα δυνατά σοι, 2 P. iii. 1. Luke xv. 18. xviii. 11. etc.

b. A comma is properly put after a word which is the subject both of the principal clause, and of another immediately following, and beginning with a conjunction; as: Jo. vii. 31. ὁ Χριστός, ὅταν ἔλθῃ, — — ποιήσει. Lchm. has it otherwise.

c. If a grammatically complete clause be followed by a supplementary statement, which might properly form a clause of itself, they must be separated by a comma, as: Rom. xii. 1. παρακαλῶ ὑμᾶς παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν — — τῷ Θεῷ, τὴν λογικὴν λατρείαν (i.e. ἥτις ἐστὶν ἡ λογ. λ.), 1 Tim. ii. 6. ὁ δοῦς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῦς ἰδοίς. So also in the

case of participles, etc., as : Col. ii. 2. ἵνα παρακ. αἱ καρδίαι αὐτῶν, συμβιβασθέντες ἐν ἀγάπῃ, Jo. ix. 13. ἄγουσιν αὐτὸν πρὸς τοὺς φαρισαίους, τὸν ποτε τυφλόν, Rom. viii. 4. ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, etc., v. 20. Eph. i. 12.

d. A (logical) clause containing a twofold construction, as e.g. when an *anacoluthon* occurs, must be written with a comma, and read with a pause, between the two parts, as : Jo. xv. 2. πᾶν κλῆμα ἐν ἔμοι μὴ φέρον καρπὸν, αἶρει αὐτό. By the addition of αὐτό the words πᾶν κλ. — — καρπ. become a *casus pendens*, and could not be uttered by any one without a pause. Rev. iii. 12. ὁ νικῶν, ποιήσω αὐτὸν στύλον, etc., Heb. ix. 23. ἀνάγκη τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, τούτοις καθαρίζεσθαι. It is quite obvious that inserted complete clauses must be separated from the principal clause by commas, Luke ix. 28. Acts v. 7.

e. If a clause contains, ἄσυνδέτως and without καί, several words under the same construction, or enumerated in succession, they must be separated from each other by commas, as : 1 P. v. 10. αὐτός καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει, Luke xiii. 14. ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι — — ὁ Ἰησοῦς, ἔλεγε.

If the use of the comma in the cases specified be well-founded, a subordinate point, a half comma, would be desirable, to point out to the eye of the reader those words which, in a continuous clause, though they do not form, so to speak, a grammatical group, may be easily construed together. Thus, for instance, in reading Luke xvi. 10. ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστι, every one will be apt to go wrong, as καί excites the expectation of a second expression corresponding to ὁ πιστὸς ἐν ἐλ. The same remark applies to the following passages : Rom. iv. 14. εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι : Jas. v. 12. ἦτω δὲ ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ : 1 Cor. xv. 47. ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός : Hb. v. 12. ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς : Jo. v. 5. ἦν τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ : Rom. iii. 9. τί οὖν ; προεχόμεθα ; οὐ πάντως (οὐ, πάντως). A half comma would, in such instances, at once remove all want of perspicuity. As, however, no such point exists, we may employ in its stead an ordinary comma, just as it is used in writing and print to distinguish ὅ,τι from ὅτι. But modern editors do not employ a point in such cases, and this, after all, is perhaps most advisable.

3. It is in many respects desirable that an editor's exposition of a

passage should not be stamped on the text by means of punctuation. This is easily avoided where punctuation is unnecessary, as, for instance, in Rom. i. 17. vii. 21. Mt. xi. 11. There are passages, however, where a point, whether a full point, a colon, a comma, or a point of interrogation, is required; and this cannot be introduced, without the adoption of some distinct exposition of the text. In Jo. vii. 21. for instance, every editor must determine whether he is to prefer ἐν ἔργον ἐποίησα καὶ πάντες θαυμάζετε. διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν περιτομήν, etc., with Chrysost. Cyril. Euthym. Zigab. etc., or ἐν ἔργ. — — θαυμάζετε διὰ τοῦτο. Μωσῆς, etc., with Theophyl. and nearly all modern editors and expositors. The former punctuation may be defended, not indeed on the ground that John, as Schulz has shown, usually begins, but never ends, a clause with διὰ τοῦτο; but if the connection is to be understood thus: *I have done one work, and you are all surprised; therefore* (be it known to you) *Moses gave you, etc., i.e. I will remove your surprise. You yourselves perform circumcision on the Sabbath, according to the law of Moses.* If, then, that ceremony, extending to one part of the body, is not breaking the Sabbath, the healing of the whole of a man is not so either. I am aware, however, that the usual punctuation produces a far more simple explanation of the passage, as Lücke also has shown. Heb. xi. 1. may be punctuated ἔστι δὲ πίστις, ἐλπίζομένων ὑπόστασις, etc., so that the accent fall on ἔστι, and thus the existence of faith, in the manner indicated by the words in apposition, is historically proved. It appears to me, however, more proper to omit the comma after πίστις, so that the passage may denote a definition of faith, illustrated by the following historical examples. See Bleek h. l. In punctuating Jo. xiv. 30. expositors vary between ἐν ἐμοὶ οὐκ ἔχει οὐδέν, ἀλλ' ἵνα — — ποιῶ. ἐγείρεσθε and οὐδέν.—ἀλλ' ἵνα — — ποιῶ, ἐγείρεσθε. In general, such discrepancies of punctuation, occurring in the N. T., are not to be regarded as of much importance. Comp. further, Rom. iii. 9. v. 16. vi. 21. viii. 33. ix. 5. xi. 31. 1 Cor. i. 13. vi. 4. xvi. 3. Acts v. 35 (see Kuinöl). Hb. iii. 2. Jas. ii. 1. iv. 18. v. 3.

Probably to avoid obtruding on the reader special interpretations of texts, recent editors (Tdf.) have generally rejected also the use of the parenthesis, formerly the source of so much abuse. Lchm. had still retained it. See below, § 62.

SECTION VIII.

RARE FORMS IN THE FIRST AND SECOND DECLENSIONS.

1. Masculine proper names in $\tilde{\alpha}\varsigma$ of the 1st Decl.—mostly Oriental, but formed in accordance with Greek analogy,—make the Gen. S. in $\tilde{\alpha}$, as: 'Ιωαν $\tilde{\nu}\tilde{\alpha}$ Luke iii. 17., 'Ιων $\tilde{\alpha}$ Mt. xii. 39. Jo. i. 43. etc. Κλωπ $\tilde{\alpha}$ Jo. xix. 25., Στεφαν $\tilde{\alpha}$ 1 Cor. i. 16. xvi. 15., Σκευ $\tilde{\alpha}$ Acts xix. 14., Κηφ $\tilde{\alpha}$ 1 Cor. i. 12., Σαταν $\tilde{\alpha}$ Mr. i. 13. 2 Th. ii. 9., 'Επαφρ $\tilde{\alpha}$ Col. i. 7.¹

Likewise those ending in unaccented $\alpha\varsigma$ make the Gen. in α , as: Καιιάφα Jo. xviii. 13., 'Αννα Luke iii. 2., 'Αρέτα 2 Cor. xi. 32. (Joseph. antiqq. 17, 3, 2. 18, 5, 1.), Βαρνάβα Gal. ii. 1. Col. iv. 10., 'Αγρίππ $\tilde{\alpha}$ ² Acts xxv. 23. comp. Joseph. antiqq. 16, 2, 3. 16, 6, 7. 20, 7, 1. etc. (Σίλα Joseph. vit. 17., Ματθεία Acta apocr. p. 133.), 'Ιούδα often.

The same form in proper names is often used by Attic authors, as: Μασκ $\tilde{\alpha}$ Xen. Ana. 1, 5, 4., Γωβρύα Xen. C. 5, 2, 14. (Κομάτα Theocr. 5. 150.), comp. Georgi Hierocr. I. 156., Krü. 42. Ellendt Arrian. Al. I. 83. V. Fritzsche Aristoph. I. 566., and on Βορρ $\tilde{\alpha}$ Luke xiii. 29. Rev. xxi. 13. especially Bttm. I. 147. 199. Bekker Anecd. III. 1186.

On the contrary, those in $\alpha\varsigma$ pure have usually the Attic form in $\omicron\upsilon$ (Lob. prolegg. pathol. p. 487 sqq.), as: 'Ανδρέου Mr. i. 29. Jo. i. 45. (Joseph. antiqq. 12, 2, 3. Acta apocr. p. 158. 159.), 'Ηλίου Luke i. 17. iv. 25., 'Ησαίου Mt. iii. 3. xiii. 14. Acts xxviii. 25., 'Ιερεμίου Mt. ii. 17. xxvii. 9., Ζαχαρίου Mt. xxiii. 35. Luke i. 40., Λυσανίου Luke iii. 1., Βαραχίου Mt. xxiii. 35. So always in Joseph. 'Ονίας, 'Ονίου; in other places Τωβίου (Geo. Syncell. chronogr. p. 164: but usually Τωβία). See in general Geo. Choerobosci dictata in Theodosii canon. ed. Gaisford I. p. 42.

Several names of places that might be declined as nouns of the 1. Decl. are indeclinable in the N. T., as: Καν $\tilde{\alpha}$ (Dat. Jo. ii. 1. 11., Acc. iv. 46.), Βηθσαιδά, Βηθφαγή, Γολγοθ $\tilde{\alpha}$, 'Ραμ $\tilde{\alpha}$. Βηθαβαρά Jo. i. 28. does not come under this head. Origen uses it as a

¹ So also Θωμ $\tilde{\alpha}$ in the Act. Thom., Λουκ $\tilde{\alpha}$ Euseb. H. E. 3, 24., 'Ερμ $\tilde{\alpha}$ Euseb. 3, 3.

² On the other hand, we find occasionally 'Αγρίππου in Joseph. (antt. 18, 7, 1. and 2. 18, 8, 8.) and Euseb. H. E. 2, 19. Codd. of Xenoph. also vary between Γωβρύου and Γωβρύα.

Neut. Plur. Recent editors have printed ἐν Βηθανία. In Acts ix. 38. Λύδδα has Gen. Λύδδης; but, according to respectable Codd. we find in v. 32. and 35. Λύδδα as Neut. Acc. Comp. my RW. II. 30.

In the N. T. and later Greek, compounds from ἄρχω with a noun, change the older form ἀρχος¹ into ἀρχης,² and are of 1. Decl., as: πατριάρχης Heb. vii. 4., Plur. Acts vii. 8. 9. coll. 1 Chron. xxvii. 22., τετράρχης Mt. xiv. 1. Luke iii. 19. ix. 7. coll. Joseph. antiqq. 18, 7, 1., τετράρχαι Euseb. H. E. 1, 7, 4., πολιτάρχης Acts xvii. 6., ἐδνάρχης 2 Cor. xi. 32. coll. 1 Macc. xiv. 47., ἐδνάρχη 1 Macc. xv. 1. 2., ἐδνάρχην Joseph. antiqq. 17, 11, 4., ἐδνάρχας Euseb. Const. 1, 8., ἀσιάρχης, hence ἀσιάρχων Acts xix. 31. and ἀσιάρχην Euseb. H. E. 4, 15, 11. (Asiarcha Cod. Theodos. 15, 92.), ἑκατοντάρχης Acts x. 1. 22. xxi. 32. xxii. 26. coll. Joseph. b. jud. 3, 6, 2., ἑκατοντάρχη Acts xxiv. 23. xxvii. 31. Mt. viii. 13., where, however, a few Codd. have ἑκατοντάρχω, as in Joseph. b. j. 2, 4, 3. ἑκατόνταρχος occurs without var. in the following passages: Mt. viii. 5. 8. Luke vii. 6. Acts xxii. 25. The Gen. Sing. Luke vii. 2. and Plur. Acts xxiii. 23., the former with an acute on the penult, and the latter with a circumflex on the last, may be cases of ἑκατοντάρχης. Finally, for στρατοπεδάρχη Acts xxviii. 16. (Const. Man. 4412) the better Codd. have στρατοπεδάρχω. Elsewhere, in Sept. and Apoc. and authors of 1st century, we find the following instances of the form ἀρχης: γενεσεάρχης Wisd. xiii. 3., κυπριάρχης 2 M. xii. 2., τοπάρχης Gen. xli. 34. Dan. iii. 2. 3. vi. 7. Euseb. H. E. 1, 13, 3., διασάρχης Lucian. peregr. 11., μεράρχης Arrian. Tact. p. 30., φαλαγγάρχης ibid. p. 30., ειλάρχης ibid. p. 50., ἐλεφαντάρχης 2 M. xiv. 12. 3 M. v. 4. 45., ἀλαβάρχης Joseph. antiqq. 19, 5, 1., γενάρχης Lycophr. 1307. Joseph. antiqq. 1, 13, 4., ταξιάρχης Arrian. Al. 2, 16, 11. Euseb. Constant. 4, 63. (though ibid. 4, 51. and 68. also ταξιάρχος, see Heinichen index p. 585.), ἡλάρχης Arrian. Alex. 1, 12, 11. 2, 7, 5., συριάρχης Acta apocr. p. 52., νομάρχης Papyr. Taur. p. 24., γειτονιάρχης Boisson. Anecd. V. 73. To quote from Byzantine writers all the examples of compounds in ἀρχης, would be endless; as such occur almost in every page. Some compounds in ἀρχος

¹ The MSS. of ancient Greek authors vary indeed between ἀρχος and ἀρχης, but later critics, in editing them, give the form ἀρχος the preference. Comp. Bornem. Xen. conv. 1. 4. Poppo Xen. Cyrop. 2. 1. 22. p. 109. This also corresponds best with the etymology (of ἀρχος). Γυμνασιάρχης, however, is undoubtedly the correct reading in Aeschin. Tim. ed. Bremi I. 23.

² That this was the predominant termination in the Apostolic age, appears further from the circumstance, that the Romans, in rendering such words into Latin, used the form *arches* or *archa*, and not *archus*. Hence *Tetrarches* Hirt. bell. Alex. c. 67. Liv. epitom. 94. Horat. serm. 1. 3. 12. Lucan. 7, 227., *Alabarches* Cic. Attic. 2. 17. Juven. Satir. 1. 130., *Toparcha* Spartian. in Hadrian. 13., *Patriarcha* Tertull. de anim. c. 7. 55. and elsewhere. Comp. Schäf. Demosth. II. 151. Byzantine authors still more fully show the predominance of this form.

are used in the N. T. exclusively, as: *χιλίαρχος* in all passages (22). See *χιλίαρχης* in Arrian. Alex. 1, 22, 9. 7, 25, 11. (Ellendt Arrian. II. 267.), besides in Sept. Ex. xviii. 11. 25. Dt. i. 15. Num. i. 16., where we find also *δεκάδαρχος* (*δεκαδάρχαι* Arrian. Tact. p. 98.). In the Byzantines Cedren. 1, 705. 708. *κένταρχος*, Leo Diac. 6, 2. *νυκτέπαρχος*, must be considered as solitary instances.

The Ionic form *σπείρης* for *σπείρας*, occurs in Acts x. 1. xxi. 31. xxvii. 1. only in the first passage with some var. in the Codd. (comp. Arrian. Alanos p. 99. 100. 102.); and in good Codd. we find *μαχαίρης* Rev. xiii. 14. Heb. xi. 34. 37. and *μαχαίρη* Rev. xiii. 10. Luke xxii. 49. Acts xii. 2. (comp. Ex. xv. 9.), comp. also *Σαπφείρη* Acts v. 1. (Lchm. *Σαπφείρα*), and *συνειδύης* v. 2. according to good Codd. See Matth. I. 183.

2. The following forms occur in connection with the second Decl.

a. *Ἀπολλῶ* in Acc. Sing. for *Ἀπολλών*, from *Ἀπολλῶς* (Acts xviii. 24.) Acts xix. 1. 1 Cor. iv. 6., the Gen. being regularly *Ἀπολλῶ* 1 Cor. iii. 4. xvi. 12., comp. Bttm. 1, 155. 199. Good Codd. (Bttm. 1, 155. Krü. 45.) have, Acts xxi. 1., *τὴν Κῶ* (1 M. xv. 23. Joseph. antiqq. 14, 7, 2.), where the usual form *τὴν Κῶν* has but little authority. *Κῶ*, however, besides *Κῶς*, is found indeclinable in Strabo 10. 489. Comp., further, Duker Thuc. 8, 41.

b. *Νοῖ*, as Dat. of 3d Decl., from *νοῦς*, 1 Cor. i. 10. xiv. 15. Rom. vii. 25.; and also *νοός* as Gen. for *νοῦ*, Cor. xiv. 19. Greek authors, instead of *νοῖ*, usually employ *νόω*, or contr. *νῶ*. *Νοῖ* occurs in Simplic. ad Aristot. phys. 31, 25. Philo I. 63. (Bekker Anecd. III. p. 1196.), the Byzantines (*e.g.* Malalas, see index in Bonn edition Theoph. 28.), and the Fathers, Lob. Phryn. 453. Boissonade Marin. p. 93 sq. Also *πλόος* Acts xxvii. 9. Gen. for *πλοῦ*, as in Arrian. peripl. p. 176. Malalas 5. p. 94. Cinnam. p. 86. comp. Lob. as above.

c. The Vocative *Θεέ* Mt. xxvii. 46. without var. (Judg. xxi. 3. Wisd. ix. 1. Acta Thom. 25, 45, 57.: also *Τιμόθεε* 1 Tim. i. 18. vi. 20.), of which scarcely an instance is to be found in Greek authors. Comp. Bttm. I. 151. Even the Sept. has usually Voc. *Θεός*.

d. We find of the Plur. of *ὀστέον*, without contraction *ὀστέα* Luke xxiv. 39., and *ὀστέων* Mt. xxiii. 27. Heb. xi. 22. The latter occurs not very unfrequently in Greek prose (Lucian. necyom. 15. Plat. Locr. 102 d. (comp. also Eurip. Orest. 404. Troad. 1177.). *Ὀστέα* is more rare, comp. Plat. Locr. 100 b. Aristot. anim. 3, 7. Menand. ed. Meineke p. 196.

The following Metaplasms deserve notice :

1. Ὁ δεσμός has Plur. τὰ δεσμά Luke viii. 29. Acts xvi. 26. xx. 23, and only once οἱ δεσμοί Ph. i. 13, entirely without var. In Greek authors, too, δεσμοί is more rare than δεσμά Thom. Mag. p. 204. (Bttm. I. 210, comp. Kuinöl ad Acta p. 558.).

2. From σάββατον we find only Gen. Sing. and Plur. and Dat. Sing.,¹ but Dat. Plur. σάββασι (which occurs also in Meleag. 83, 4.), formed, according to Passow, a Sing. σάββατ, Gen. σάββατος.

3. The Mas. σῖτος has in the Plur. (besides σῖτοι) σῖτα Acts vii. 12. var., as often in Greek writers. The Sing. σῖτον is not in use. See Schäff. Soph. Elect. 1366. The best Codd., however, give in Acts vii. 12. σιτία, which has been received into the Text.

In regard to gender we may remark :

1. In Luke xv. 14. Acts xi. 28. is, in some good Codd. (also, according to a very few authorities, in Luke iv. 25.), λιμός is Fem. Doricé (Lob. 188.), comp. Malalas 3. p. 60. See Bornem. ad Acta, as above.

2. In Mr. xii. 26. (though not without var.) βάτος is Masc., and, in Luke xx. 37. Acts vii. 35., it is Fem. (Fr. Mr. p. 532.). Comp. in general, Lob. paralip. 174 sq. (ἡ πηλός Const. Man. 2239. 2764 etc.).

3. For the later form ὁ νῶτος, some Codd. Rom. xi. 10. have τὸ νῶτον, the form used by the earlier writers, see Fr. h. l.

SECTION IX.

RARE FORMS OF THE THIRD DECLENSION.

Peculiar forms deserving attention are—

1. In the Singular :—

a. The Gen. ἡμίσεως Mr. vi. 23. from the Neut. ἡμισυ, used as a substantive, instead of the usual form ἡμίσεος, comp. Dio Chr. 7. 99. Schwartz. comment. p. 652. Bttm. I. 191.

b. The Dat. γήρει (Ionicé), for γήρει Luke i. 36. (as οὔδεις from οὔδος in Homer), for which the Text. rec. has γήρα. Comp. Ps. xci. 15. Sir. viii. 6. Theophan. p. 36. and the Fathers (e.g. Theodoret. in Ps. cxix. (ed Hal. I. 1393.), Fabric. Pseudepigr. II. 630. 747. Boissonade Anecd. III. 19.

c. The Acc. ὕγιᾳ Jo. v. 11. 15. Tit. ii. 8. (Lev. xiii. 15.). The Attic authors use ὕγιᾳ, but the contraction in ῃ after a vowel occurs in Plat. Phaed. 89 d. and other passages (Matth. I. 288.).

¹ We find in the Sept. the Dat. Plur. of this form, σαββάτοις 1 Chr. xxiii. 31. 2 Chr. ii. 4. viii. 13. Ezech. xlvi. 3. as well as in Joseph. antt. 16. 6, 4., together with σάββασι. In the N. T. it occasionally appears among the Var. as in Mt. xii. 1. 12. according to good Codd.

d. Ἀρτέμων Acts xxvii. 40. has, according to A. and several other Codd. ἀρτέμωννα, which Lchm. has adopted (comp. γλήχωνι Homer. Cerer. 209.), as also Lob. Soph. Ai. p. 171., in preference to the usual form ἀρτέμονα: appellativi declinatio sine dubio eadem quae proprii (Anacr. fragm. 27. and Fischer's note).

2. In the Plural:—

a. The Acc. in εἶς, instead of ἑας, from Nom. Sing. in εὐς, as: γονεῖς Mt. x. 21. Luke ii. 27., γραμματεῖς Mt. xxiii. 34. etc. The same form is found also in Att. writers: e.g. Xen. (see Poppo Cyrop. p. 32 sq. Weber Dem. p. 492. and 513.), though the Atticists reject it. See Matth. I. 235.

b. The Dat. of the Numeral δυσὶν (Thom. M. 253.) Mt. xxii. 40. Luke xvi. 13. Acts xii. 6. follows the analogy of the 3d Decl. It occurs also in Thuc. 8, 101. (δυσὶν ἡμέραις), in Plutarch, Aristot. Hippocrat. and others, instead of the usual δυοῖν, see Lob. 210 sq. Bttm. I. 276. In the Gen. δύο is always indeclinable (Mt. xx. 24. xxi. 31. Jo. i. 41. 1 Tim. v. 19. etc.), as sometimes in Greek authors, e.g. Lucian. dial. mort. 4, 1. Aesop. 145, 1. (Mtth. I. 337.).

c. The uncontracted forms ὀρέων Rev. vi. 15. (Ez. xi. 10. 1 Kings xx. 28. Josh. xiii. 4. etc.) and χειλέων Heb. xiii. 15. (Prov. xii. 14. xxxi. 31. Wisd. i. 6. Sir. xxii. 25. etc.), instead of the ordinary contracted, the other cases being declined regularly. Such genitives, however, are not unfrequent even in Greek prose, comp. Georgi Hierocr. I. 145. Poppo Xen. C. p. 213. Jacobs Achil. Tat. 2, 1. As to the poets, see Ellendt Lexic. Soph. II. p. x. xii.

d. The contraction of the Neut. ἡμίση Luke xix. 8. (as a substantive, comp. Theophr. ch. 11.), to which applies what we have said of ἡμίσους. The usual form is ἡμίσεια, which is the reading here in some Codd. (Tdf., however, has ἡμίσεια from BL, comp. Bttm. I. 248.), comp. Fischer prol. p. 667. Bttm. I. 191.

e. The contracted Gen. πηχῶν Jo. xxi. 8. Rev. xxi. 17. instead of the uncontracted πηχέων (as the Cod. Al. in the first passage has). Πηχῶν is a later form (See Lob. p. 246.), yet it occurs in Xen. An. 4, 7, 16. and more frequently in Plutarch.

From κλείς we have the more common form κλεῖδα Luke xi. 52. and in a few Codd. Rev. iii. 7. xx. 1. (more frequently in Sept. Judg. iii. 25. Josh. xxii. 22.) for (the Attic) κλεῖν (Thom. M. p. 536. Lob. 460.). Yet, in Plur. Mt. xvi. 19. κλεῖδας has more authority than κλείς, which, on the other hand, is the best attested reading, Rev. i. 18. Also ἔριδες 1 Cor. i. 11. and ἔρεις (as Nom. and Acc.) 2 Cor. xii. 20. occur. In Gal. v. 20. the correct reading is probably

ἔρις. Κρέας has the regular Plur. contraction (Bttm. I. 196.) κρέα Rom. xiv. 21. 1 Cor. viii. 13. (Exod. xvi. 8. 12.) as in Xen. C. 1, 3, 6. 2, 2, 2. On the other hand κέρας has κέρατα Rev. v. 6. xiii. 1. 11. xvii. 12. (Amos iii. 14.), κεράτων Rev. ix. 13. xiii. i. (1 Kings i. 50. ii. 29.), and never the contracted κέρα, κερῶν (Bttm. I. as above, Bekker Anecd. III. p. 1001.). Lastly, τέρας has always τέρατα Mt. xxiv. 24. Acts ii. 43. v. 12. Jo. iv. 48., τεράτων Rom. xv. 19. instead of τέρα, τερῶν, the Attic forms. See Moeris p. 339. Bttm. as above.

Note 1. In 1 Th. v. 3. (Josh. xxxvii. 3.) we find ᾠδὴν for ᾠδῆς, Nom. Sing. of ᾠδῖνες, like δελφίν, in later writers not unfrequent, see Bttm. I. 162. (comp. also κλειδὴν Const. Porphy. 14, 208.).

Note 2. In good MSS. πλοῦτος, contrary to general usage, is Neut. Eph. ii. 7. iii. 8. 16. Ph. iv. 19. Col. ii. 2. (Acta apocr. p. 76.), a peculiarity probably originating in the language of the people, as the Modern Greeks have both τὸ πλοῦτος and ὁ πλοῦτος, see Coray Plutarch. vit. II. p. 58. Isocr. II. 103. 106. In the same way we find 2 Cor. ix. 2. in Cod. B. Ph. iii. 6. in A. B. τὸ ζῆλος (Clem. ep. p. 17. Ittig.) and Luke xxi. 25., probably τὸ ἥλος (if the Gen. be accented ἥλους as it is by Lchm.), according to good Codd., as Malal. p. 121. 436. Comp. in still later writers, τὸ κλάδος Theophan. contin. ed. Bekker p. 222. See, in general, Benseler Isocr. Areopag. p. 106. On the other hand, we find ὁ δαίμων Luke xxiv. 16. BD., see Hase ad Leon. Diac. p. 239. Schäf. ind. Aesop. p. 128. 163. Boisson. Herod. Epim. p. 22. and Anecd. I. 51.; and ὁ τεῖχος Ducas p. 266. Bonn. Acta apocr. p. 84. The heteroclite σκότος (Poppo Thuc. I. 225.) is found only once as Mas. (Heb. xii. 18. σκότω, but not certain), else always Neut. (σκότους, σκότει) without a single var. As to ἔλεος, which in Sept. is sometimes Mas. (as also in Philo I. 284.), in N. T. MSS. Neut. predominates: (var. only Mt. ix. 13. xii. 7. xxiii. 23. Tit. iii. 5. Heb. iv. 16.). Θάμβος has Acts iii. 10. Gen. θάμβου in C.

Note 3. MSS. have various instances of ν subjoined to α or ῆ in the Acc. Sing. (ἐλπίδαν, συγγενῆν, comp. Sturz dial. alex. p. 127. Lob. paralip. p. 142.), as Mt. ii. 10. ἀστέραν Cod. Ephr. Jo. xx. 25., χεῖραν Cod. Alex., and in same Cod. Rev. xii. 13. ἄρσεναν, xiii. 14. εἰκόναν, xxii. 2. μῆναν, Acts. xiv. 12. Δίαν according to several Codd., and Rom. xvi. 11. συγγενῆν, Heb. vi. 19. ἀσφαλῆν (this also in Cod. Ephr. and Cantab.), Rev. i. 13. ποδῆρην. Likewise in the Byzantine writers we find similar forms (See Index to Leo Grammat. p. 532. Boisson. anecd. V. 102.), as also in Apocr. (Tdf. de evang. apocr. p. 137.), and in Rev. Lchm. has received into the text the forms quoted above. This subjoined ν is certainly not to be considered, as by Ross, an original termination in the popular speech, but an arbitrary extension of ν, usual in the Acc. of many sorts of words (Mtth. 208.). Lob. paralip. as above. In adjectives of two terminations in ης, this form seems to be Aeolic. Mtth. 289. Moreover, see also Bornem. on Acts as above.

SECTION X.

FOREIGN WORDS AND SUCH AS ARE INDECLINABLE.

1. In the Sept. and N. T. we find a peculiar mode of declining Hellenised Oriental names. This consists in forming the Gen. Dat. and Voc. from Nom. by dropping *ς*, and the Acc. by changing *ς* into *ν*; as: 'Ιησοῦς, Gen. 'Ιησοῦ Mt. xxvi. 69., Dat. 'Ιησοῦ Mt. xxvi. 17.,¹ Voc. 'Ιησοῦ Mr i. 24., Acc. 'Ιησοῦν Mt. xxvi. 4. Acts xx. 21.—Λεὺτ' or Λεὺίς (Luke v. 29), Acc. Λεὺν Mr. ii. 14.—'Ιωσής, Gen. 'Ιωσῆ Mt. xxvii. 56. Luke iii. 29. etc. (but BD and L have generally in Mr. 'Ιωσήτος) Bttm. I. 199. Like 'Ιησοῦς is declined the Egypt. name Θαμουῦς (Plat. Phaed. 274. d.) Mtth. I. 198.—The word Μωσῆς (Μωυσῆς) is declined in two ways. The Gen. (as also in the Greek Fathers and Byzant. authors) is invariably Μωσέως (comp. Diodor. S. Ecl. 34. p. 194. Lips.). As to the Dat. good Codd. vary between Μωσεῖ (also in Euseb. and Theophan.) and Μωσῆ, comp. Mt. xvii. 4. Mr. ix. 5. Luke ix. 33. Jo. v. 46. ix. 29. Acts vii. 44. Rom. ix. 15. 2 Tim. iii. 8. For the Acc. is found Μωσῆν Acts vi. 11. vii. 35. 1 Cor. x. 2. Heb. iii. 3. (Diodor. S. 1, 94.), only Luke xvi. 29. has without *var.* Μωσέα (as Euseb. H. E. 1, 3. and often in Clem. Alex., Geo. Syncell., Glycas, etc.). All these forms, with the exception of Μωσέως, may be clearly derived from Nom. Μωσῆς (see the analogies Bttm. I. 198. 210. 221.) For Μωσέως a Nom. Μωσέυς seems required; but such a form does not occur, and, after all, is not necessary. "Αρης, for instance, has sometimes Gen. "Αρεως (Ellendt Lexic. Soph. I. 224.). Besides the N. T., the Sept. has Gen. Μωσῆ, also Geo. Phranz, and in Bauer glossar. Theodoret. p. 269. we find Μωσοῦ. Voc. Μωσῆ occurs Ex. iii. 4.—From Μανασσῆ Mt. i. 10. has Acc. Μανασσῆ, and according to some, Μανασσῆν.

Σολομῶν has in Text. rec. Acc. Σολομῶντα Mt. i. 6., Gen. Σολομῶντος Mt. xii. 42. Luke xi. 31. Jo. x. 23. Acts iii. 11. v. 12. (as Ξενοφῶν, Ξενοφῶντος). But the better MSS. have Σολομῶν, Σολομῶνος: See Westen. I. 228.; and this, besides being according to analogy, is the received form in Joseph. ed Havercamp, and deserves to be admitted into the Text. The form ῶν, ῶντος implies derivation from a participle (Bttm. I. 169. Lob. paralip. 347.). It would be necessary to write Nom. (not Σολομῶν, as Lchm. also has

¹ Along with these forms, the Codd. of the Septuag. have for the Dat. (Dt. iii. 21. 28. xxxi. 23.) and even for the Gen. (Ex. xvii. 14.) the form 'Ιησοῖ.

printed, but) Σολομών, agreeably to predominant authority,¹ as Βαβυλῶν, etc. Ποσειδῶν (Ποσειδῶνος), because contracted from Ποσειδάων, is not analogous. In the Sept. Σολομών is indeclinable. See 1 Kings iv. 7. 29. v. 12. 15. 16. vi. 18, etc.

2. Many Hebrew proper names which might receive the forms of the 3d Decl., are used in the Sept. and N. T. as indeclinable, as : Ἀαρῶν Gen. Heb. vii. 11. ix. 4., Dat. Exod. vii. 9. Acts vii. 40., Acc. Exod. vii. 8. Comp. in particular Mt. i. and Luke iii. 23.; besides Συμεὼν Luke iii. 30., Σαλμών Luke iii. 32., Κεδρὼν Jo. xviii. 1. var. So Ἰεριχῶν, Genit. Dt. xxxii. 49. Mt. xx. 29. Heb. xi. 30., Acc. Luke x. 30. xviii. 35. (Glyc. p. 304.)²—Ἱερουσαλήμ, for which, however, in Mt. Mr. and Jo. might, on the authority of MSS., be preferred Ἱεροσόλυμα, which is usually declined as Neut. Pl., as : Mt. iv. 25. Mr. iii. 8. Luke xxiii. 7. Jo. ii. 23. It is Fem. only in Mt. ii. 3. (iii. 5?). The Sept. has merely the form Ἱερουσαλήμ. On the contrary, Joseph. has Ἱεροσόλυμα.—Τὸ πάσχα Luke ii. 41. Jo. ii. 23. (as in Sept.)³ So also (τὸ) σίκερα Luke i. 15. and in Sept. Lev. x. 9. Num. vi. 3. Josh. xxiv. 9. etc. Euseb. praep. ev. 6, 10. has Gen. σίκερος.⁴ The Hebrew Plural termination occurs only in Heb. ix. 5. Χερουβίμ. This word, however, as in the Sept., is construed as Neut. (Gen. iii. 24.) like πνεύματα.

In Rev. i. 4. the whole expression ἀπὸ ὁ ὧν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος (as if the Greek equivalent for πῆν the Incomprehensible!) is purposely treated as indeclinable, like ἐν, μῆθεν, etc. in Greek philosophical writings, and previously even in Aristot. e.g. polit. 5. 3. Procl. theol. Plat. 2. ed. Hoeschel μετὰ τοῦ ἐν, χωρὶς τοῦ ἐν (Stollberg de soloecis. N. T. p. 14 sqq.). On the other hand, in Creuzer's edition of the writings of Proclus we find invariably ἐκ τοῦ ἐνός, ἐν τῷ ἐνί. Comp. also τὸν ὁ δεῖνα Schäf. Demosth. III. 282.

¹ In Glycas Bekker has, in the new edition, Σολομώντος, Σολομώντα; but for the Nomin. he has given Σολομών.

² Elsewhere we find a twofold mode of declining the word: a. Gen. Ἱεριχοῦ 3 Esr. v. 44., Dat. Ἱεριχῶ Procop. de aedif. 5, 9. Theodoret. V. p. 81. Hal. or Ἱεριχοῖ Joseph. b. j. 1, 21. 4. Suid. unt. Ὡοιγενής, and b. from Ἱερικοῦς (Ptol. 5, 16, 7.) Gen. Ἱερικοῦντος Strabo 16. 763., Acc. Ἱερικοῦντα 16. 760., and usually in Josephus.

³ So also in the Fathers. See Suicer. thes. II. 607 sqq. Epiphan. haer. II. 19. gives inflexion even to the Plur. τὰ πάσχα.

⁴ Most of these are declined in Josephus, who, generally, in conformity to the genius of the Greek language, gives terminations to all proper names (of persons), and, consequently, declines them. The instances of undeclined foreign names, which Georgi in his Hierocr. I. 158. produces from Plato and Pausan., are partly not to the point, and partly prove nothing against the tendency to inflexion. Even Ptolem., besides the large number of declined names of places, used some as indeclinable. Nobbe schedae Ptolem. I. (Lips. 1841. 8.) p. 23 sq.

SECTION XI.

DECLENSION AND COMPARISON OF ADJECTIVES.

1. Adjectives of three terminations, particularly those in *ιος*, *μιος*, *ειος*, are, specially in Attic authors, regarded as having only two, the Mas. being used also for the Fem. (Elmsley Eurip. Herac. p. 77. Lips. Monk Eurip. Hippol. p. 56. and Eurip. Alcest. 126. 548. 1043. Mtth. 295.). In the N. T. we find Luke ii. 13. *στρατιὰ οὐράνιος*, Acts xxvi. 19., *κόσμιος* 1 Tim. ii. 9.; also Rev. iv. 3. *ἵρις* (Fem.) *κυκλόθεν τοῦ θρόνου ὅμοιος* (the best established reading) *συναρᾶν* etc. See my exeget. Stud. I. 152. On the other hand, in 1 Tim. ii. 8. *όσίους χεῖρας* (for *όσίας*, which some Codd. in fact have), *όσίους* may be construed with *ἐπαίροντας*, though that is not necessary (Fr. Rom. III. 16.). Comp. also Tit. iii. 9. *μάταιοι* joined to a Subst. Fem., and Jas. i. 26. *μάταιος ἡ θρησκεία*.

In later Greek, however, adjectives in *ος* have three terminations, as *ἀργός* Lob. p. 105. and paralip. p. 455 sqq., comp. Ellendt Arrian. Al. I. p. 242. Yet this occurs in a quotation from Epimenides Tit. i. 12. *Συγγενής-ές*, forms a special term. *συγγενής* (substant.) Luke i. 36., which, on the authority of good Codd., Lchm. adopted into the Text, Lob. Phryn. 451 sq. Comp. Malal. p. 95. 96.

Αἰώνιος has, in the N. T., usually but 2 terminations; but 2 Th. ii. 16. Heb. ix. 12. *αἰωνίαν* occurs in the Text, and, in the latter passage, without var.; also, according to some Codd., 2 P. i. 11. Acts xiii. 48., comp. Num. xxv. 13. Plat. Tim. 38 b.—*Βεβαία* Rom. iv. 16. etc., which the fastidious Thom. M. 199. declares to be unclassical, is found in Isocr. Demosth. (Weber Dem. p. 133.) Xenoph. etc., comp. Duker Thuc. 2, 43.—*ἔρημος*, which even in Attic varies (comp. Ellendt Arrian. Al. I. p. 262. Mtth. 306.), has, in the N. T., always but two terminations. As to *ἀσφαλὴν* Heb. vi. 19. i.e. *ἀσφαλῆν*, see § 9. note 3.

2. On the comparison of adjectives we have only to observe:—

a. The Comparat. Neut. of *ταχύς* is *τάχιον* (Jo. xx. 4. 1 Tim. iii. 14. Heb. xiii. 19. 23. etc.), for which, in earlier Greek, *ῥᾶσσον*, and in Attic *ῥᾶττον*, was used. *Τάχιον* occurs regularly in Diod. S., Dion. H., Plutarch, etc. Lob. p. 77. Meinecke Menandr. p. 144. Comp. also 1 M. ii. 40. Wisd. xiii. 9.

b. In 3 Jo. 4. we find the double Comparative *μειζότερος*, and in

Eph. iii. 8. ἐλαχιστότερος from the Superlative (comp. ἐλαχιστότατος Sext. Emp. 9, 406. and in Latin, *minimissimus*, *pessimissimus*). Such forms belong specially to the diction of poetry (Apollon. Rhod. 2, 368. μείότερος) or to later Greek, which sought to strengthen the Comparative, become weak in popular usage. Comp. κρείττοτερος Ducas 27. 29. 37., μείζοντερος *ibid.* c. 27. and Malal. 18. p. 490., μείζοτερος Constant. Porph. III. 257., πλείοτερος Theophan. p. 567. Some such instances are found even in earlier authors (see Wetst. II. 247.), though, as in Aristot. Metaph. 10, 4., ἐσχατώτερος occurs not as an already existing and ordinary, but as an arbitrary formation. See Btm. I. 274. Lob. Phryn. p. 136. In German comp. the form *mehrere von mehr*.

c. The Comparatives κατώτερος Eph. iv. 9., ἀνώτερος Luke xiv. 10., ἐσώτερος Acts xvi. 24., from the Adverbs κάτω, ἄνω, ἔσω, are groundlessly questioned by Btm. I. 271. They are the undoubted readings in the N. T. and Sept., and not only occur frequently in later authors, but even in Attic (Mtth. 328.).

On the Comparative form of Adverbs derived from Adjectives, as περισσοτέρως 2 Cor. i. 12. Gal. i. 14. Ph. ii. 28. sc., which is not unknown to native Greek writers, see Btm. II. 345. Elmsley Eurip. Herac. p. 100 Lips.

The Positive ἥρεμος 1 Tim. ii. 2. is not found in earlier Greek (Btm. I. 271. II. 343.); Lob. pathol. p. 158. has shown it occurs in Inscript. Olbiopol. 2059, 24.

SECTION XII.

AUGMENT AND REDUPLICATION OF REGULAR VERBS.

1. The temporal instead of the syllabic Augment occurs:

a. In the Imperfect ἤμελλε Jo. iv. 47. xi. 51. xii. 33. xviii. 32. Luke x. 1. Acts xvi. 27. xxvii. 33. Rev. x. 4. with decided preponderance of authority. On the contrary, ἔμελλε Luke ix. 31. Jo. vi. 71. Heb. xi. 8. is better attested. See in general Böckh Plat. Men. p. 148 sq.

b. In the Imperfect ἠδύνατο Mt. xxvi. 9. Mr. vi. 5. 19. xiv. 5. Jo. ix. 33. xi. 37. Luke viii. 19. xix. 3. with preponderance of authority; while there is good evidence for ἐδύνατο Luke i. 22. Acts xxvi. 32.

and Rev. xiv. 3., and ἐδύνασθαι 1 Cor. iii. 2. The Aorist ἡδυνήθη is fully established Mt. xvii. 16. 19. Mr. ix. 28. Luke ix. 40. 1 Cor. iii. 1. See in general on these current Attic forms Georgi Hierocr. I. p. 32. Bttm. I. 317. Jacobs Achil. Tat. p. 554. Ellendt Arrian. Al. II. p. 208. Boisson. Aen. Gaz. p. 173. and Anecd. V. p. 19. comp. Bornem. Act. p. 278.

c. In ἡβουλόμην Acts xv. 37. xxviii. 18. and ἡβουλήθη 2 Jo. 12. (Mith. 375.), but both insufficiently attested. See Bornem. Act. p. 233.

2. The syllabic Augment in a verb beginning with a vowel occurs Jo. xix. 32. κατέαζαν Aor. 1. from κατὰγνυμι (comp. Thom. M. 498.), and even in the other Moods, as: κατεαγῶσι Jo. xix. 31. Bttm. II. 97. Comp. Thuc. 3, 89. Aristot. anim. 9, 43. Plat. Cratyl. 389 b. etc.¹ Also Fut. κατεάξω Mt. xii. 20. and Sept. to distinguish it from the Fut. of the verb κατάγω. But for ἑωνησάμην, the most usual form in Gr. authors, we find Acts vii. 16. ὠνησάμην, as it sometimes occurs in classic Greek (Lob. 139.): and for ἑωσα, ἑωσάμην Acts vii. 27. 39. 45. ὦσα, ὠσάμην, see § 15. Comp. a similar instance in Poppo Thuc. III. II. p. 407. Index to Leo Gramm. p. 533.

3. In verbs beginning with εὔ we find—

a. Unaugmented εὐδόκησα preponderating, only Mt. xvii. 5. 1 Cor. x. 5. Col. i. 19. Heb. x. 6. 8. ἡυδόκησα favoured by the Codd.: Also εὐλόγησα predominant for ἡυλόγησα (Mt. xiv. 19. Luke xxiv. 30. Heb. xi. 10. 21.). Likewise Perf. εὐλόγηκεν Heb. vii. 6.; εὐχοντο Acts xxvii. 29., εὐχαρίστησε Acts xxvii. 35., εὐπορεῖτο Acts xi. 29.; εὐρίσκειν decisive (only Mr. xiv. 55. ἡύρισκον in good Codd. Further, comp. Acts vii. 46. Luke xix. 48.). Comp. Lob. p. 140. and Soph. Ai. p. 123. Hm. Eurip. Bacch. p. 11. Boisson. Philostr. epp. p. 75. Even in Attic the Augm. is defended by Elmsley Eurip. Med. 191., and it occurs in the Apocr. (Evang. Nicod. c. 20.) and the Fathers.

b. With Augm. ἡυχόμην preponderating Rom. ix. 3. (without Augm. see Xen. Anab. 4, 8, 25. Cyrop. 3, 2, 15., yet not without var.), ἡύχαριστησαν Rom. i. 21., ἡυφόρησεν Luke xii. 16. (doubtful), ἡυκαίρουν Mr. vi. 31. (but Acts xvii. 21. εὐκ. doubtful), ἡυφράνθη Acts ii. 26. (from Sept.). Comp. generally Bttm. I. 321. Poppo Thuc. I. 227., also Lchm. Lucian II. p. 456. Εὐαγγελίζομαι has the Augm. after εὔ, and that without var. Acts viii. 35. 40. xvii. 18. 1 Cor. xv. 1. Gal. iv. 13. Rev. x. 7. etc. (see Lob. p. 269.), even προευηγγελίσατο Gal. iii. 8. So also εὐαρεστέιν Heb. xi. 5. (yet Cod. A and several

¹ In Cinnam. p. 190. we find another unusual form of the Perfect, κατεάγηκε.

others, without Augm.). Of προσεύχεσθαι the forms nearly always have Augm. without var., as : προσήξατο Mt. xxvi. 44., προσήχετο Mr. i. 35. Acts viii. 15. Luke xxii. 41. etc.

4. The only verb beginning with *οι*, and occurring in Past tense, οἰκοδομῶ, has, not indeed without var., but on vastly preponderating authority, the regular Augm., as : ὠκοδόμησε Mt. vii. 24. xxi. 33., ὠκοδόμητο Luke iv. 29., ὠκοδομοῦν Luke xvii. 28., ὠκοδομήθη Jo. ii. 20. Only in Acts vii. 47. good Codd. have οἰκοδόμησε, on which later form see Lob. 153.

5. Προφητεύειν Jude 14. has, with prepond. auth., the Augm. after the preposition, as usual (Bttm. I. 335.) : but the better Codd. give elsewhere ἐπροφήτευσαν Mt. xi. 13., ἐπροφητεύσαμεν Mt. vii. 22., ἐπροφήτευσε Mt. xv. 7. Mr. vii. 6. Luke i. 67. Jo. xi. 51., ἐπροφήτευσον Acts xix. 6. Schulz ad Mt. vii. 22. urges that this should be generally received into the Text, and this Lchm. and Tdf. have done. In later writers the Augm. is often put before the prepos., as : ἐπρόσθηκεν, ἐσυμβούλευον (see Index to Ducas, to Jo. Cananus and others, in the Bonn. ed.), ἐκατήχουν Eriphan. Mon. 33, 16.¹ In προφητεύειν, however, this is hardly anomalous, as there is no simple φητεύειν. Comp. Num. xi. 25. Sir. xlviii. 13.

6. The Augm. *ει* in ἐλήφα (for the redupl. λέληφα) is transferred also to the 1. Aor., as : κατελήφθη for κατέλεψθη Jo. viii. 4. not without var. (see Maittaire dialect. ed. Sturz p. 58.), of which traces already existed in Ionism.

7. Double Augments occur—*a.* In ἀπεκατεστάθη Mt. xii. 13. Mr. iii. 5. Luke vi. 10. now very properly in the Text (comp. Lucian. Philopat. c. 27.), ἀπεκατέστησε Ducas 29., ἀπεκατέστησαν, Theophan. p. 374., ἀπεκατέστη, Cinnam. p. 259., ἀντεκατέστην. See Dindorf Diod. S. p. 539. and Schäf. Plutarch. V. p. 198.² *b.* In ἀνέωξεν Jo. ix. 14. 30., ἀνέωχθη Luke i. 64. (Bttm. II. 250.), once even in Inf. Aor. ἀνεωχθῆναι Luke iii. 21. Good Codd. give, further, many other forms of this verb, as : ἡνοίξεν Rev. xii. 16. etc., ἡνοίχθησαν Rev. xx. 12., ἡνοίγην Acts xii. 10. Rev. xi. 19. xv. 5., as in Sept. and later writers (Bttm. as above 251. Lob. p. 153.), besides three other forms, Mt. ix. 30. ἡνέωχθησαν Jo. ix. 10. Acts xvi. 26., Acts ix. 8. Rev. xix. 11. ἡνεωγμένον (Nicet. Eugen. 2, 84. 128. var.). Jo. ix. 14. Rev. xx. 12. (Gen. vii. 11. viii. 6. Dan. vii. 10. 3 Macc. vi. 18.). Comp. Thilo Apocr. I. 669. *c.* In ἡνείχεσθε 2 Cor. xi. 1.

¹ Eriphanii Mon. edita et inedita cura A. Dressel. Paris 1843. 8.

² Comp. also ἐπροφήτευσον Leo Gramm. p. 33. 35. and 36., ἐκατεσκεύασαν Canan. 462., ἐσυνεμαρτύρουν ibid. 478., ἡφώοισται Theophan. 112., ἐπροέταξα Theod. Gramm. 40, 8. As to the Attic authors, see V. Fritzsche Aristoph. I. 55.

4. Text rec. (comp. Thuc. 5, 45. Herodit. 8, 5, 9.) and ἡνεσχόμην, for ἀνεσχ. Acts xviii. 14. (Her. 7, 159. Thuc. 3, 28.) exactly as in Greek writers, who, in respect to these forms, hardly admit the single Augm. (Bttm. II. 189); yet in 2 Cor. the best Codd. have ἀνείχεσθε.

8. Ἐργάζομαι has, according to Codd., sometimes ἡργάσατο for εἰργάσατο Mt. xxv. 16. xxvi. 10. Mr. xiv. 6. Luke xix. 16. Acts xviii. 3. (Ex. xxxvi. 4.). The same form occurs also in a good MS. of Dem. (Schäf. appar. V. p. 553.), comp. Sturz p. 125. On the other hand, good Codd. (Lchm. and Tdf.) have from ἐλκοῦν Luke xvi. 20. εἰλκωμένος. Comp. also Clem. Al. p. 348. Sylb.

9. The Augm. is, for the most part, entirely omitted in the Pluperf., as: Mr. xiv. 44. δεδώκει (xv. 10. Jo. xi. 57.), Mr. xv. 7. πεποιήκεισαν (xvi. 9. ἐκβεβλήκει), Luke vi. 48. τεδεμελίωτο, 1 Jo. ii. 19. μεμενήκεισαν, Acts xiv. 8. περιπεπατήκει (see Valcken. h. 1.), v. 23. πεπιστεύκεισαν. In strict consistency, these forms are to be preferred in the N. T. text. Even in Ionic (Her. 1, 122. 3, 42. 9, 22.) and Attic prose (*e. g.* Plato), the Augm. in the Pluperf. is often omitted, particularly in forms that would offend the ear (Bttm. I. 318.), as in compounds (comp. Acts xiv. 8.). See Georgi Hierocr. I. 179. Poppo Thuc. I. p. 228. Bornem. Xen. Anab. p. 272. Jacob Lucian. Tox. p. 68. Ellendt Arrian. Al. I. p. 265. 284., comp. Thuc. 8, 92. Xen. C. 3, 2, 24. As to the later writers see, in particular, Index to Joa. Cinnam. of Bonn. ed.

10. The reduplication after the analogy of μέμνημαι (Bttm. I. 315.) appears in μνηστεύεσθαι Luke i. 27. ii. 5. μεμνηστευμένη, not, however, without the opposite authority of good Codd. Comp. Sept. Dt. xx. 7. xxii. 23. On ῥεραντισμένοι Heb. x. 22. see § 23, 1. b.

In the best Codd. the Aor. of the compound ἐπαισχύνομαι 2 Tim. i. 16. is formed without the temp. Aug., and recent editors have so admitted it into the Text. So also Luke xiii. 13. ἀνορθώθη.

SECTION XIII.

PECULIAR FORMS IN THE TENSES AND PERSONS OF REGULAR VERBS.

1. *a.* Tenses following, in other respects, the analogy of the 2. Aor. have, in the Sept., the termination α (of the 1. Aor.) (see Sturz. dial.

Alex. p. 61. Valekenauer Herod. p. 649. 91. Dorville Charit. p. 402. Wolf Demosth. Lept. p. 216.), as: *εἶδαμεν* 1 Sam. x. 14., *εἶδαν* and *ἔβουγαν* 2 Sam. x. 14., *εὔραν* xvii. 20., *ἐφάγαμεν* xix. 42., *ἐλθάτω* Esth. v. 4. (Prov. ix. 5. Amos vi. 2. 2 Chron. xxix. 17.) etc. In the N. T. this form has, in conformity to the best Codd.,¹ been restored by modern editors, *e. g.* Mt. xxv. 36. *ἤλθατε, ἐξήλθατε*, Mt. xxvi. 39. *παρελθάτω*, 2 Th. ii. 13. *εἴλατο*, Acts vii. 10. xii. 11. *ἐξείλατο*, vii. 21. *ἀνείλατο*, Gal. v. 4. *ἐξεπέσατε*, Rev. vii. 11. (Heb. iii. 17. Jo. xviii. 6.) *ἔπесαν*, Jo. vi. 10. *ἀνέπесαν*, Heb. ix. 12. *εὐράμενος* (Epiph. Opp. I. 619. Theodoret. Opp. II. 837. Hal.) comp. Acts ii. 23. xvii. 6. xii. 7. xvi. 37. xxii. 7. xxviii. 16. Mt. vii. 13. 25. xi. 7. xvii. 6. xxii. 22. xxv. 36. xxvi. 39. 55. Luke ii. 16. xi. 52. Rom. xv. 3. 1 Cor. x. 8. 2 Cor. vi. 17. 1 Jo. ii. 19. Rev. v. 8. 14. vi. 13. In the Codd. we find no consistency in respect either to the writers or the words.² In many passages where this form appears in only a few Codd., it might be attributed to the transcribers,³ particularly where similar flexions in *α* precede or follow. See Elmsley Eurip. Med. p. 232. Lips. Fr. Mr. 638 sqq. Further, it is found mainly in the 1. Per. Sing. and Plur. or 2. or 3. Per. Plur. In the 2. Sing., the Imp. or Partic., it very seldom occurs. On instances of such Aor. in Greek authors (*e.g.* Orpheus) see Bttm. I. 404. *Προσέπεσα*, occurring in Eurip. Troad. 293., Seidler has changed into *προσέπεσον*. In Alcest. 477. undoubtedly *πέσοι* should be read for *πέσειε*: see Herm. h. 1.⁴ On the other hand, we find Theophan. p. 283. *ἔπесαν*, Achill. Tat. 3, 17. *κατεπέσαμεν*, c. 19. *περιπέσαμεν*, and Eustath. amor. Ism. I. p. 4. should, on the authority of good Codd., be *ἐκπέσειε*, see Jacobs p. 664., comp. also Lob. 183. Mth. I. 424. The Byzantine writers unquestionably use various forms of this sort, as: *ἤλθαν* Malal. p. 465. 12. p. 395., *ἀνῆλθαν* 15. p. 389., *εὔραμεν* 18. p. 449., *ἀπέλθατε* Ducas

¹ Regarding the MSS. which have this form, see Hug Einl. I. S. 238. 242. 244. 247. 249. 263. *Scholz* curae crit. p. 40. *Rinck* lucubratt. p. 37. *Tilf.* prolegg. ad Cod. Ephraemi p. 21.

² They are mostly verbs whose 1. Aor. is not in use.

³ *Ἀναπесαι*, which, according to good Codd., occurs in Luke xiv. 10. xvii. 7. (a trace of it appears in Polyb. 6. 37. 4. *ἐκπесαιμένοις* Var.), must be the Imperat. of a similarly formed Aor. Med. (*ἀνεπесάμεν*). As, however, the latter nowhere occurs, *ἀνάπесαι* is, no doubt, a mistake of the copyist for *ἀνάπесε*, which, in fact, is the reading of the best Codd., and has been recently received into the Text. Comp. also *Rinck* lucubratt. p. 330. Copyists often interchanged *ε* and *αι*. Besides, it is only the 2. Aor. of this verb that is found, Mt. xv. 35. Mr. vi. 40. Luke xi. 37. xxii. 14. Jo. vi. 10. etc. The Fut. (as *πίεσαι*), for which Fr. is disposed to take these forms, does not accord with the construction, particularly as, in the second passage, an Imperat. immediately follows.

⁴ On the other hand, a Greek inscription in Böckh II. 220. has, distinctly, *εὔσαιον*.

24., ἐξέλθατε Leo Gr. p. 343., ἐπεισέλθαπε ibid. p. 337. Comp. in general Index to Ducas p. 639. and to Theophan. p. 682 sq. Bonn.

b. The Preterite of verbs beginning with ρ is found in the best Codd. with a single ρ (comp. § 5. 6.), as: 2 Cor. xi. 23. ἐραβδίσθην, Heb. ix. 19. ἐράντισε, (x. 22. ἐραντισμένοι), Mt. xxvi. 67. ἐράπισαν, according to AD 2 Tim. iii. 11. ἐρύσατο, according to AC iv. 17. ἐρύσθη, comp. 2 Kings xxiii. 18. Ex. v. 23. vii. 10. Lev. xiv. 7. 51. Num. viii. 7. Such forms are undoubtedly poetic, Bttm. I. 84. Mtth. I. 124., yet they frequently occur in the Codd. of Greek prose, Bast comment. crit. p. 788. In the Perf. the Cod. Al. and Ephr. Heb. x. 22. give the reduplicated form ῥεραντισμένοι, of which, besides in Homer (Odys. 6, 59.) ῥερυπωμένα, several examples occur in later writers, Lob. paralip. 13. So in Mt. ix. 36. the Cod. Cantab. gives ῥεριμμένοι, which Lchm. has adopted.

c. The Futures of verbs in ῖζω sometimes are found (with very slight var. in Codd.) in the contracted form, as: μετοιχιῶ Acts vii. 43., ἀφοριεῖ Mt. xxv. 32., ἀφοριοῦσι Mt. xiii. 49., γνωριοῦσι Col. iv. 9., καθαριεῖ Heb. ix. 14., διακαθαριεῖ Mt. iii. 12., ἐλπιοῦσι Mt. xii. 21., μακαριοῦσι Luke i. 48. etc. This is Atticism (though the same form was not foreign to the Ionians), comp. Georgi Hieroc. I. p. 29. Fischer Weller II. p. 355. Mtth. p. 402. Of βαπτίζω the common form βαπτίσει alone is used Mt. iii. 11. On στηρίζω see § 15. In the Sept. verbs in αῖζω also are inflected after the same analogy in the Future, as: ἐργᾶται Lev. xxv. 40., ἄρπᾶ xix. 13. etc. Some represent as Attic contracted Futures Mt. ii. 4. γενῶται, Jo. xvi. 17. Δεωρεῖτε (on account of ὄψεσθε following), Mt. xxvi. 18. ποιῶ. These, however, are all in the Present. See § 41. 2., comp. Fr. Mt. as above, Mtth. p. 403.

d. Of verbs in αῖνω, λευκαίνω has in the Aor. the Attic form (Bttm. I. 439.) λευκᾶναι Mr. ix. 3., and βασκαίνω Gal. iii. 1. in var., has the equally classic form, ἐβάσκηνα. But σημαίνω has Aor. ἐσήμανα Acts xi. 28. Rev. i. 1. See below, § 15.

e. Future Subjunctives are, in some passages, occasionally noted from a greater or less number of Codd., as: 1 Cor. xiii. 3. καυθήσωμαι (adopted by Griesbach), 1 Pet. iii. 1. κερδήθησονται, 1 Tim. vi. 8. ἀρκεσθώμεθα (in both passages without much authority). In the better class of authors such forms undoubtedly originate with the transcribers, see Abresch in Observatt. misc. III. p. 13. Lob. 721., but in later writers, such as the Scholiasts (comp. Thuc. 3, 11. and 54.), they cannot be rejected (see Niebuhr index ad Agath. p. 418. and index to Theophan. p. 682.). In the N. T., however, there is very

little authority for these Subjunctive forms. Only *εὐρήσῃς* Rev. xviii. 14. and *εὐρήσωσιν* Rev. ix. 6. (yet an Aor. *εὐρήσαι* occurs, see Lob. p. 721.), *γνώσονται* Acts xxi. 24. (yet comp. Lob. p. 735.). (*ᾧψησθε* Luke xiii. 28. and *δώσῃ* Jo. xvii. 2. are unquestionably Aor.).

2. Peculiarities in the flexions of Persons are :

a. The 2. Pers. Sing. Pres. and Fut. Pass. and Med. in *ει* for *η*, as: *βούλει* Luke xxii. 42., *παρέξει* vii. 4. (Var.), *ᾧψει* Mt. xxvii. 4. and Jo. xi. 40. (Var.). Comp. also Mt. xxvii. 4. Acts xvi. 31. xxiv. 8. (Var.). In the verbs *ᾧπτεσθαι* and *βούλεσθαι* this is the form invariably used in Attic (Btm. I. 348.). In other verbs it never or seldom occurs, except in the poets (comp. Valcken. ad Phoen. p. 216 sq. Fischer ad Weller. I. p. 119. II. p. 399. Georgi Hierocr. I. p. 34. Schwarz ad Olear. p. 225.), yet it appears in good MSS. even of Attic prose, Btm. as above. Comp. Schneider praef. ad Plat. civ. I. p. 49 sqq.

b. In the 2. Per. Sing. we find the original and uncontracted form *δύνασαι* (Mt. v. 36. viii. 2. Mr. i. 40.), where it has usually been preserved, Btm. I. 502. (yet comp. *δύνῃ* Mr. ix. 2. Rev. ii. 2. and Var. Luke xvi. 2.,¹ which was used by the early poets and later prose authors, such as Polyb. 7, 11, 5. Aelian. 13, 32. see Lob. 359.). We find it also in contract. verbs, *ὀδυνᾶσαι* Luke xvi. 25. (Aeschyl. Choeph. 354.), *καυχᾶσαι* Rom. ii. 17. 1 Cor. iv. 7., and *κατακαυχᾶσαι* Rom. xi. 18., comp. Georgi Hierocr. I. p. 184. Btm. I. 347. Boisson. Anecd. IV. p. 479. See below *πίνω*.

c. In the 3. Per. Plur. of Perf. *αν* for *ασι* (from the old termination *αντι*), as: *ἔγνωκαν* Jo. xvii. 7., *τετήρηκαν* xvii. 6., *εἶρηκαν* Rev. xix. 3., also Luke ix. 36. and Col. ii. 1. *ἔωρακαν* in very good Codd., similar in Var. Rev. xxi. 6. Jas. v. 4. So also in Sept., e.g. Dt. xi. 7. Judith vii. 10. This form belongs to the Alex. dialect. comp. Sext. Emp. 1, 10. p. 261. and the Papyri Taurin. p. 24. (*κεκυρίευκαν*). Also in Lycoph. 252. (*πέφρικαν*), often in Inscript. and Byzant. writers (comp. Index to Ducas p. 639. to Codin. and Leo Gramm.), see Btm. I. 345. Tdf. has, in all the above passages of the N. T., received it into the Text. But in Rev. ii. 3. he has rejected *κεκοπίακες* found in AC.

d. The originally Æolic termination *εια* (*ειας*, *ειε*), instead of *αιμι*, in the 1. Aor. Opt. : as *ψηλαφήσειαν* Acts xvii. 27., *ποιήσειαν* Luke

¹ As to this form, which some would substitute for *δύνῃ*, comp. Porson Eurip. Hec. 257. Schöf. and Hm. Soph. Philoct. 787. Oudend. ad Thom. M. p. 252. Lob. p. 359.

vi. 11. So it is very frequently used in 2. 3. Sing. and 3. Plur. by Attic authors: Thuc. 6, 19. 8, 6. Aristoph. Plut. 95. Plat. rep. I. 337 c. Gorg. 500 c. Xen. An. 7, 7, 30. etc. see Georgi Hierocr. I. p. 150 sq. Bttm. I. 354 f., and still more frequently by later authors. See Ellendt Arrian. Al. I. p. 353.

e. The 3. Per. Plur. of the Imperative in *τωσαν*, occurs repeatedly in the N. T., as: 1 Cor. vii. 9. *γαμησάτωσαν*, vii. 36. *γαμήτωσαν*, 1 Tim. v. 4. *μανθανέτωσαν* (Tit. iii. 14.). comp. Acts xxiv. 20. xxv. 5. The opinion of Elmsley Eurip. Iphig. T. p. 232. ed. Lips., that this form became usual from Aristotle's time, has been fully refuted by Matth. I. 442. and Bornem. Xen. An. p. 38.

f. The 3. Per. Plur. of the histor. tenses has often, according to good Codd. the term. *σαν* (Bttm. I. 346.), as: Jo. xv. 22. 24. *εἶχσαν* for *εἶχον*, xix. 3. *ἐδίδσαν* for *ἐδίδουν*, 2 Th. iii. 6. *παρελάβσαν*, and Rom. iii. 13. from Sept. *ἐδολισῶσαν*. This termination is much used in the Sept. and by the Byzantines; as: Ex. xv. 27. *ἤλθσαν*, Jos. v. 11. *ἐφάγσαν*, Ex. xvi. 24. *κατέλιποσαν*, xviii. 26. *ἐκρίνοσαν*, Niceph. Greg. 6, 5. p. 113. *εἶδοσαν*, Nicet. Chron. xxi. 7. p. 402. *κατήλθσαν*, Niceph. Bryenn. p. 165. *μετήλθσαν* Brunck. Analect. II. p. 47. comp. also 1 Macc. vi. 31. Song of S. iii. 3. v. 7. vi. 8. Jos. ii. 1. iii. 14. v. 11. vi. 14. viii. 19. Judg. xix. 11. i. 6. Ruth i. 4. Lam. ii. 14. Ezech. xxii. 11. Exod. xxxiii. 8. etc., Fischer Weller. II. p. 336 sq. Georgi Hierocr. I. p. 165. sq. Lob. Phryn. 349. and pathol. 485. Sturz p. 58 sqq. In the N. T. however, with the exception of Rom. as above, only some Codd. give this form, and those readings, may possibly, all be attributed to the Alexandrine transcribers.

3. Respecting contracted verbs we have to remark:

a. The Future *ἐκχέω* Acts ii. 17. 18. and Sept., is formed and inflected like that of verbs in *λμνρ.*, comp. Ez. vii. 8. xxi. 31. Jer. xiv. 16. Hos. v. 10. Zach. xii. 10. Bttm. I. p. 369. If *ἐκχέω* be accented thus, it will, according to Elmsley, be the Attic Fut., as that form is both Pres. and Fut. See Bttm. II. 325. But in Sept. it is circumflexed and inflected *ἐκχέεις*, *ἐκχέετε* Ex. iv. 9. xxix. 12. xxx. 18. Dt. xii. 16.

b. The usual forms of *διψάω*, *πεινάω*, in written Attic, were for Inf. *διψῆν*, *πεινῆν*. and for Indic. *διψῆς*, *διψῆ*. etc., Bttm. I. 487. In the N. T. we find *διψᾶν*, *διψᾷ* Rom. xii. 20. Jo. vii. 37., *πεινᾶν* Ph. iv. 12., *πεινᾷ* Rom. xii. 20. 1 Cor. xi. 21. which was in use from the time of Aristot. (Anim. 9, 21., comp. Sallier ad Thom. M. p. 699. Lob. 61.). According to the same analogy we find Fut.

πεινάσω (for πεινήσω) Rev. vii. 16. Jo. vi. 35. Var. (Josh. vi. 27. Ps. xlix. 12.), and 1. Aor. ἐπεινάσα Mr. ii. 25. xi. 12. Mt. xii. 1. 3. xxv. 35. Luke iv. 2. Both forms are peculiarities of later Greek. See Lob. 204.

c. Of verbs in *εω*, retaining *ε* in the Fut. etc., we find in the N. T. καλέσω, τελέσω (Bttm. I. p. 392.), also φορέσω and ἐφόρεσα 1 Cor. xv. 47. (Sir. 11, 5. Palaeoph. 52, 44.). In the classics the usual form is φορήσω; yet even Isaeus has φορέσαι. See Bttm. II. 315. On the other hand εὐφόρησεν Luke xii. 16. On ἀπολέσω and ἐπαινέσω. See below.

SECTION XIV.

PECULIAR INFLEXIONS OF VERBS IN *μι* AND IRREGULAR VERBS.

1. Of verbs in *μι* we find.

a. Pluper. Act. ἐστήκεισαν Rev. vii. 11. Var. for ἐστήκεισαν. Comp. Thuc. 1, 15. ξυνεστήκεισαν, Xen. An. 1, 4, 4. ἐφειστήκεσεν, Heliod. 4, 16. ἐμκεισαν, comp. particularly Jacobs Achill. Tat. p. 400. 622. Ellendt Arrian. Al. II. 77.

b. Third Per. Plur. Pres. τιθέασι for τιθεῖσι Mt. v. 15., περιτιθέασι Mr. xv. 17. ἐπιτιθέασι Mt. xxiii. 4. This is the better and more usual form. Comp. Thuc. 2, 34. Aristot. Metaph. 11, 1. Theophr. plant. 2, 6. see Georgi Hierocr. I. 145 sq. who produces many instances, and Matth. I. 483. Schneider Plat. civ. II. 250. Also διδόασι Rev. xvii. 13. according to the best Codd. Comp. Her. 1. 93. Thuc. 1. 42. The contracted forms τιθεῖσι and especially διδοῦσι belong to later Greek. Lob. p. 244.

c. The Imperf. 3. Plur. has the contracted form ἐδίδουν for ἐδίδουσαν in compounds. Acts iv. 33. xxvii. 1., comp. Hesiod. ἔργα 123. In the Sing. the form ἐδίδουν is more common. Bttm. I. 509.

d. On the contracted, but very common, not to say the only, Inf. Act. Perf. ἐσπᾶναι (for ἐστηκέναι) 1 Cor. x. 12. See Bttm. II. 26., comp. Georgi Hierocr. I. 182 sq.

e. The Imperative Pres. Pass. in several Codd. is περιίστασο 2 Tim. ii. 16. Tit. iii. 9. (ἀφίστασο 1 Tit. vi. 5. Var.) for the more usual περιίστω. see Th. M. p. 75. Mtth. I. 495.

f. There is weighty authority for ἰστώμεν. Rom. iii. 31., συνιστῶντες

2 Cor. vi. 4. x. 18. (Nicephor. Bryenn. p. 41. comp. καθιστῶν Agath. 316. 2.). ἀποκαθιστᾷ Mr. ix. 12. (Dan. ii. 21. 2 Kings xviii. 12. Fabric. Pseudep. II. 610. ξυνιστᾷ Plat. Tim. 33. etc.) from the form ιστάω (Her. 4, 103., as ἀφιστάω Joa. Cinnam. p. 121. ἐφιστάω p. 65., καθιστάω p. 104.). See Grammatici graeci ed. Dindorf. I. 251. Dorville Charit. p. 542. Mtth. I. 482. Also ἐμπιπλῶν (from ἐμπιπλάω) Acts xiv. 17. comp. ἐμπιπρῶν Leo Diac. 2, 1.

g. Optat. Pres. δῶῃ for δοίῃ Rom. xv. 5. 2 Tim. i. 16, 18. (ii. 7.). Eph. i. 17. iii. 16. Jo. xv. 16., ἀποδῶῃ 2 Tim. iv. 14. This is a later form. (In Plat. Gorg. 481. etc., Lysias c. Andoc. p. 215. T. IV. recent editors have restored δῶ, and in Xen. Cyr. Schneider has changed δῶῃς into δοίῃς.). See Sept. Gen. xxvii. 28. xxviii. 4. Num. v. 21. xi. 29. etc., Themist. or 8. p. 174 d. Philostr. Apoll. 1. 34. Dio Chr. 20. 267. Aristas p. 120. Haverc. etc., which the ancient grammarians reject. (Phryn. p. 345. Moeris p. 117.), comp. Lob. 346. Sturz 52. Bttm. in Mus. antiq. stud. I. 238.¹

h. Βαίνω has 2. Aor. ἔβην. We find Imp. ἀνάβα Rev. iv. 1., κατάβα Mr. xv. 30. Var. (On the contrary κατέβηθι Mt. xxvii. 40. Jo. iv. 49., μετέβηθι vii. 3., comp. Thom. Mag. p. 495. and Ouden-dorp p. l.). Also Eurip. Electr. 113. Aristoph. Acharn. 262. and Vesp. 979. See Georgi Hierocr. I. 153 sq. Bttm. II. 125. Quite analogous is ἀνάστα Acts xii. 7. Eph. v. 14., comp. Theocrit. xxiv. 36. Menand. p. 48. Mein. Aesop. 62. de Fur. (but ἀνάστηθι Acts ix. 6. 34., ἐπίστηθι 2 Tim. iv. 2.), also protev. ἀπόστα Jac. 2.

i. The N. T. Codd. vary as to the form of the participle per. Neut. of ἵστημι. Yet the better Codd. have Mt. xxiv. 15. Mr. xiii. 14. ἐστός (ἐστηκός), exactly as the oldest and best Codd. of Greek authors (Bttm. II. 208.), and this form Bekker in Plato prefers throughout. In good MSS. of the N. T. the uncontracted form of this participle also occurs, as Mt. xxvii. 47. ἐστηκότων Mr. ix. 1. xi. 5., ἐστηκώς Jo. iii. 29. vi. 22., παρεστηκόσιν Mr. xiv. 69., and, for the most part, has been received into the text.

The rather well established form δώσῃ Jo. xvii. 2. Rev. viii. 3. (xiii. 16. δώσωσιν) occurs also Theocrit. 27, 21., and is, according to some, Doric. In Theocrit. it was long ago superseded by the correct form δώσει: yet δώσῃ occurs often enough in later writers (Lob. 721., comp. Thilo Apocr. I. 871. Index ad Theophan.), and may probably be classed among the corrupt forms of the popular speech.

¹ It would be strange if this form should be found in the N. T. Wherever it occurs, the N. T. idiom would require the Subjunct.

2. From *εἰμί* we find:

a. The Imperat. *ῥτω* for *ἔστω* (which in the N. T. is also the usual form) 1 Cor. xvi. 22. Jas. v. 12. (Ps. civ. 31. 1 Mac. x. 31., comp. Clem. Alex. Strom. 6. 275. Acta Thom. 3. 7.) Bttm. I. 529.; only once in Plato. rep. 2. 361 d. See Schneider p. 1. According to Heraclides (in Eustath. p. 1411, 22.), the flexion is Doric. The other Imperat. form *ῖσθι* occurs in Mt. ii. 13. v. 25. Mr. v. 34. Luke xix. 17. 1 Tim. iv. 15. (Bttm. I. 527.)

b. The form *ῥμην* 1. Sing. Imperf. Mid. (Bttm. I. 527.), which the Atticists rejected, but very common in later Greek (particularly with *ᾶν*, as in the N. T. only once in Gal. i. 10.), (Lob. 152. Schäf. Long. 423. Valcken. in N. T. I. 478.), is quite usual, as: Mt. xxv. 35. Jas. xi. 15. Acts x. 30. xi. 5. 17. 1 Cor. xiii. 11. etc., comp. Thilo Acta Thom. p. 3., *ῥμεθα* for *ῥμεν* (Mt. xxiii. 30.) occurs twice in very good Codd., and was by Griesbach received into the text. Also Acts xxvii. 37. Lehm. agreeably to A and B adopted it. In Gal. iv. 3. Eph. ii. 3. it has little authority in the Greek. The form does not occur in any good writer; yet see Epiphani. Opp. II. 333. Malal. 16. p. 404.

c. For. *ῥσθα* Mr. xiv. 67. Codd. of little weight have *ῥς*, very rare in Attic, and this reading is very doubtful. As to its use in later Greek, see Lob. 149.

Note. *ἔνι* Gal. iii. 28. Col. iii. 11. Jas. i. 17. (doubtful in 1 Cor. vi. 5.), comp. Sir. 37. 2. is usually considered (as by ancient grammarians, comp. Schol. ad Aristoph. Nub. 482.) a contraction for *ἐνέσσι*, and this opinion is maintained by Fr. Mr. p. 642. It is much more reasonable, however, to take it for the apostrophic preposition *ἐν* (*ἐν*, *ἐνί*) which, like *ἐπί*, *πέρα*, etc., is used without *εἶναι*; as the former contraction appears harsh, and does not occur elsewhere. Bttm.'s view is supported by the analogy of *ἐπί* and *πέρα*, the latter of which is not a contraction from *πέρασσι*, comp. Krü. 26. Besides, this *ἔνι* is very frequent in Attic, both in poetry and prose. Georgi Hierocr. 152. Schwarz Comm. 486. The poets use it for *ἐνέσι* as *ἐπί* for *ἐπέσι* Il. 20, 248. Odys. 9, 126.; *πέρα*, however, is even connected with the first person.¹

3. The following forms are connected with the primitive verb *ἵκμι*:

a. *ἠφώνται* Mt. ix. 2. 5. Mr. ii. 5. Luke v. 20. 23. vii. 47. 1 Jo. ii. 12. Ancient grammarians are not agreed in accounting for this

¹ The Etymol. M. p. 357. regards *ἐνι*, not as a contraction of *ἐνέσσι*, but as an ellipsis, requiring the suiting person to be supplied from *εἶναι*. Moreover, whether *ἐν* occurs for *ἐνι*, is doubtful (Hm. Soph. Trach. 1020).

form. Some, as Eustathius (Iliad 6, 590.) consider it equivalent to ἀφῶνται, in the same way as ἀφῆ is used by Homer for ἀφῆ. Others, more correctly, take it for the Preterite (instead of ἀφείνται), as Herodian, Etymol. Mag. and Suidas. The last ascribes it to the Doric dialect, the second, to the Attic. Suidas is undoubtedly right. This Perf. Pass. is formed after the Perf. Act. ἀφῆκα, comp. Fischer de vitiis lex. p. 646 sqq. Btm. I. 521.

b. Ἡφιε Mr. i. 34. xi. 16. (Philo leg. ad Cajum p. 1021.) is the Imperf. of ἀφίω (comp. ἀφίω Mt. vi. 12. Var.), as ξύνιον for ξυνίεσαν Iliad. 1, 273. (Btm. I. 523.), with the Augm. on the preposition (which occurs, otherwise, in this verb), as: ἡφείδη Plutarch. Sylla 28.) for ἀφίει (Btm. I. 521.) see Fischer Well. II. 480.

c. The 1. Aor. Pass. of ἀφίημι is Rom. iv. 7. (Ps. xxxii. 1.), according to most Codd. ἀφείδησαν. Some Codd. however, here and in Sept. give ἀφείδησαν with Augm. which is the usual form in Greek authors (Btm. I. 541.).

In Rev. ii. 20. ἀφῆς from ἀφῆω (Ex. xxxii. 32), has, on the authority of good Codd. been received into the text, as τειθεῖς for τειδῆς Btm. I. 506.

From συνίημι we have συνιοῦσι Mt. xiii. 13. (3. P. Plur.) 2 Cor. x. 12. (either 3. Pl. or Dat. Partic.) and Particip. συνίων Mt. xiii. 23. Var. (Rom. iii. 11. from Sept. συνιῶν) for συνιείς, which Lehm. and Tdf. have admitted into the Text. The first form is from συνιέω, whose Inf. συνιεῖν occurs also in Theogn. 565.). The Participial form, so common in Sept. (1 Chr. xxv. 7. 2 Chr. xxiv. 12. Ps. xl. 2. Jer. xx. 12.) should be written συνίων (from συνίαω, see above, and Btm. I. 523.). Accordingly Lehm. has printed συνίουσι Mt. xiii. 13.

4. From κάθημαι we find Imperat. κάθου Mt. xxii. 44. Luke xx. 42. Acts ii. 34. Jas. ii. 3. (1 S. i. 23. xxii. 5. 2 Kings ii. 2. 6. etc.) for κάθησο. Only in Mr. xii. 36. Tdf. has admitted from B. κάθισον. The form κάθου never occurs in the earlier Greek authors, and therefore Moeris p. 234. and Thom. M. p. 485. class it among improprieties. Also κάθη for κάθησαι Acts xxiii. 3. Lob. 395. Greg. Cor. ed. Schäf. p. 411.).

SECTION XV.

OF DEFECTIVE VERBS.

We find in the N. T. several regularly framed verbal forms, which are rejected as unclassical by ancient grammarians, on the ground that they do not occur in Greek authors, or only in the later. Among such forms are classed a number of Futures Active, for which standard writers use Fut. Med. (Bttm. II. 84. Monk Eurip. Alcest. v. 159. 645.). The subject has not yet been completely investigated. We subjoin a list of all such forms as have been declared unclassical, but mark with brackets those about which the grammarians, and in particular Thom. M. and Moeris, have been manifestly too fastidious.

ἀγγέλλω. The 2. Aor. Act. and Passive, rare in the better authors, are, in many passages, suspicious; yet, see Schäf. Demosth. III. 175. Schoem Isae. p. 39. In the N. T. we find *ἀνγγέλλῃ* 1 P. i. 12. and (from the Sept.) Rom. xv. 21., *διαγγελλῇ* (from Sept.) Rom. ix. 17., *κατηγγέλλῃ* Acts xvii. 13.

ἀγνομί. On the Fut. *κατέαξι* Mt. xii. 20. and Aor. *κατέαξα* see § 12. 2.

[*ἄγω.* On the 1. Aor., which occurs 2 P. ii. 5. in the compound *ἐπάξας*, see Bttm. II. 98. Lob. p. 287. 735. Also in compounds the form is not rare (2 S. xxii. 35. 1 Macc. ii. 67. Index to Malal. under *ἄγω*, Schäf. ind. ad Aesop. p. 135.) even in good prose authors Her. 1. 190. 5, 34. Xen. Hell. 2, 2, 20. Thuc. 2, 97. 8, 25.]

[*αἰρέω.* The Fut. *ἐλῶ*, in compounds, *ἀφελῶ* Rev. xxii. 19., is rare, see Bttm. II. 100. Yet it is found in Agath. 269, 5. and in the Sept. more frequently Ex. v. 8. Num. xi. 17. Dt. xii. 32. Job xxxv. 7. comp. also Menand. Byz. p. 316. On the other hand, Reisig comm. crit. in Soph. Oed. C. p. 365., maintains it is used by Aristoph. and Soph. see Hm. Oed. Col. 1454. and Eurip. Hel. p. 127.]

[*ἀκούω.* Fut. *ἀκούσω* Mt. xii. 19. xiii. 14. Rom. x. 14. Jo. xvi. 13. for *ἀκούσομαι* (which is even in the N. T. the more frequent, (particularly in Luke), as: Acts iii. 22. (vii. 37.) xvii. 32. xxv. 22. xxviii. 28. also Jo. v. 28.). *Ἀκούσω* occurs not only in poets (Anthol. gr. III. 134. Jac., Orac. Sibyll. 8, 206. 345.), but occasionally also in prose authors of the *κοινή*, as Dion. H. 980, 4. Reisk. comp. Schäf. Demosth. II. 232. Wurm. Dinarch. p. 153. Bachmann Lycoph. I. 92. In Sept. comp. Josh. vi. 9. 2 Sam. xiv. 16.]

ἄλλομαι varies between Aor. ἡλάμην and ἡλόμην Bttm. II. 108. The same variation in Codd. Acts xiv. 10. (even with double λ), yet ἤλατο preponderates.

ἁμαρτάνω, ἁμαρτέω. 1. Aor. ἡμάρτησα for 2. Aor. ἥμαρτον Rom. v. 14. 16. Mt. xviii. 15. Luke xvii. 4. Rom. vi. 15. (1 S. xix. 4. Lam. iii. 41.¹) Thom. M. p. 420. Lob. p. 732. Yet see Diod. S. 2, 14. ἁμαρτήσας Agath. 167, 18. Also the Fut. ἁμαρτήσω Mt. xviii. 21. (Sir. vii. 36. xxiv. 22. Dio Ch. 59, 20.) is not very common. Comp. Monk Eurip. Alcest. 159. Poppo Thuc. III. IV. 361.

[ἀνέχομαι. Fut. ἀνέξομαι Mt. xvii. 17. Mr. ix. 19. Luke ix. 41. 2 Tim. iv. 3. for which Moeris from pure caprice would have ἀνασχέσομαι. The former occurs very frequently. Comp. e.g. Soph. Elect. 1017. Xen. C. 5, 1, 26. Plat. Phaedr. 239. etc.]

ἀνοίγω. Aor. 1. ἡνοιξα Jo. ix. 17. 21. etc. for ἀνέωξα (yet comp. Xen. Hell. 1, 5, 13.), Aor. 2. Pass. ἡνοίγη Rev. xv. 5., see § 12. 6.

ἀπαντάω. Fut. ἀπαντήσω (for ἀπαντήσομαι) Mr. xiv. 13. (Diod. S. 18, 15.). See Bttm. II. 114. Mtth. Eurip. Suppl. 774.

ἀποκτείνω. Aor. 1. ἀπεκτάνθη, ἀποκτανθῆναι Rev. ii. 13. ix. 18. 20. xi. 13. xiii. 10. xix. 21. Mt. xvi. 21. Luke ix. 22. etc. Comp. 1 Macc. ii. 9. 2 Macc. iv. 36. This form occurs indeed in Homer, but belongs peculiarly to later Greek prose (Dio. C. 65. c. 4. Menander Hist. p. 284. 304. ed. Bonn.). See Bttm. II. 227. Lob. 36, 757.² For the un-Attic Perf. ἀπέκταγμα see 2 S. iv. 11. Bttm. 226.

ἀπόλλυμι. Fut. ἀπολέσω Mt. xxi. 41. Mr. viii. 35. Jo. vi. 39. xii. 25. comp. Lucian. asin. 33. Long. pastor. 3, 17. Bttm. II. 254. Yet see Lob. 746. (1 Cor. i. 19. we find the ordinary Attic form ἀπολῶ.)

ἄρπάζω. Aor. ἡρπάγην 2 Cor. xii. 2. 4. for ἡρπάσθην (Rev. xii. 5.) Thom. Mag. p. 424. Moeris p. 50. Bttm. I. 372. Fut. ἄρπαγήσομαι 1 Th. iv. 17. (Also ἄρπάσω for ἄρπάσομαι Jo. x. 28. a form which, though rare, occurs, Xen. mag. eq. 4, 17.)

[αὐξάνω. The primitive form αὐῶ Eph. ii. 21. Col. ii. 19. is more frequent in Plato and Xen. Matth. 541.]

¹ Still in the Sept. the 2. Aor. ἥμαστον predominates. See especially 1 Kings viii. 47. ἡμάρτομεν, ἠνομήσαμεν, ἠδικήσαμεν.

² Ἀποκτενεσθαι (alias ἀποκτένεσθαι) in Rev. vi. 11. is considered Aeolic, the Aeolians being accustomed to change ει before λ, μ, ν, or ρ, into ε, and double the following consonant, as: κτένω for κτείνω, σπέρρω for σπείρω (Koenig Gregor. Cor. p. 587. 597. Schæf., Mtth. I. 74.) Comp. Dindorf praef. ad Aristoph. XII. p. 14. Also in Tob. i. 18. Wisd. xvi. 14. we find the first form among the Var. Wahl is wrong in adopting a Present in Mt. x. 28. and Luke xii. 4. xiii. 34. Ἀποκτενόντων, if not to be taken for a Particip. Aor. (see Fr. Mt. p. 383.) may be considered a mistake for ἀποκτενόντων, which a few good Codd. have, and which Lchm. and in part Tdf. have printed. Yet comp. Bornem. ad Luc. p. 81.

βαρέω. From this not only *βεβαρημένος* Mt. xxvi. 43. Luke ix. 32. but also, contrary to Attic prose usage (Bttm. II. 88.) *βαρούμενοι* 2 Cor. v. 4. (Mr. xiv. 40.), *βαρείσθω* 1 Tim. v. 16. and the Aor. *ἐβαρήθην* Luke xxi. 34. 2 Cor. i. 8. for which last in Greek literary diction, was employed *ἐβαρύνθην* (Var. Luke as above).

βασκαίνω. Aor. 1. Gal. iii. 1. in text. rec. *ἐβάσκανε*, but in many Codd. *ἐβάσκηκε* (without an *ι* subs.) is given. Comp. Bttm. I. 438. The latter in Dio C. 44, 39. Herod. 2, 4. 11. and the later writers.

βιάω. Inf. Aor. 1. *βιῶσαι* 1 P. iv. 2. for which the Aor. 2. is more usual in Attic. Bttm. II. 130. Yet see Aristot. Nic. 9, 8. Plutarch. Opp. II. 367, and oftener in compounds, Steph. Thes. II. 260. ed. nov. The other forms of the 1. Aor. are more frequent, particularly the participle *βιάσας*.

βλαστάνω. Aor. *ἐβλάστησα* for *ἐβλαστον* Mt. xiii. 26. Jas. v. 18. (Gen. i. 11. Num. xvii. 8. etc. Acta apoc. p. 172.). Comp. Bttm. II. 131. Since Aristotle's time the form is not unusual even in Greek literary style. Stephani Thes. II. 273.

[γαμέω. Aor. *ἐγάμησα* Mr. vi. 17. Mt. xxii. 25. 1 Cor. vii. 9. for the older form *ἐγημα* (from *γάμω*), as Luke xiv. 20. 1 Cor. vii. 28. See Georgi Hierocr. I. 29. Lob. 742. Yet *ἐγάμησα* is found (if not in Xen. Cyr. 8, 4, 20.) Lucian. dial. deor. 5, 4. Apollodor. 3, 15, 3. Better attested is *ἐγαμήθην* Mr. x. 12., though not fully established), 1 Cor. vii. 39. Lob. 742.]

γελάω. Fut. *γελάσω* (for *γελάσομαι*) Luke vi. 21. See Bttm. II. 85. 134.

γίγνομαι. Aor. Pass. *ἐγενήθην* for *ἐγενόμην* Acts iv. 4. Col. iv. 11. 1 Th. ii. 14. etc. Comp. Thom. M. p. 189.—an originally Doric form not unfrequently found in the writers of the *κοινή*. Lob. 109. Bttm. II. 136.

δίδωμι. The 1. Aor. *ἔδωκα*, in the 1. and 2. Per. Plu. is avoided by Attic writers, and 2. Aor. used instead, Bttm. I. 509. In the N. T. we find *ἐδώκαμεν* 1 Th. iv. 2., *ἐδώκατε* Mt. xxv. 35. Gal. iv. 15. etc. as in Demosth. On *δώσει* see § 14. 1. Note.

[διώκω. Fut. *διώξω* for *διώξομαι* Mt. xxiii. 34. Luke xxi. 12. Bttm. II. 154. Yet comp. Demosth. Nausim. 633 c. Xen. An. 1, 4, 8. (Krü. h. l.). Cyr. 6, 3, 13.]

δύναμαι. We have merely to remark here that besides the Aor. *ἐδυνάθην*, the (Ion.) form *ἠδυνάσθην* with Augm. *η* is noted from B among the Var. Mt. xvii. 16. (Bttm. II. 155.).

δύω, δύνω. In several good Codd. we find Mr. 32. the 1. Aor.

ἔδουσα, which among the earlier Greeks had only a causative meaning, Bttm. II. 156. But we find 1. Aor. *δύναντος*, as Luke iv. 40., and, with less authority, also Ael. 4, 1. Pausan. 2, 11, 7.

εἶδω in the sense of *know*. Pret. *οἶδαμεν* Mr. xi. 33. Jo. iii. 2. 1 Cor. viii. 1. etc. for *ἴσμεν* (Poppo Xen. An. 2, 4, 6.), *οἶδατε* Mr. x. 38. xiii. 33. 1 Cor. ix. 13. Ph. iv. 15. for *ἴστε*, *οἶδασιν* Luke xi. 44. Jo. x. 5. for *ἴσασι*. See Bttm. I. 546. (yet comp. Aristoph. av. 599. Xen. Oec. 20, 14.). The 2. Per. Sing. *οἶδας* 1 Cor. vii. 16. Jo. xxi. 15. is rather Ion. and Dor. (for *οἶσθα*), yet it occurs Her. 4, 157. Xen. M. 4, 6, 6. Eurip. Alc. 790. and frequently in later Greek. See Lob. 236 sq. The 3. Pl. Plup. is written *ἤδεισαν* Mr. i. 34. Jo. ii. 9. xxi. 4. etc. for *ἤδεσαν*. Bttm. I. 547.

εἶπεῖν (2. Aor. *εἶπον*). 1. Aor. *εἶπα* in the N. T. in 2. Per. Sing. Mt. xxvi. 25. Mr. xii. 32. This person also occurs in Attic, Xen. Oec. 19, 14. Soph. Oed. C. 1509. (along with *εἶπες*, as often in Plato). It is originally Ionic, Greg. Cor. ed Schäf. p. 481. Schäf. Dion. H. p. 436 sq. Imper. *εἴπατε* Mt. x. 27. xxi. 5. Col. iv. 17., *εἰπάτωσαν* Acts xxiv. 20. vii. 37., even in Attic very common, Plat. Lach. 187 d. Xen. C. 3, 2, 28. We find, besides, in good Codd. 3. Per. Pl. Indic. *εἶπαν* Mt. xii. 2. xvii. 24. Mr. xi. 6. xii. 7. 16. Luke v. 33. xix. 39. xx. 2. Acts i. 11. 24. vi. 2. xxviii. 21. etc. (Diod. S. 16, 14. Xen. H. 3, 5, 24. a. Var.). Participle *εἰπας* Acts vii. 37. xxii. 24. was properly Ionic, and even the more unusual 1. Pers. *εἶπα* Heb. iii. 10. Acts xxvi. 15. (for which *εἶπον* is mainly used in the N. T.). See Sturz dial. alex. p. 61.¹ Recent editors have adopted these forms wherever they are attested by several Codd. We find the compounds *ἀπεεἶπαμεν* 2 Cor. iv. 2. (Her. 6, 100.), and *προεἶπαμεν* 1 Th. iv. 6. (*εἶπαμεν* in the 1. Turin. Papyrus p. 10.). *Εἰπόν* (not *εἶπον*, see § 6, 1. k.) Acts xxviii. 26. (according to good Codd.) is to be taken for Imperat. 2. Aor., a form which we now find also in the Text of Mr. xiii. 4. Luke x. 40., while in other passages *εἰπέ* preponderates. The 1. Aor. Pass. of this verb *ἐρρήθη* (from *ῥέω*, see Bttm. II. 166.) is sometimes written in MSS. of the N. T. Mt. v. 21. xxxi. 33. *ἐρρήθη*, as often in Codd. of later (non-Attic) authors, though this form occasionally occurs in Attic, Lob. 447. (but not in Plato, see Schneider Plat. civ. II. p. 5 sq.).

ἐκχέω. Later form *ἐκχύνω* (Lob. 726). The Fut. is *ἐκχέω* for *ἐκχέυσω* Bttm. I. 396. See § 13, 3.

[*ἐλεάω* for *ἐλέεω* occurs in several good Codd. in various passages

¹ It occurs also in the well-known Rosetta inscription, at the end of line 8, *εἶπαν*.

of the N. T., as : Rom. ix. 16. 18. ἐλεῶντας, ἐλεᾶ, Jude 23. ἐλεᾷτε. Also Clem. Al. p. 54. Sylb. (the Florent. edition) has ἐλεᾷ. Comp. also Etymolog. M. 327, 30. Similar is ἐλλογᾶν Rom. v. 13. Ph. 18. even in good Codd. The latter has been received into the Text by Lchm., and after him by Tdf. Fr. Rom. I. 311. declares all those forms orthographic mistakes.]

ἐλκω. From this we find a Pres. and Imperf. regularly formed as in Greek authors, Jas. ii. 6. Acts xxi. 30. On the other hand, for the Fut. ἐλξω (Mtth. 573.) the more unusual ἐλκύσω Jo. xii. 32. from the other form ἐλκύω. Comp. Job xxxix. 10.

ἐπαινέω. Fut. ἐπαινέσω 1 Cor. xi. 22. for ἐπαινέσομαι. See Bttm. I. 388. Yet comp. Xen. An. 5, 5, 8. Himer. 20. This form, however, is not uncommon. See Brunck Gnom. p. 10. 64. Schäf. Demosth. II. 465. Stallb. Plat. Symp. p. 139.]

ἐπιiorκέω. Fut. ἐπιiorκήσω for ἐπιiorκήσομαι Mt. 5. 33. See Bttm. II. 85.]

ἐρχομαι. The Fut. ἐλεύσομαι, both in the simple verb and its compounds, is of frequent occurrence, but particularly in Later Greek (Arrian. Al. 6, 12. Philostr. Apoll. 4, 4. Dio. Chr. 33. 410. Max. Tyr. 24. p. 295.). In Attic, on the contrary, εἶμι is used instead (Phryn. p. 37 sq. Thom. M. p. 88. 336.). Yet in early authors ἐλεύσομαι is not even unfrequent, Her. 1, 142. 5, 125. Lys. Dardan. 12 (p. 233. Bremi). See in general Lob. 37 sq. Schaeff. Soph. II. 323., comp. Elmsley Eurip. Heracl. 210. Instead of the Imperf. ἔρχομεν Mr. i. 45. ii. 13. Jo. iv. 30. vi. 17. etc. Attic authors use the Imperf. of εἶμι, Bttm. II. 183. Yet, see Bornem. Luc. p. 106., comp. Thuc. 4, 120. 121. Xen. An. 4, 6, 22. In Attic the Imperat. ἴθι, ἵτε from εἶμι are used, and not ἔρχου, ἔρχεσθε. Also ἐρχόμενος is rare in earlier Attic, Bttm. as above, yet it occurs in Plato Crit. c. 15. [ἔρχε for ἐλχέσθε Gal. iv. 4. Jo. xix. 39. etc. has been too hastily rejected by Thom. M. p. 418. See Sallier on the passage.]

ἐσθίω. From the poetic ἔσθω (Bttm. II. 185.) we find the Participle ἐσθων among the var. Mr. i. 6. Luke vii. 33. 34. x. 7. xx. 47. xxii. 30., which Tdf. has, on the authority of (a few) good Codd., received into the Text. See Praef. p. 21. From Sept. comp. Lev. xvii. 10. xix. 26. Sir. xx. 6.

ἐύρισκω. Aor. Med. εὐράμην for εὐρόμην Heb. ix. 12. see § 13, 1. (Pausan. 7, 11, 1. 8, 30, 4. etc., comp. Lob. p. 139 sq.). A 1. Aor. εὐρησα is implied in the Subjunctive εὐρήσῃς Rev. xviii. 14. and εὐρήσωσιν ix. 6. (as at least many Codd. have it), unless we take those

forms for the Subjunctive Fut. (see § 13, 1.). Lob. 721., however, produces a Participle *εῦρήςαντος*.

ζάω. Fut. *ζήσω* Rom. vi. 2. 8. 2 Cor. xiii. 4. 2 Tim. ii. 11. Jo. vi. 51. 58. (*συζήσω* Rom. vi. 8. 2 Tim. ii. 11.), *ζήσομαι* Mt. iv. 4. Mr. v. 23. Jo. vi. 51. xi. 25. etc. 1. Aor. *ἔζησα* Rev. ii. 8. Luke xv. 24. Rom. vii. 9. etc. (and often in Sept.). These are properly later forms, which occur but seldom in early authors (Bttm. II. 192.). The Aor. *ἔζησα* is exclusively confined to Later Greek. Earlier authors used in the Fut. and Aor. of *ζάω* the corresponding tenses of *βίω*.

ῥκα. From the 1. Aor. *ῥξα*, a later form, Bttm. II. 194. Lob. 744., we find the Subjunctive *ῥξωσι* Rev. iii. 9., where, however, better Codd. have the Fut. *ῥξουσι*. The Preter. *ῥκα* (Dt. xxxii. 17. Phot. biblioth. 222. Malal. p. 136. and 137. Leo Gramm. p. 98. etc. Lob. 744.) occurs Mr. viii. 3., but not well established, though Lelun. has adopted it.

θάλλω. 2. Aor. *ἀνεθάλετε* Ph. iv. 10., a form never occurring in Greek prose authors, and, even in poetry, uncommon (Bttm. II. 195.).

ῖστημι. The Pres. *ῖστώ* Rom. iii. 31. and its compounds, as *συνιστάνω* 2 Cor. iii. 1. (iv. 2.) v. 12. vi. 4. x. 12. 18. Gal. ii. 18., was used in Attic (Mtth. I. 482.), but more frequently in Later Greek (e.g. Cinnam. 214. and 256. *ἔφιστάνειν*). On the later form *ῖστώ* see § 14, 1.

κατακαίω. Fut. *κατακαήσομαι* 1 Cor. iii. 15. 2 P. iii. 10. (from Aor. *κατεκάην* Her. 1, 51. 4, 79.) for *κατακαυδήσομαι* Rev. xviii. 8., used in Attic, see Thom. M. p. 511. Bttm. II. 211.

καταλείπω. 1. Aor. *κατέλειψα* Acts vi. 2. Lob. 714.

κεράννυμι. Perf. Pass. *κεκέρασμαι* Rev. xiv. 10. for the more usual *κέκραμαι*. See Bttm. II. 214. Analogous to this is the Participle *συγκεκερασμένους* Heb. iv. 2. in very good Codd.

κερδαίνω. Aor. *ἐκέρδησα* Mt. xxv. 20. xviii. 15., *κερδήσαι* Acts xxvii. 21., *κερδήσας* Luke ix. 25., *κερδήσω* Subj. 1 Cor. ix. 19. 20. Mt. xvi. 26. etc., forms peculiar to Ionic prose, Bttm. II. 215. Lob. 740. In Attic the verb is declined regularly. Comp. 1 Cor. ix. 21.

κλαίω. Fut. *κλαύσω* (properly Doric) for *κλαύσομαι* (as in Sept. always) Luke vi. 25. Jo. xvi. 20. Rev. xviii. 9. Comp. Babr. 98, 9. Bttm. II. 85. 220.

κλέπτω. Fut. *κλέψω* for *κλέψομαι* Mt. xix. 18. Rom. xiii. 9. Bttm. II. 85. 221. In Sept. never, but in Lucian dial. deor. 7, 4.

κράζω. Fut. *κράξω* Luke xix. 40. on good authority, for *κεκρά-*

ζομαι (as always in Sept.), Aor. ἔκραξα for ἔκραγον Mt. viii. 29. xx. 30. etc. Bttm. II. 223.

[κρέμαμαι. The form ἐξεκρέμετο Luke xix. 48. in Cod. B., of which Griesb. and Schulz take no notice, is undoubtedly a mistake of the transcriber. Lchm. also has passed it unobserved.]

κρύπτω. 2. Aor. Act. ἔκρυβον Luke i. 24. (Phot. bibliothec. I. p. 143. Bekk.), see Bttm. II. 226.

κύω (*be pregnant*) has the Fut. and Aor. regular in the forms κυήσω, ἐκύησα (Bttm. II. 230.). So Jas. i. 18. ἀπεκύησε. In the Pres. κύει occurs, but not, as Eustath. p. 1548. 20. insists, only in the sense of *bring forth*. See Lob. Ai. p. 129 sq. and paralip. 556. Hence Jas. i. 15. ἀποκυεῖ may be written as well as ἀποκύει, but it is not necessary to prefer the former on account of the form of the Aorist, v. 18. In the N. T. Lexicon only κύει occurs.

λάσκω. To this belongs the Aor. ἐλάκησα Acts i. 18., usually referred to the Doric Pres. λακέω; but Bttm. II. 233. derives it from the 2. Aor. λακῆν, generally used in Attic.

[μιαίνω has Tit. i. 15., according to good Codd., μεμιαμμένοι for the usual μεμιασμένοι, comp. Lob. 35.]

νίπτω Jo. xiii. 6. 14., νίπτομαι Mt. xv. 2. Instead of this Pres. the earlier writers use νίζω. See Bttm. II. 249. Lob. 241.

οἰκτεῖρω. Fut. οἰκτερήσω Rom. ix. 15. (as if from οἰκτερίεω), for οἰκτερῶ. Comp. Ps. ci. 15. Jer. xxi. 7. Mich. vii. 19. etc.; also in the Byzant., see Lob. 741.

ὀμνύω for ὀμνυμι (Bttm. II. 255.) Mt. xxiii. 20. xxvi. 74. Heb. vi. 16. Jas. v. 12. But in the better MSS. we find Mr. xiv. 71. ὀμνύναι for ὀμνύειν, and Griesb. received it into the Text.

[ὀράω. Imperf. Med. ὠρώμην Acts ii. 25. (from Ps. 16.), for which ἐωρώμην was used in Attic (Bttm. I. 325.). From ὅπτεισθαι we find Luke xiii. 28., though not without var., the Subj. 1. Aor. ὅψησθε, which occurs in Liban. and the Byzant. See Lob. 734.]

παίζω. Aor. ἐνέπαιξα Mt. xx. 19. xxvii. 31. (Sept. Prov. xxiii. 35.), for which in Attic ἐπαισα was used. See Bttm. I. 372. But ἐπαιζα, παῖζαι Lucian. dial. deor. 6, 4. and encom. Demosth. 15. Comp. Fritzsche Aristoph. I. 378. and Lob. 240. The Fut. παίξω Anacr. 24, 8.

πέτομαι. Part. πετώμενον Rev. xiv. 6. in B. for πετόμενον, from πετάομαι used only in Ionic (Her. 3, 111.) and later writers (e.g. Lucian. dial. mort. 15, 3. var.), see Bttm. II. 271. The Pres. πέταμαι, found in Pind., is inserted by Wetst. and Matthäi among the var. Rev. xii. 14.

πίνω. From the Fut. *πίομαι* the complete form *πίεσαι* occurs Luke xvii. 8. (Bttm. I. 347.), also *ibid.* *φάγεσαι* from *φάγομαι*. Both are found Ezech. xii. 18. Ruth ii. 9. 14. On the Inf. *πῖν* Jo. iv. 9., which, on the authority of good Codd., Lchm. and Tdf. have inserted in the Text, see Fr. de crit. conformat. etc. p. 27 sq. The form *πεῖν* is found in Later Greek, and this reading of several Codd. might be adopted, if at least Cod. A v. 7. 10. had not distinctly *πιεῖν*, thus showing *πῖν* to be a mistake of the transcriber.

πίπτω. Aor. *έπεσα*, see § 13, 1.

ρέω. Fut. *ρεύσω* Jo. vii. 38. for *ρεύσομαι*. In Attic *ρύησομαι* is the usual form, Lob. 739. Bttm. II. 287. [As to the 1. Aor. *ρέυσάτωσαν* Song of S. iv. 16., also used only in Later Greek, comp. Lob. 739.] The regular and usual 2. Aor. *έρρύην* occurs in the compound *παραρύωμεν* Heb. ii. 1.

σαλπίζω. Fut. *σαλπίσω* for *σαλπιγξω* 1 Cor. xv. 52., comp. also Mechan. vett. p. 201. (Num. x. 3.; also 1. Aor. *έσάλπισα* for *έσάλπιγξα* Xen. An. 1, 2, 17. is frequent in Sept.), see Phryn. 191. Thom. M. p. 789.

σημαίνω. 1. Aor. *έσήμανα* Acts xii. 28. xxv. 27. (Judg. vii. 21. Esth. ii. 22. Plutarch. Aristid. 19. Menandri Byzant. hist. p. 308. 309. 358. Act. Thom. p. 32.), which is found even Xen. Hell. 2, 1, 28., but for which in early Attic *έσήμηνα* was the usual form, see Bttm. I. 438. Lob. 24. Comp. under *φαίνω*.

σκέπτομαι. Pres. (Heb. ii. 6. Jas. i. 27., comp. Ps. viii. 5. 1 S. xi. 8. xv. 4.). The Imperf. seldom occurs in Attic, Bttm. II. 291.

[*σπουδάζω*. Fut. *σπουδάσω* for the usual *σπουδάσομαι* 2 P. i. 15. Bttm. II. 85.]

στηρίζω. Imperat. Aor., according to good Codd., is *στήρισον* Luke xxii. 32. Rev. iii. 2. and Fut. 2 Th. iii. 3. in B. *στηρίσει*. For these forms Greek authors used in preference *στήρίζον* and *στηρίζει*, Bttm. I. 372., comp. Judg. xix. 5. Ex. xx. 46. etc. Also *έστήρισα* 1 Macc. xiv. 14. etc.

τεύχω. Of the Perf. we find Heb. viii. 6. in Text. rec. the (properly Ionic, then Attic, Bttm. II. 301.) form *τέτευχε*; but in other Codd. the usual Attic *τετύχηκε*, and in AD a. *τέτυχε*. On the latter, see Lob. 395.

φαγεῖν. Fut. *φάγομαι* Jas. v. 3. Rev. xvii. 16. (Gen. xxvii. 25. Ex. xii. 8. etc. etc.), whence 2. Pers. *φάγεσαι* Luke xvii. 8. For this Greek authors use *έδομαι* from *έδω*, Bttm. II. 185.

φαίνα. 1. Aor. Inf. *έπιφάναι* (*έπιφῆναι*) Luke i. 79. contrary to classical usage. In Later Greek many similar forms occur. Lob.

26. Thilo Acta Thom. 49 sq. (Aelian. anim. 2, 11. and epil. p. 396. Jac.).

φαύσκω. From this verb we find the compound *ἐπιφαύσει* Eph. v. 14., comp. Gen. xlv. 3. Judg. xvi. 2. 1 S. xiv. 36. Judith xiv. 2. As to the analogical proof of this form, not found in Greek authors, from the Subs. *ὑπόφασις*, see Bttm. II. 312.

[*φέρω*. Partic. Aor. *ἐνέγκας* Acts v. 2. xiv. 13. (*ἐνέγκαντες* Luke xv. 23. Var.) for *ἐνεγκών* Bttm. II. 313. Yet, see Xen. M. 1, 2, 53. Demosth. Timoth. 703. c. Isocr. paneg. 40. The Ind. *ἤνεγκα* occurs more frequently in Attic, as also the Imperat. forms with *α* (Jo. xxi. 10.).]

[*ἐδάνω*. According to several Atticists the 2. Aor. *ἐξδην*, is to be preferred to the 1. Aor. *ἐξδασα*, which, however, often occurs even in Attic (Bttm. II. 316.), and is invariably the form in the N. T. Mt. xii. 28. Rom. ix. 31. 2 Cor. x. 14. Ph. iii. 16. 1 Th. ii. 16. In the last passage several Codd. have the Perf. *ἐξδακε*.]

φύω. 2. Aor. Pass. *ἐξύη*, *φυσίς* Luke viii. 6. 7. 8. (since Hippocrat. very much used), for which the Attics employ the 2. Aor. Act. *ἐξυν*, *φύς*. See Bttm. II. 321. Mt. xxiv. 32. and Mr. xiii. 28. have, according to very good Codd., *ἐκφύῃ* (Subj. Aor. Pass.) for *ἐκφύη*; and this reading might be preferred. See Fr. Marc. 578 sq.

χαίρω. Fut. *χαρήσομαι* for *χαρήσω* Luke i. 14. Jo. xvi. 20. 22. Ph. i. 18. (Hab. i. 16. Zach. x. 7. Ps. xcv. 12. etc.), see Moer. 120. Thom. Mag. 910. Lob. 740. Bttm. II. 322. It occurs also Diod. Exc. Vat. p. 95.

[*χαρίζομαι*. Fut. *χαρίσομαι* Rom. viii. 32. is the non-Attic form for *χαριοῦμαι*.]

ὠδέω. Aor. *ὠπώσατο*¹ Acts vii. 27. 39. (Mich. iv. 6. Lam. ii. 7. Dion. H. II. 759.), for which in Attic *ὠώσατο* with syll. augm. was used (Thom. M. p. 403. Pol. 2, 69. 9. 15. 31, 12.). 1. Aor. Pass. *ὠπώσθην* Ps. lxxxvii. 6., comp. Xen. Hell. 4, 3. 12. Dio C. 37. 47. Also Aor. Act. *ἐξώσεν* Acts vii. 45., for which some Codd. have *ἐξέωσεν* (Ellendt Arrian. Al. I. 181.). The syll. augm. in *ὠδέω* is peculiarly Attic. See Poppo Thuc. III. II. 407.

[*ἄνέομαι*. 1. Aor. *ἄνησάμην* Acts vii. 16. as frequently in writers of the *κωνή* (e.g. Plut., Pausan.), Lob. 139. In Attic *ἐπριάμην* is preferred.]

Note.—The later verbal forms are not always used in the N. T.

¹ After the Fut. *ὠσω* (from *ὠδω*). The Aorist form from the other Fut. *ὠθήσω* occurs only in later authors. as. e.g. the Participle *εἰσαθήσας* in Cinnam. p. 193.

where they might be expected. We find, for instance, *πίομαι* 2. Fut. from *πίνω*, and not *πιούμαι* Rev. xiv. 10. (see Btm. I. 395.); Aor. *ποινῶσαι* Mr. vii. 15. 18. Moeris ed. Piers. p. 434. Locella Xen. Ephes. p. 254.; Fut. *φεύζομαι*, *δανμάσσομαι*, and not *φεύζω*, *δανμάσω* (Btm. II. 85.). Among the variations occur Heb. iv. 15. *πεπειραμένον* from the older form *πεπειρασμένον* from *πειράζω*. The former Tdf. has received into the Text. That the same forms are sometimes produced by inflexion from entirely different verbs, is well known. We shall only specify *ἐξένευσε* Jo. v. 13., which may come equally from *ἐκνέω* (Btm. II. 248.) and from *ἐκνεύω*.

SECTION XVI.

FORMATION OF DERIVATIVE AND COMPOUND WORDS.¹

The N. T., particularly in the writings of Paul, contains a number of words borrowed from the spoken language of the time, and even some new formations, never occurring in Greek authors. It, therefore, becomes necessary to consider these peculiar forms in connection with the principles of Greek derivation. In doing this, it will be instructive to trace analogies, not unknown to Greek authors, but greatly extended in the style of the N. T. Our remarks will be founded on the luminous observations of Btm., which comprehend whatever is of essential importance (II. § 118.), comp. Krü. § 41.

A. Derivation by Terminations.

1. VERBS.

Of derivative verbs, mostly but not entirely from nouns, those in *ωω* and *ίζω* are peculiarly frequent. Forms in *ωω* partly superseded those in *ευω* or *ίζω*, as: *δεκατόω* (*δεκατεύω* Xen. An. 5, 3, 9.), *ἐξουδενόω* (*ἐξουδενίζω* in Plutarch, yet see in general Lob. 182.), *σαρόω* (for *σαίρω* Lob. 89.), *κεφαλαιόω* (*κεφαλίζω* Lob. 95.), *δυναμόω*

¹ See *Ph. Cattieri Gazophylacium Graecor.* (1651. 1708.) ed. *F. L. Abresch* (Utr. 1757.) L. B. 1809. 8., but particularly Btm. ausf. Gr. II. 382. (with Lobeck's additions), Lobeck *Parerga to Phryn.*, and his other works quoted above, § 3. Among expository works, we must mention chiefly *Selecta e Scholis Valckenarii*. Specimens of later formations are to be found especially in the Byzantine authors.

and ἐνδυναμῶ (Lob. 605. note), ἀφυσπνῶ (ἀφυσπνίζω Lob. 224.), ἀνακαινῶ (ἀνακαινίζω Isocr. Areop. c. 3.), besides μεστῶν, δολῖῶν. From δεκατῶ comes ἀποδεκατῶ. With ἀφυσπνῶ comp. καθυσπνῶ Xen. M. 2, 1, 30. Also κραταιῶν for κρατύνω, σθενῶν for σθενέω, ἀναστατοῦν for ἀνάστατον ποιεῖν; but χαριτῶν is from χάρις, δυνατῶν from δύναμις (Lob. Phryn. 605.).

Verbs in ἰζω come from a great variety of roots, as:

Ὀρδρίζω from ὄρδρος, αἰχμαλιωτίζω from αἰχμαλιωτής, δειγματίζω from δείγμα, πέλεκίζω from πέλεκυς, μυκτηρίζω from μυκτήρ, σμυρνίζω, ἀνεμίζω, φυλακίζω, ἱματίζω, ἀναδεματίζω (also in Byzant.), θιατρίζω (Cinnam. p. 213.), σπληαγχνίζομαι, αἰρετίζω, συμμορφίζω (Ph. iii. 10. according to good Codd.); σκορπίζω (διασκορπίζω) has no distinct root in Greek. It was a provincial, probably a Macedonic, form (Lob. 218.).

As to verbs in ἰζω from names of nations or persons, see Bttm. II. 385. We have only to mention ἰουδαίζω, to which comp. the later word δαυιδίζω, Leo Gram. p. 447.

There are also verbs in αζω, seldom or never occurring elsewhere, as: νηπιάζω, σινιάζω (σῆδω).

Also in ευω, as: μεσιτεύω, μαγεύω, ἐγκρατεύομαι, αἰχμαλιωτεύω (Lob. 442.), παγιδεύω, γυμνητεύω. The last is from γυμνήτης, which, according to Bttm. II. 431., is only to be vindicated as a collateral form of γυμνής. From γυμνός one would expect γυμνίτης, and accordingly the best Codd. have 1 Cor. iv. 11. γυμνιτεύω, which we must not, with Fr. (conform. crit. p. 21.) and Mey., take for an orthographical error.¹

Among verbs in υνω, which signify rendering what the (concrete) root denotes (as ἡ.α.ρύνειν = ἡ.α.ρὸν ποιεῖν), Bttm. II. 387., σκληρύνω is to be noticed as a collateral form of σκληρόω, which never occurs in the N. T.

Verbs in αινω (λευκαίνω, ξηραίνω, εὐφραίνω Bttm. II. 65. Lob. prolegg. pathol. 37.) require no special remark.

Verbs in θω, derived from primitives in εω, which occur sometimes in Attic (Bttm. II. 61. Lob. 151.), became more common in Later Greek. Νήθω, κνήθω, ἀλήθω, are not used by the earlier writers. Yet see Lob. 254.

Verbs in σκω (except εὐρίσκω and διδάσκω) are rare even in the

¹ Comp. Lob. Soph. Ai. p. 387. ἐλεθεύω Heb. xi. 28. is, in some good Codd., written ἐλεθεύω (from ἐλεθεύς). and Lehm. and with him Tdf., have so printed the Text. I am not aware, however, that the latter form of this Alexandrian word is anywhere to be found.

N. T. (Bttm. II. 59.). We find *γηράσκω* as an inceptive (Bttm. II. 393.), but *μεθύσκω* as a causative from *μεθύω*, only in the Pass. *Γαμίσκω* is sufficiently attested only in Luke xx. 34. Lastly, we note as altogether singular in formation, *γρηγορέω* (from the Perf. *ἐγρήγορα*), with its cognate *ἐγρηγορέω*, Lob. 119. Bttm. II. 158. To this verb,¹ derived from a reduplicated Perfect, may be compared, however, *ἐπιχειρέω* Papyri Taurin. 7. lin. 7.

To derivative verbs in *εὐω* belongs also *παραβολεύεσθαι* Ph. ii. 30., which Griesb., Lchm., and others, have, agreeably to the weightiest critical evidence, admitted into the Text. From *παράβολος* might have been obviously formed *παραβολεῖσθαι*; but the termination *εὐω* was selected to make the verb equivalent to *παράβολον εἶναι*, as *ἐπίσκοπέειν* in Later Greek denotes *ἐπίσκοπον εἶναι* (Lob. 591.), and, what is more to the purpose, there is *περπερεύεσθαι* from *πέρπερος*. It would be unwarrantable to admit *παραβολεύεσθαι*, on the assumption of there being a simple verb *βολεύεσθαι*, which does not exist.

2. SUBSTANTIVES.²

α. From Verbs (comp. Lob. paralip. p. 397 sqq. and particularly lib. 3. of *technologia* p. 253 sqq.).

Of nouns in *μος* (Bttm. II. 398.) from verbs in *άζω*, are to be noted *ἀγιασμός*, which does not occur in Greek authors, *πειρασμός* from *πειράζω*, *ἐνταφιασμός* from *ἐνταφιάζω*.

From verbs in *ιζω* we find *μακαρισμός*, *ὀνειδισμός* (Lob. 551.), *βασανισμός*, *παροργισμός*, *ῥαντισμός* (*ῥαντίζειν*), *σαββατισμός* (*σαββατίζειν*), *σωφρονισμός*, *ἀπελεγμός*.

The most numerous formations, however, are those in *μα* (Lob.) and *σις*, the former mostly confined to the N. T., yet framed according to Greek analogy, as :

Βάπτισμα, *ράπισμα* from *βαπτίζειν* etc., *ψεῦσμα* from *ψεύδεσθαι*, *ιέρατευμα*, *κατάλυμα* (*καταλύειν*), also *ἐξέραμα* (Lob. 64.), *ἀσθένημα*, *ἄντλημα*, *ἀντάλλαγμα*, *ἀποσκίασμα*, *πρόσκομμα*, *ἀπαύγασμα*, *ἡττημα*, *αἴτημα*, *κατόρθωμα*, *στερέωμα* (from contract. verbs, as *φρόνημα* etc.), mostly in the sense of product or state. Only *ἄντλημα* denotes an instrument to draw with, a bucket (as substantives in *μος* often do), *κατάλυμα* place of *καταλύειν* (Eustath. 'Odyss. p. 146, 33.).

¹ Döderlein on Reduplication in Greek and Latin derivation of words in his *Reden und Aufsätzen* II. no. 2.

² Comp. G. Curtius de nomin. gr. formatione linguar. cognat. ratione habita. Berol. 1842. (Zeitschr. f. Alterth. 1846. no. 68 f.).

Substantives in *σις*, most numerous in the Epistle to the Hebrews, nearly all belong to Greek literary diction. Only *θάλασις*, *κατάπαυσις*, *πρόσχυσις*,¹ *ἀπολύτρωσις*, *δικαίωσις*, *βίωσις*, *πεποιδησις* Lob. 295. (*ἐπιπόδησις*) require notice. As to *παρασκευή*, formed from the root of a verb in *αζω*, see Bttm. II. 404. As to *οικοδομή*, see Lob. 490. In respect to the very common *διαθήκη* (from 1. Aor. of *τιθέναι*), see Bttm. II. 401. Lob. paralip. 374.

Among abstract nouns from verbs are some in *μονή*. We find in the N. T. *πλησμονή* Bttm. II. 405. On the contrary, *ἐπιλήσμονή* comes directly from *ἐπιλήσμων*. *Πείσμονη* (also in Pachym. II. 100. and 120.) is another form of *πείσμα*, though *πεισμονή* may be directly referred to *πείδω*, as *πλησμονή* to *πλήδω*. Among abstract nouns, in the N. T., derived from verbs in *ευω* must be mentioned *ἐριθεία*.²

Concrete verbal nouns have little that is peculiar. From verbs in *αζω*, *ιζω*, *υζω*, we find in the N. T. *κτίστης* (paroxyt.) and the oxytone (Bttm. II. 408.) *βιαστής*, *βαπτιστής*, *μεριστής*, *εὐαγγελιστής*, *γογγυστής*, and *ἐλληνιστής*,³ forms rare or unknown elsewhere. Only *κολλυβιστής*, which is not peculiar to the N. T., cannot be traced to a verb *κολλυβίζειν*. From *τελειοῦν* we have *τελειωτής* (comp. *ζηλωτής* and *λυτρωτής*). From *προσκυνεῖν* comes *προσκυνητής* (Constant. Man. 4670.). On *ἐπενδύτης*, see Bttm. II. 411. The early writers preferred *διωκτῆρ* to *διώκτης*, and *δοτήρ* to *δότης*.

Formerly it was strangely supposed that *κατάνυξις* is derived from *κατάνυστάζω* Rom. xi. 8. (from Sept.). Its connection with *κατανύσσειν* is evident from Dan. x. 9. Theodot., and might thus denote *stupefaction* (הִלְחָח Ps. lix. 5.), and thence *torpor*. See Fr. Excur. Rom. II. 558 sqq.

¹ The form *χυσία* appears to have been employed only in words compounded with appellatives. Comp. the N. T. word *αἱματοχυρία* (Leo Gramm. p. 287.), *αἱματοχυρία* (Theophan. p. 510.), *φατοχυρία*, and *ρίνερχυρία*.

² *Εριθεία*, from its whole form, must be referred to *ερίθευω*. It is not merely the *θ* that shows it cannot be derived from *ερίς*, for *θ* occurs in the cognates *ερίθειν*, *ερίθειν*. Fr. Rom. I. 143 sqq. has satisfactorily shown that *ερίθεια* employed in the N. T. is merely the *ερίθεια*, hired labour, already in use among the Greeks.

³ *Ἑλληνίζειν* in general signifies to adopt the manners, sentiments, language of the Greeks (Diog. L. I. 102.), and most usually (of a foreigner. Strabo 14. 662.) to speak Greek. It then has no unfavourable secondary meaning, that is, the word does not imply that the foreigner is not perfectly a Greek in language (erroneously explained by De Wette (Bibel) in extract from the Hall. Encycl. S. 17.), Xen. A. 7, 3, 25. Strabo 2, 98. *Ἑλληνιστής*, a substantive which never occurs in Greek authors, very naturally means a Greek-speaking non-Greek, e.g. a Greek-speaking Jew. That in Christian Greek phraseology *ἑλληνίζειν* also signified *to be a heathen*, is beyond our present inquiry (Malalas p. 449.).

From rapid and careless pronunciation are *ταμειῶν*, as all good Codd. have Luke xii. 24. and many Codd. have Mr. vi. 6. for *ταμειῶν* (from *ταμειεύω*), see Lob. Phryn. 493. and paralip. 28., and the compound *γλωσσοκομὸν* for *γλωσσοκομειῶν* or *γλωσσοκόμειον* (from *κομέω*) without var., see Lob. 98 sq.

β. *From Adjectives*.—Under this head come :

1. Various abstract nouns in *της, οτης*, as :

Ἀγιότης, ἀγνότης, ἀδελφότης (Leo Gramm. p. 464.), *ἀδρότης, ἀπλότης, ικανότης, ἀφελότης* (*ἀφέλεια* in earlier authors), *σκληρότης, τιμιότης, τελειότης, ματαιότης, γυμνότης, μεγαλειότης, κυριότης, αἰσχρότης, πίστης* (*ἀγαθότης* Sept.), see Lob. 350 sqq. (*ἀκαθάρτης* Rev. xvii. 4. is not well attested).

2. Those in *συνη*, denoting mental qualities, as :

Ἐλεημοσύνη and *ἀσχημοσύνη* (from *ἐλέημων* and *ἀσχήμων*, comp. *σάφροσύνη* from *σάφρων*), or *ἀγνισύνη, ἀγαθωσύνη, ἔρωσύνη, μεγαλωσύνη*, with *ω*, as the penult of the adjective is short (Etym. M. p. 275. 44.)¹—all later forms, found only in Hellenist writers. Comp. in general Lob. prolegg. pathol. p. 235 sqq.

Also among those in *ια* are many later forms (Lob. 343.), as :

Ἐλαφρία (like *αἰσχρία* in Eustath. from *αἰσχρός*); and as *εὐδαιμονία* from *εὐδαίμων*, so 2 P. ii. 16. *παραφρονία* from *παράφρων* (Lob. prolegg. pathol. p. 238.). Some Codd., however, have the more usual *παραφροσύνη*.²

Lastly, we often find Neuters of adjectives in *ιος* used as substantives, as :

Ὑποζύγιον, μεθόριον, ὑπολήμιον, σφάγιον (*προσφάγιον*), etc., see Fr. Prälimin. S. 42.

γ. *From other Substantives* (Bttm. II. 420.).—Such are *εἰδωλεῖον* (*εἰδωλον*), *ἐλαιών* (*ἐλαία*), *μυλάν* Mt. xxiv. 41. Var. (*μύλος, μύλη*) Bttm. II. 422., and the Fem. *βασίλισσα* (Bttm. II. 427.). *Ἀφεδράν*, peculiar to the N. T., comes from *ἔδρα*. The national Fem. from *Φοίνιξ* is *Φοίνισσα*; thus also Mr. vii. 26. *Συροφοίνισσα*, as from *Κίλιξ* *Κίλισσα* (Bttm. II. 427.). Perhaps, however, the Fem. was also formed from the name of the country *Φοινίκη*; for a large number

¹ Yet in Glycas p. 11. even in the later edition *μεγαλωσύνη* is printed. Bttm. II. 420. shows that nearly all substantives in *σύνη* belong to the later language. On the termination *συνη* in general, see *Aufrecht* in the Berl. Zeitschr. f. vergleich. Sprachforsch. 6. Heft.

² Of Substantives derived from Adjectives in *ης*, some, as is well known, end in *ια* instead of *εια* (Bttm. II. 416.). In others, the spelling varies between *ια* and *εια*, as in *κακοπαθία* (comp. *Πορρο* Thuc. II. I. 154. *Ellendt* praef. ad Arrian. p. 30 sqq. *Weber* Demosth. p. 511.). In regard to this word, however, the preponderance is for *εια*.

of good Codd. have Mr. as above, Συροφονίκισσα, comp. Fr. h. l., and this might come directly from an earlier form Φοινίκης, as βασίλισσα from βασιλῆς, and, at least among the Romans, Scythissa for Σκυθίς, or, in Later Greek, φυλάκισσα for φυλακίς. See in general Lob. prolegg. pathol. p. 413 sqq.

To the later and Latinizing formation of Gentile and Patronymic nouns belong Ἑρωδιανός Mt. xxii. 16. and Χριστιανός Acts xi. 26. (comp. Καισαριανός Arrian. Epict. 1, 19, 19. 3, 24, 117.). In the earlier language, the termination was employed only in forming the names for the inhabitants of cities and countries not Greek.

Among diminutives deserves to be mentioned βιβλιάριδιον, from βιβλί-αριον, quoted by Pollux, instead of the older forms βιβλίδιον and βιβλιδάριον (like ἱματιδάριον from ἱματίδιον), Lob. pathol. 281. Γυναικάριον follows a more usual analogy, but seems to have been of rare occurrence in Greek authors. The same may be said of ᾠτάριον Mr. xiv. 47. Jo. xviii. 10., κλινάριον, παιδάριον. On diminutives in *ιον* (of which ψυχίον is decidedly a later form), see Fr. Prälim. S. 43., and a dissertation *de vocib. in -ιον trisyllabis* by Janson in Jahns Archiv. VII. 485.

Substantives in *ριον* are properly Neuters of adjectives (Bttm. II. 412.), as :

Ἰλαστήριον, θυμιατήριον, φυλακτήριον. Such become still more numerous in later writers, as :

Ἀνακαλυπτήριον Niceph. Gregor. p. 667., δεητήριον Cedren. II. 377., θανατήριον *ibid.* I. 679., ἱαματήριον I. 190. etc. Φυλακτήριος, directly from φυλακτήρ, has, like it, an active meaning,—*guarding, protecting*. Ἰλαστήριον properly signifies *something that reconciles*, but may be applied to the place where the reconciliation is accomplished (just as φυλακτήριον denotes a *guardhouse*), and, consequently, to the covering of the ark of the covenant. In Rom. iii. 25. the word is employed, with equal propriety, to signify a *propitiatory offering* (Index to Theoph. contin.), though *Philippi* has, without sufficient reason, asserted the contrary. A Fem. Subst. of the same sort, is ζευκτηρία (comp. στυπητήρια). Σωτηρία and σωτήριον occur as substantives, from σωτήρ. Ὑπερώων, that is ὑπερώϊον, is to be regarded as a Neuter, which, like πατρώος from πατήρ, is formed from the preposition ὑπέρ, as there is no intermediate adjective ὑπερος.

3. ADJECTIVES.

α. From Verbs.—To adjectives directly derived from a verbal root belongs the fully established *πειδός* 1 Cor. ii. 4. Comp. *ἔδός* from *ἔδω*, *βοσκός* from *βόσκη*, *φειδός* from (*φείδω*) *φείδομαι* (Lob. Phryn. p. 434.).

These derivatives are all oxytones, *φάγος* alone occurring in the grammarians as also a paroxytone (Lob. paralip. 135.), and it is written as such in the N. T. Among those in *ωλός*, *ἀμαρτωλός* is of frequent occurrence. We find also, formed in the same way, *εἰδωλον* Neut. from *εἶδωλος*.

Verbals in *τος* (Bttm. I. 443. Lob. paralip. 478 sq. Moisisstzig de adj. graec. verbal. Conitz 1844. 4.) sometimes correspond to the Latin participle in *tus*, as: *γνωστός* *notus*, *σιτευτός* *saginat*, *ἀπαιδευτός* *uneducated* (comp. *θεόπνευστος* *inspiratus*¹).

Sometimes they are equivalent to adjectives in *bilis*, as: *ὄρατός*, *δυσβάστακτος*, *ἀνεκτός*, *ἀκατάσχετος*, *ἀκαταπαυστός*, *ἀνεκδιήγητος*, *ἀνεκλάλητος*.

Sometimes they have an active meaning (Fr. Rom. II. 185.), as: *ἄπταιστος*, *not stumbling*, i.e. *not sinning* (certainly not *ἀλάλητος* Rom. viii. 26.).

Ἀπειράστος, like *ἀπειράτος* usual in Greek authors, *untried*, *untempted*, or *that cannot be tried*, or *tempted*, occurs once in Jas. i. 13. *Παθητός* alone signifies *who is to suffer*. Comp. *φευκτός*, *πρακτός* Aristot. de anima 3, 9. p. 64. Sylb. Cattier gazophyl. p. 34. The verbal *προσῆλυτος*, a cognate of *ἐπηλυς*, *μέτηλυς*, is an extended formation, of which no example is to be found in Greek authors.

β. From Adjectives.—Among adjectives derived from adjectives (or participles) a few are deserving special notice. Such are *περιούσιος*, *ἐπιούσιος*, like *ἐκούσιος*, *ἐθελούσιος* (Lob. Phryn. p. 4 sq.).

Ἐπιούσιος has clearly a direct relation to the Fem. (*ῆ*) *ἐπιούσα* sc. *ἡμέρα*, and *ἄρτος ἐπιούσιος* means *bread for the following day*, comp. Stolberg diss. de pane *ἐπιουσίῳ* in his tractat. de soloecism. N. T. p. 220 sqq. Valcken. Select. I. 190. Fr. ad Mt. p. 267 sq. (also against the derivation from *οὐσία*, which would be grammatically possible, comp. *ἐνούσιος*). Besides, *περιούσιος* in the Bible does not mean simply *proprius*, in opposition to what belongs to a stranger, any more than *περιουσιασμός* in the Sept. means *property*.

¹ That this word in 2 Tim. iii. 16. is to be taken in a passive sense, there can be no doubt: this acceptation is confirmed by *ἐμπνευστος*, though several derivatives of the same class have an *active* signification, as: *εὐπνευστος*, *ἀπνευστος*.

Πιστικός (Mr. xiv. 3. Jo. xii. 3.) from πιστός, according to several ancient expositors, equivalent to *genuine*. In classical authors, the word signifies *convincing, persuasive* (Plat. Gorg. 455 a. Diog. L. 4, 37. Dion. II. V. 631. Sext. Emp. Math. 2, 71. Theophrast. metaph. 253. Sylb.), though, in nearly all the passages, the Codd. have πιστικός, and critics usually give this the preference (see Bekker and Stallb. to Plat. as above, and comp. Lob. Soph. Ai. v. 151.). In Later Greek it signifies *faithful, sure*, of persons (Lücke Jo. II. 496. see Index to Cedren. p. 950.). The application of the word to signify *genuine* as the predicate of a material object, is possible, particularly as technical terms, such as νάρδος πιστ. may be, and especially mercantile expressions, are often strange.¹ Others, after Casaubon, take πιστός for *drinkable* (Fr. Marc. 598 sqq.) from πιπίσκω or the root πῖω, like πιστός *drinkable* Aeschyl. Prom. 480., πιστήρ, πίστρα, πίστρον, etc., quoted in old Lexicons. That the ancients drunk oil of spikenard, we are told by Athenaeus 15, 689. I cannot, however, perceive why both Evangelists should apply this epithet. If the thin, liquid nard, used for pouring out (Mr. καταχέειν) in no respect differed from what was drunk, it would have been as superfluous to add the adjective πιστ. as to call nard *fluid*. The νάρδος λεπτή of Dioscorides, means *fluid*, as opposed to *thick, tenacious*. Besides, the *drinkable* nard mentioned by John would not be suited to the manipulation indicated by ἀλείφειν. Lastly, Fritzsche's explanation of πιστ. (ad Mr. p. 601.), "qui facile bibi potest, libenter bibitur," does not appear to me satisfactory; not to mention that πιστικός cannot be positively shown to have signified *drinkable*. Even πιστός for *drinkable* was not much in use; and was superseded by the unambiguous ποτός, πόσιμος. In Aeschyl. it occurs in a sort of pun.

γ. *From Substantives*.—To adjectives derived from substantives belong, among others, σάρκινος and σαρκινός. The former means *fleshy*—as paroxytone adjectives in ινος, almost without exception, denote the material of which a thing is made, e.g. λίθινος of stone 2 Cor. iii. 3., ξύλινος wooden, πήλινος of clay, ἀκάνθινος, βύσσινος, etc., Bttm. II. 448.—the latter (σαρκινός) means *fleshy*. There is, how-

¹ They have this peculiarity, that words, properly applied only to persons, are transferred to articles of merchandise. Comp. *flat*, properly equivalent to *feeble*, and the expressions, "Sugar dull—white unasked for." Lob. paralip. 31. upholds Scaliger's derivation from πίσσω (Fr. Mr. p. 595.), as τ after π even merely for euphony is thrown away (comp. ππέονιξ, πέονιξ. but particularly πίτυσον and the Latin *pisso*). Mey. has not been induced to abandon the interpretation *genuine*.

ever, in Rom. vii. 14. 1 Cor. iii. 1. (2 Cor. i. 12.) Heb. vii. 16., where one might have expected *σαρκικός*, preponderating authority for *σαρκινός*, and Lchm. has placed it in the Text. But how easily might *σαρκικός*, which does not occur but in the N. T., be confounded in the Codd. with the very common *σάρκινος* (Fr. Rom. II. 46 sq.). Had Paul, however, written *σάρκινος*, he must have intended some peculiar emphasis, some reference to the race of man, as Mey. 1 Cor. as above, insists. But a notion of the natural man, based on the material meaning of *σάρκινος*, has no place in the doctrinal teaching of Paul. *Σαρκικός*, in the sense of *carnal*, as opposed to *πνευματικός* *spiritual*, entirely suits the text in question; and from 1 Cor. iii. 3., taken in connection with v. 5., it is obvious, that, in both passages, Paul employed the word in this signification. In Heb. vii. 16. *ἐντολή σαρκινή* is hardly admissible.¹

Among oxytone adjectives, expressing a notion of time (Bttm. II. 448.), are *καθημερινός*, *ὀρθρινός*, *πρωϊνός*, later forms for which earlier authors used *καθημέριος*, etc. Comp. *ταχινός*.

Some adjectives derived from substantives end in *εινος*, as :

Σκοτεινός, *φωτεινός*. But *ἐλεεινός*, a form not unfrequent in Attic (V. Fritzsche Aristoph. I. 456.), comes from the verb *ἐλέεω*, as *ποδεινός* from *ποδέω* (Bttm. II. 448.).

To the later forms specially belong *κεραμικός* (*κεράμειος*, *κεράμιος*).

The verbal adverb *φειδομένως* seems peculiar to the N. T.

B. Derivation by Composition.

The N. T. contains numerous compound substantives, derived from substantives. These compounds are formed according to Greek analogy, though many of them cannot be shown to have existed in the written language of the Greeks. Comp. in particular *δικαιοκρισία* (Leo Gr. p. 163.), *αἵματεκχυσία*, *ταπεινόφρων* (like *εὐσεβόφρων*, *κραταϊόφρων* Constant. Porphy. II. 33., by later authors even *ιουδαϊόφρων*, *ἐλληγνόφρων* Cedren. I. 660. Theoph. I. 149.) and *ταπεινοφροσύνη* (comp. *ματαιοφροσύνη* Constant. Man. 657.), *σκληροκαρδία*, *σκληροτράχηλος* (from which we find *σκληροτραχηλία* and *σκληροτραχηλιά* in Const. Man.), *ἀκροβυστία*, *ἀκρογωνιαίος*, *ἀλλοτριος* *ἐπίσκοπος* (comp. *ἀλλοτριοπραγμοσύνη* Plato rep. 4. 444 b.),

¹ It may, in general, be readily admitted that in the later popular Greek, these forms were interchanged, and *σάρκινος* used in the sense of *σαρκικός*; especially as all adjectives in *ινος* do not signify the material of which a thing is made. Comp. *ἀνθρώπινος*. (See Fr. Rom. II. 47. Tholuck Hebr. Br. 301.)

ἀνδραπάρεσκος (Lob. 621.), ποταμοφόρητος (comp. ὕδατοφόρητος Const. Man. 409.), καρδιογνώστης (καρδιόπληκτος Theoph. I. 736., καρδιοκολάπτης Leo Gr. 441.), σητόβρωτος, ὀξυδαλμοδουλεία, εἰδωλοπάτης,¹ εἰδωλόφυτον (Cedren. I. 286. comp. the abstract εἰδωλοδυσία Theophan. 415.), δεσμοφύλαξ (νωτοφύλαξ Theophan. I. 608.), ὀρχαμοσία (comp. ἀπαμοσία, καταμοσία), πατροπαράδοτος (θεοπαράδοτος Theophan. I. 627.), ἰσάγγελος (Theoph. I. 16.), εὐπερίστατος, πολυποικίλος, the Adverb παμπληθεῖ (the Adj. παμπληθής is found in good authors), εἰλικρινής, εἰλικρινεία (Fuhr. Dicaearch. p. 198.).

The compound δευτερόπρωτος in Luke vi. 1. (?) comes very near δευτεροδεκάτη found in Hieron. (Jerome) on Ezek. c. 45. The latter means *second-tenth*; the former, *second-first*.

Δωδεκάφυλος, the Neut. of which is used as a noun in Acts xxvi. 7., is confirmed by τετράφυλος Her. 5, 66.

The first part of the compound is more rarely a verb, as in ἐδεῖλοθρησκεία *will worship* (comp. ἐδεῖλοδουλεία).

Compounds whose first part is α privative exhibit nothing anomalous, though perhaps many of them were not used in written Greek (ἀμετανόητος, ἀνεξερεύνητος, ἀνεξιχνίαστος).

Only ἀνέλεος Jas. ii. 13., which Lchm., on the authority of good Codd., has received into the Text instead of ἀνήλεως, is singular. The Greeks used ἀνηλέης, or, at least, ἀνελής (Lob. 710.). Ἀνέλεος might have been formed like ἄπαις, and intended to imply an emphatic antithesis to ἐλεος. Btm. II. 467. considered the initial α of the verb ἀτενίζω, which is derived from the Adj. ἀτενής, as α *intensive*. It is better, however, to take it, with Lob. pathol. I. 35., for α *formative*. Yet see Döderlein de ἄλφα intensivo sermonis graeci. Erl. 1830. 4.

2. When the last part of a compound is a verb, the verbal root is found unaltered, when the first part of the compound is one of the old prepositions (Scaliger in Lob. Phryn. 266. Btm. II. 469.). Otherwise, the verbal termination is added directly to a noun derived from the root, as :

Ἀδυνατεῖν, ὁμολογεῖσθαι, νοθετεῖν, εὐεργετεῖν, τροποφορεῖν, ὀρδοτομεῖν (comp. ὀρδοτομία Theophan. cont. p. 812.), ἀγαθοεργεῖν and ἀγαθουργεῖν,² μετριοπαθεῖν, etc.

¹ Comp. ἀνθρωποπάτης Ephraem. p. 743., πνευματοπάτης Pachym. 134. Geo. Pisid. Heracl. 1. 14. 182., ψευδοπάτης Theodos. acroas. 2. 73., likewise χρηστοπάτης frequent in Byzantine authors.

² On these forms see Btm. II. 457. Against οἰκουργεῖν and οἰκουργός (Tit. ii. 5. var.) comp. Fr. de crit. conform. p. 29.

This rule, however, has some undoubted exceptions. Scaliger pointed out *δυσδινήσκω* in Eurip. (comp. Bttm. II. 472.). *Εὐδοκεῖν* also is directly formed from *δοκεῖν*, and not, as Passow maintains, from an intermediate noun *δόκος* (Fr. Rom. II. 370.). Comp. Bttm. II. 470. The same remark applies to *καραδοκεῖν* (not to be referred to *δοκεύω*, Fritzsche. opusc. p. 151.). A noun *καραδόκος* does not exist.

Even *ὁμείρεσθαι*, which in 1 Th. ii. 8. the better Codd. have instead of *ἰμείρεσθαι*, might be admissible, were it to be derived from *ὁμοῦ*, *ὁμός* and *εἶρειν* (Fr. Mr. p. 792.). No such verb, however, is to be found, directly formed from a verbal root and *ὁμ*. 'Ομαδέω comes from *ὁμαδος*; and *ὁμοδρομεῖν*, *ὁμοδοξεῖν*, *ὁμεινετεῖν*, *ὁμηρεύειν*, *ὁμοζυγεῖν*, *ὁμιλεῖν*, even *ὁμονοεῖν* (Bttm. II. 473.), are directly derived from nouns. Besides, the Genitive, governed as above by the verb, would be incongruous (comp. Mtth. II. 907.). Perhaps, however, this should not be pressed in regard to a word borrowed from the language of the people. If *μείρεσθαι*, which occurs in Nicand. Ther. 400. for *ἰμείρεσθαι*, were the original form, the connection between *μείρεσθαι* and *ὁμείρεσθαι* would be as intelligible as that between *δύρεσθαι* and *ὀδύρεσθαι*. In fact, *ὁμείρεσθαι* is probably the true reading (Lob. pathol. 72.).

A formation peculiar to Hellenistic is *προσωποληπτεῖν* (*προσωπολήπτης*, *προσωποληψία* [Theodos. acroas. 1, 32.], *ἀπροσωπολήπτως*, Acta apocr. p. 86.). A corresponding verb *ἀκαταληπτεῖν* occurs in Sext. Emp. I. 201. As to the concrete derivation, comp. *δωρολήπτης* and *ἐργολήπτης* in the Sept.; and as to the abstract *προσωποληψία*, comp. *ἐρωτοληψία* Ephraem. p. 3104. 7890. Nicet. Eugen. 4, 251.

Many compound nouns, such as *προσωπολήπτης*, *θανατηφόρος*,¹ whose second part is a noun, while the first is another denoting the Object (Bttm. II. 478.) etc., occur in the N. T., but are not to be found in Greek authors, as :

Δεξιολάβος who takes the right, as an attendant.

From such compounds are, further, derived not only abstract nouns, but also verbs, as :

Λιθοβολεῖν from *λιθοβόλος* (comp. *ἀνθοβολεῖν*, *θηροβολεῖν*, *ἡλιοβολεῖσθαι*, etc.), *ὀρθοποδεῖν* from *ὀρθόπους*, *δεξιολαβεῖν* Leo Gramm. p. 175. (Bttm. II. 479.).

Among the abstract nouns derived from such compounds, is *σκη-*

¹ Also *αὐθάδης* is a compound of this description, from *αὐτός* and *ἡδεῖν*, *ἡδεσθαι* (Bttm. II. 458.).

νοσηγία from σκηνοσηγίς, according to a manifold analogy, like κλινοσηγία.

In double compound verbs, the preposition, which constitutes the double composition, is naturally put first, as :

Ἀπεκδέχεσθαι, συναντιλαμβάνεσθαι.

Διαπαρατριβή in 1 Tim. vi. 5. would be at variance with this rule, if the word signified *misplaced diligence* or *unprofitable disputing*. The word must be taken in the sense of *continued* (endless) *hostilities, collisions*. Παραδιατριβή would be required to express the former meaning. The majority of the Codd., however, have διαπαρατριβή, and this Lchm. has placed in the Text. This transposition of the preposition may have been a mistake of transcribers. Yet, in the passage, διαπαρατριβή might fairly be interpreted *continued dissensions*.

The other double compounds beginning with διαπαρα, occurring in 1 Kings vi. 4. (διαπαρακύπτεισθαι), and in 2 Sam. iii. 30. (διαπαρατηρεῖν), would be regular according to their respective import, if no doubt existed regarding the former. See Schleusner thes. philol. under these words.

The double compound παρακαταδήκη is equivalent in meaning to the compound παραδήκη (Lennep ad Phalar. ep. p. 198. Lips. Lob. 312.). The latter form, however, is better established in the N. T. The Codd. exhibit variations of both forms even in Thuc. 2, 72. (see the commentators), and in Plutarch. ser. vind. see Wytenb. II. 530. Comp. Heinichen ind. ad Euseb. III. 529.

Later Hellenism aimed at graphic expressiveness. Accordingly, Biblical Greek, as based on that variety of the language, contains numerous compounds and double compounds that never occur in the classics. In particular, it abounds in verbs which, originally used as simple, were afterwards strengthened with prepositions, so as to describe, with greater clearness and force, the mode of the action indicated. Such are, e.g. κατακτινάζειν to stone down—to death, ἐξορκίζειν to get a declaration on oath out of one, to cause one to make oath, ἐξαστράπτειν to flash forth, ἐκγαμίζειν to give away—out of the family—in marriage, elocare, διεγείρειν, ἐξανατέλλειν, ἐξομολογεῖν, etc. See my 5 Progr. de verborum cum praeposit. compositor. in N. T. usu. Lips. 1834–43. 4.

In the same way, and for the same reason, compound and double compound adverbs (and prepositions) were used in later Greek, as :

Επάνω, κατενώπιον, κατέναντι. In Byzantine authors such formations are carried to a greater extent than in Biblical Greek.

Note 1. Popular abbreviations, many of them very bold (Lob. 434. comp. Schmid on Horat. epp. 1, 7, 55.), of names of persons, particularly compounds, are frequent in the N. T., as :

Ἀπολλῶς for Ἀπολλώνιος, Ἀρτεμῆς for Ἀρτεμίδωρος Tit. iii. 12.,

Νυμφᾶς for Νυμφόδωρος Col. iv. 15.,¹ Ζηναῖς for Ζηνόδωρος Tit. iii. 13., Παρμενᾶς for Παρμενίδης Acts vi. 5., Δημᾶς probably for Δημέας, Δημήτριος or Δήμαρχος Col. iv. 14. 2 Tim. iv. 10., Ὀλυμπᾶς for Ὀλυμπινόδωρος Rom. xvi. 15., Ἐπαφρᾶς for Ἐπαφρόδιτος Col. i. 7. iv. 12., Ἐρμᾶς for Ἐρμόδωρος Rom. xvi. 14., Θεοδᾶς for Θεόδωρος, i.e. Θεόδωρος, and Λουκᾶς for Lucanus (in Greek authors comp. Ἀλεξᾶς for Ἀλέξανδρος Jos. bell. 6, 1, 8., Μηνᾶς for Μηνόδωρος, Πυθᾶς for Πυθόδωρος, Μετράς Euseb. H. E. 6, 41.).

Many also in ας not circumflexed are abbreviated, as:

Ἀμπλίας for Ampliatus Rom. xvi. 8., Ἀντίπας for Ἀντίπατρος Rev. ii. 13., Κλεόπας for Κλεόπατρος Luke xxiv. 18., perhaps Σίλας for Σίλουανός. See Heumann Poecile III. 314.

Σώπατρος for Σωσίπατρος Acts xx. 4. (which some Codd. give), though a fuller form than the preceding, would still be a bold contraction. Σώπατρος, however, may be an uncontracted name.

On the other hand, proper names in λαος, which the Dorians and others contract into λας, occur in the N. T. uncontracted, as:

Νικόλαος, Ἀρχέλαος.

Of the manner in which the earlier Greeks contracted names of persons, for the sake of euphony, examples are given by Keil in his spec. onomatolog. gr. (L. 1840. 8.) p. 52 sqq.

Abbreviations of proper names are used in all modern languages. Comp. Lob. prolegg. pathol. p. 504 sqq.

On Greek names of persons see Sturz Progr. de nominib. Graecor. in his Opusc. (Lips. 1825. 8.), W. Pape Wörterb. der griech. Eigennamen. Brschw. 1842. 8. (Hall. L. Z. 1843. No. 106–108.), and the Beiträge zur Onomatologie by Keil in Schneid. Philologus, vol. 2. and 3.

Note 2. Latin words adopted into the Greek of the N. T., mostly substantives denoting Roman judicial institutions, coins, or articles of dress, exhibit nothing peculiar in regard to form. Latin words expressive of time, and assuming Greek forms, first appear in the Greek style of the Pseudepigraph. writings, the Byzantines, etc. See Thilo Acta App. Petri et Pauli. Hal. 1837. 4. I. p. 10 sq.

¹ Keil in the Philologus II. 468. expressed his conviction that he had found this name in an inscription in Böckh.

PART III.

SYNTAX.

A.

IMPORT AND USE OF THE DIFFERENT PARTS OF SPEECH.

CHAPTER FIRST.

OF THE ARTICLE.¹

SECTION XVII.

THE ARTICLE AS A PRONOUN.

1. THE ARTICLE was originally a Demonstrative Pronoun; and we find it regularly employed as such in epic poetry. Hence its import in the quotation from Aratus in Acts xvii. 28: τοῦ γὰρ καὶ γένος ἐσμὲν. Comp. Soph. Oed. R. 1082. τῆς γὰρ πέφυκα μητρός (Mtth. 737). For prose comp. Athen. 2. p. 37.

In prose the Article is equivalent to a Dem. Pronoun only—

a. In the very common expressions ὁ μὲν -- ὁ δέ, οἱ μὲν -- οἱ δέ,² sometimes in relation to a subject previously mentioned—*these -- those, the one -- the other* Acts xiv. 4. xvii. 32. xxviii. 24. Heb. vii. 20. Gal. iv. 23. (Schaeff. Dion. 421.), sometimes without such precise partition Eph. iv. 11. ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ etc. (*Some -- others*).

b. In the course of a narration, when the simple ὁ δέ, οἱ δέ, is used to denote *but he*, etc., as opposed to some other subject; as:

¹ A. Kluit vindiciae artic. in N. T. Traj. et Alcmar. 1768–1771. P. I. Tom. I.–III. P. II. T. I. II. 8. (the book itself is written in Dutch), G. Middleton, the doctrine of the Greek Article applied to the criticism and the illustration of the New Test. Lond. 1808. 8. Comp. *Schulthess* in the theol. Annal. 1808. S. 56 ff. E. *Valpy*, a short treatise on the doctrine of the Greek Article, according to Middleton etc., briefly and compendiously explained as applicable to the criticism of the N. T., prefixed to his Greek Testament with English notes. Lond. 3 edit. 1834. 3 Bde. 8. *Emmerling's* remarks on the Article in the N. T. in Keil and Tzschirner's *Analekt.* I. II. 147 ff. On the other hand, Bengel Mt. xviii. 17. discusses the subject briefly but to the purpose.

² On the Accentuation see Hm. Vig. p. 700. On the other side, see Krüg. p. 83.

Mt. xiii. 29. *ὁ δὲ ἔφη*, ii. 9. *οἱ δὲ ἀκούσαντες ἐπορεύθησαν*, ii. 14. ix. 31. Luke iii. 13. viii. 21. xx. 12. Jo. i. 39. ix. 38. Acts i. 6. ix. 40. etc. (Xen. A. 2, 3, 2. Aesch. dial. 3, 15, 17. Philostr. Ap. 1, 21, 5.).

For *οἱ μὲν* - - *οἱ δέ* are used also *οἱ μὲν* - - *ἄλλοι δέ* Jo. vii. 12., *οἱ μὲν* - - *ἄλλοι δέ* - - *ἕτεροι δέ* Mt. xvi. 14. (Plato legg. 2. 658 b. Ael. 2, 34. Palaeph. 6, 5.), *τινὲς* - - *οἱ δέ* Acts xvii. 18. comp. legg. 1. 627. a. and Ast. h. l. Similar expressions are still more diversified in Greek authors (Mtth. 742).

Instead of the Article, the Relative also is employed in such antithetical statements; as :

1 Cor. xi. 21. *ὅς μὲν πεινᾷ, ὅς δὲ μεθύει*, Mt. xxi. 35. *ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν* etc. Acts xxvii. 44. Rom. ix. 21. Mr. xii. 5. Comp. Polyb. 1, 7, 3. 3, 76, 4. Thuc. 3, 66. See Georgi Hierocr. I. 109 sqq. Hm. Vig. 706. Once *ὅς μὲν* - - *ἄλλος δέ* 1 Cor. xii. 8. (Xen. A. 3, 1, 35.); *ὁ μὲν* (Neut.) - - *καὶ ἕτερον* Luke viii. 5. In 1 Cor. xii. 28. an Anacoluthon is easily perceived. See in general Bhdy 306. In Rom. xiv. 2. *ὁ δέ* is not related to *ὅς μὲν*, but *ὁ* is the Article joined to *ἀσθενῶν*.

2. In Mt. xxvi. 67. xxviii. 17. *οἱ δέ* as the second part of an antithesis occurs, while the first, *οἱ μὲν*, is not expressed. The passage *ἐνέπυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐρράπισαν* would be more correct if it ran thus: *καὶ οἱ μὲν ἐκολάφ.*; but in writing *ἐκολάφ.* the author did not as yet contemplate a second member of the clause; and, in annexing *οἱ δὲ ἐρρ.*, indicated that *ἐκολάφ.* applied to a part only of the persons outraging our Lord. Comp. Xen. H. 1, 2, 14. *οἱ αἰχμάλωτοι* - - *ᾗχροντο ἐς Δεκέλειαν, οἱ δ' ἐς Μέγαρα* Cyr. 3, 2, 12. See Poppe ad Cyr. p. 292. Bremi Demosth. p. 273. So, in Mt. xxviii., it is stated in general terms that *οἱ ἑνδεκα μαθηταὶ* - - *ἰδόντες αὐτὸν προσεκύνησαν*. That this, however, refers only to the greater part, is clear from what follows—*οἱ δὲ ἐδίστασαν*.* In Luke ix. 19. *οἱ δέ* regularly refers to *μαθηταί* in ver. 18., and would seem to denote that all answered what is mentioned; but, the expressions *ἄλλοι δέ* - - *ἄλλοι δέ* show that the answer was given by only a part of the disciples. In Mt. xvi. 14. the facts are stated with strict propriety: *οἱ δὲ εἶπον οἱ μὲν Ἰωάννην* - - *ἄλλοι δέ* - - *ἕτεροι δέ*.

* See Prolegomena.—Tr.

SECTION XVIII.

ARTICULUS PRAEPOSITIVUS A. BEFORE NOUNS.

1. When *ὁ, ἡ, τό* is employed as strictly an Article before a noun, it marks an object conceived as definite,¹ either from its nature, the connection of the discourse, or some understood range of description; as:

Mr. i. 32. *ὅτε ἔδυν ὁ ἥλιος*, Jo. i. 52. *ὅψεσθε τὸν οὐρανὸν ἀνεωρότα*, 1 Cor. xv. 8. *ὥσπερ εἰ τῷ ἐκτρώματι ᾧ ἔφθην καὶ μοί* (*the only abortion among the apostles*), Acts xxvii. 38. *ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν* *the wheat (grain) (which was the vessel's cargo)*, Luke iv. 20. *πτύξας τὸ βιβλίον* (*which had been handed to Him v. 17.*) *ἀποδοὺς τῷ ὑπηρέτῃ* (*the beadle of the synagogue*), Jo. xiii. 5. *βάλλει ὕδωρ εἰς τὸν νιπτῆρα* *the basin* (*that usually stood there for use*), comp. Mt. xxvi. 26., Jo. vi. 3. *ἀνῆλθεν εἰς τὸ ὄρος* *into the mountain* (*situated on the opposite shore v. 1.*), 1 Cor. v. 9. *ἔγραψα ἐν τῇ ἐπιστολῇ* (*which Paul had previously written to the Cor.*), Acts ix. 2. *ἤτήσατο ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς* *to the synagogues* (*there*), Rev. xx. 4. *ἐβασίλευσαν μετὰ Χριστοῦ τὰ χίλια ἔτη* *the thousand years* (*the known duration of Messiah's kingdom*), Jas. ii. 25. *Ῥαὰβ ἡ πόρνη ὑποδεξαμένη τοὺς ἀγγέλους* *the spies* (*messengers*) (*mentioned in the history of Rahab*), Heb. ix. 19. *λαβὼν τὸ αἷμα τῶν μόσχων καὶ τῶν τράγων* *with allusion to Ex. xxiv. 8.* So 1 Cor. vii. 3. *τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω* *the (i.e. matrimonial) attention due*, vii. 29. *ὁ καιρὸς συνεσταλμένος ἐστίν*. Comp. v. 26. *διὰ τὴν ἐνεστῶσαν ἀνάγκην*. The Article thus refers to known facts, arrangements, or doctrines, Acts v. 37. xxi. 38. Heb. xi. 28. 1 Cor. x. 1. 10. 2 Th. ii. 3. Jo. i. 21. ii. 14. xviii. 3. Mt. viii. 4. 12., or to something previously mentioned Mt. ii. 7. (v. 1.) Luke ix. 16. (v. 13.) Acts ix. 7. (v. 11.) Jo. iv. 43. (v. 40.) Acts xi. 13. (x. 3. 22.) Jas. ii. 3. (v. 2.) Jo. xii. 12. (v. 1.) xx. 1. (xix. 41.) Heb. v. 4. (v. 1.). Thus *ὁ ἐρχόμενος* *the Messiah*, *ἡ κρίσις* *the last judgment*, *ἡ γραφὴ* *the holy Scripture*, *ἡ σωτηρία* *salvation by Christ*, *ὁ πειράζων* *the tempter—Satan*. So also of geographical designations, *ἡ ἔρημος* *the desert*, *κατ' ἐξοχὴν*, רַבְרַבְתּוּ, *i.e.* according to the context, either the desert of Arabia (Mount Sinai) Jo. iii. 14. vi. 31. Acts vii. 30. or the desert of Judea Mt. iv. 1. xi. 7.

¹ Comp. Epiphan. haer. 1, 9, 4.—*Herm. praef. ad Eurip. Iphig. Aul. p. 15.*: articulus quoniam origine pronomen demonstrativum est, definit infinita idque duobus modis, aut designando certo de multis aut quae multa sunt, cunctis in unum colligendis.

Under this head comes also the use of a Singular, joined to an Article, and denoting in an individual a whole class; as when we say :

The soldier must be trained to arms. 2 Cor. xii. 12. τὰ σημεῖα τοῦ ἀποστόλου, Mt. xii. 35. ὁ ἀγαθὸς ἄνθρωπος — ἐκβάλλει ἀγαθά, xv. 11. xviii. 17. Luke x. 7. Gal. iv. 1. Jas. v. 6. So the Singular in Parables and Allegories, Jo. x. 11. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθεισιν, where the Good Shepherd is the *ideal*. Mt. xiii. 3. ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν (where Luther incorrectly has — *a Sower*). See Krii. 86.

Note. According to Kühnöl the Article (comp. the German *das*), when emphatic, sometimes includes the force of the Pronoun *this* (comp. Siebelis Pausan. I. 50. Boisson. Babr. p. 207.). Mt. i. 25. τὸν υἱόν for τοῦτον τὸν υἱόν, Jo. vii. 17. γινώσκεται περὶ τῆς διδαχῆς, v. 40. ἐκ τοῦ ὄχλου, Acts xxvi. 10. τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβών, Mr. xiii. 20. Acts ix. 2. In such cases the Article sufficiently defines the object in question. Heumann goes still further in asserting this import of the Article, and has been followed by Schulthess (n. krit. Journ. I. 285.), who, with Kühnöl, erroneously refers to Mtth. § 286., where this use of the Article, unknown in prose, except Ionic, is not discussed. Col. iv. 16. ὅταν ἀναγνωσθῇ παρ' ὑμῶν ἡ ἐπιστολή, *when the letter* (that is, the present letter) *is read*. There is some authority for the reading αὐτή, but the ancient versions must not have influence in establishing it. In 1 Tim. i. 15. even in German the Demonstr. Pronoun is not required, nor in vi. 13. In 2 Cor. v. 4. the Art. is not put δεικτικῶς for τοῦτω, but simply refers to σκῆνος mentioned in v. 1. Col. iii. 8. ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα is not *all this* or *that* (intensive), but *the whole*, whatever is immediately expressed. Also in Rom. v. 5. ἡ (ἐλπίς) is used simply as the Article. See Fr. Ὁ κόσμος must not by any means be taken for οὗτος ὁ κόσμος. It means *the world* as distinguished from *heaven, the kingdom of heaven*; not *this* world as opposed to another. The same decision applies also to those instances of this idiom quoted from Greek authors, Diogenes Laert. 72 and 86. In general there is no ground for supposing that the apostles, in passages where the thought required the Demonstrative Pron., should have purposely preferred the Article, which brings out the meaning more feebly. A sense of propriety would secure them against this. Besides, explicitness is characteristic of Later Greek in general, and of the N. T. in particular.

In Greek authors, and particularly in Ionic and Doric (Mtth. 747. comp. Ellendt Lexic. Soph. II. 204.), and afterwards by the Byzant. (Malal. p. 95. 192.), the Art. was sometimes used for the Relative. Some have erroneously thought it is so used in Acts xiii. 9. Σαῦλος ὁ

καὶ Παῦλος (see Schleusner) : for ὁ καὶ Π. is here equivalent to ὁ καὶ καλούμενος Παῦλος (Schaeff. L. Bos. p. 213), and the Article retains its ordinary import. The same applies to Σ. ὁ Ταρσεύς. Comp. Πίκοις ὁ καὶ Ζεύς Malal. ed. Bonn. p. 19 sq. Act. Thom. p. 34. On the other hand, comp. in Hellenistic writers, Psalt. Sal. ἐν τοῖς κρίμασι, τὰ ποιεῖ ἐπὶ τὴν γῆν, if the reading is genuine. In Wisd. xi. 15., where ὄν, the reading of the Cod. Alex., is the more correct, τὸν is to be regarded as the Article.

2. This use of the Art. the Greek has in common with all languages that possess an Article. The employing of the Article in the following cases is peculiar to that language :

a. Rev. iv. 7. τὸ ζῶον ἔχον το πρόσωπον ὡς ἀνθρώπου (Xen. C. 5, 1, 2. ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα, Theophr. ch. 12. (19.) τοὺς ὄνυχας μεγάλους ἔχων, Polyæn. 8, 10, 1. a.), Acts xxvi. 24. μεγάλη τῇ φωνῇ ἔφη, xiv. 10. 1 Cor. xi. 5 (Aristot. anim. 2, 8. and 10. Lucian. catapl. 11. D. S. 1, 70. 83. Pol. 15, 29, 11. Philostr. Ap. 4, 44.). We say : *He had eyes as, etc.; he said with a loud voice, etc.* The Greek Art. here denotes that the object has a definite kind of a property it is known to possess ; as is more obvious from Heb. vii. 24. ἀπαράβατον ἔχει τὴν ἱερωσύνην *He hath an unchangeable priesthood (predicate), Mr. viii. 17. 1 Pet. ii. 12. iv. 8. Eph. i. 18. and from Mt. iii. 4. εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριζῶν καμήλου, Rev. ii. 18. (different from the preceding examples through the addition of the pronoun). From Greek authors comp. for the former Thuc. 1, 10. and 23. Plato Phaedr. 242 b. Lucian. dial. deor. 8, 1. fugit. 10. eun. 11. D. S. 1, 52. 2, 19. 3, 34. Ael. anim. 13, 15. Pol. 3, 4, 1. 8, 10, 1. See Lob. Phryn. 265. Krü. Dion. H. 126. (The Art. is sometimes omitted, as in 2 P. ii. 14. Comp. Aristot. anim. 2, 8. and 10. with 2, 11.)*

b. 1 Cor. iv. 5. τότε ὁ ἔπαινος γενήσεται ἐκάστῳ *the praise, that is due to him, Rom. xi. 36. αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, xvi. 17. Eph. iii. 21. Gal. i. 5. 1 P. iv. 11. Rev. v. 13.; Rev. iv. 11. ἄξιός ἐστι λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν, Jas. ii. 14. τί το ὄφελος ἐὰν πίστιν λέγῃ τις ἔχειν the advantage to be expected, 1 Cor. xv. 32.; 1 Cor. ix. 18. τίς μοι ἐστὶν ὁ μισθός (Ellendt Lexic. Soph. II. 212.). In general the Art. here denotes that which is produced, required, etc., Krü. Thus the Art. alone is often used, where we employ a Possessive Pronoun, as :*

Rom. iv. 4. τῷ ἐργαζομένῳ ὁ μισθός οὐ λογίζεται *his reward, ix. 22. Luke xviii. 15. Comp. Fritzsche Aristot. Amic. p. 46. 99.*

On the other hand, no example occurs of the use of the Art. discussed by Matth. 714. and Rost 438. in appellations (Schaeff. Demosth. IV. 365.); for, in general, in Rev. vi. 8. ὄνομα αὐτῶ ὁ Θάνατος, viii. 11. τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ ἄψιδος, xix. 13. κέκληται δὲ τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ Θεοῦ, a name is mentioned which belongs individually and exclusively to the object.

3. Adjectives and participles, used substantively, are, like substantives, rendered definite by the Article, as :

1 Cor. i. 27. οἱ σοφοί, Eph. vi. 16. βέλῃ τοῦ πονηροῦ, Gal. i. 23. ὁ διώκων ὑμᾶς, Tit. iii. 8. οἱ πεπιστευκότες τῷ Θεῷ, 1 Cor. ix. 13. οἱ τα ἱερα ἐργαζόμενοι, Mt. x. 20. 2 Cor. ii. 2. x. 16. 1 Cor. xiv. 16. Heb. xii. 27. Instead of a noun an indeclinable word, as an Inf. or an Adverb, 2 Cor. i. 17., may be so used, or a phrase, Rom. iv. 14. οἱ ἐκ νόμου, Heb. xiii. 24. οἱ ἀπὸ τῆς Ἰταλίας (D. S. 1, 83.), Acts xiii. 13. οἱ περὶ Παῦλον, Ph. i. 27. τὰ περὶ ὑμῶν etc. 1 Cor. xiii. 10. (Krü. 92.). Even a whole sentence may be used with τό, Acts xxii. 30. γινῶναι τὸ τί κατηγορεῖται (iv. 21. 1 Th. iv. 1. Luke xxii. 2. 23. 37.), Mr. ix. 23. εἶπεν αὐτῷ τό· εἰ δύνῃ; Gal. v. 14. ὁ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ ἀγαπήσεις τὸν πλησίον σου, Rom. viii. 26. xiii. 9. Luke i. 62. Sentences thus made prominent are usually quotations or interrogations. Comp. Plato Gorg. 461 e. and Phaed. 62 b. rep. 1. 352 d. Demosth. Con. 728 c. Lucian. Alex. 20. Mtth. 730 f. Stallb. Plat. Euthyph. p. 55. and Men. 25. Even an Adverb or a Genitive with the Art. (particularly the Neut.) becomes a virtual Substantive (Ellendt Arrian. Al. 1. 84. Weber Demosth. p. 237.), as :

Luke xvi. 26. οἱ ἐκεῖθεν, Jo. viii. 23. τὰ κάτω, τὰ ἄνω, Jo. xxi. 2. οἱ τοῦ Ζεβεδαίου, Luke xx. 25. τὰ Καίσαρος, Jas. iv. 14. τὸ τῆς αὔριου, 2 P. ii. 22. τὸ τῆς ἀληθοῦς παροιμίας, 1 Cor. vii. 33. τὰ τοῦ κόσμου, 2 P. i. 3. 2 Cor. x. 16. Ph. i. 5. Jo. xviii. 6. etc. Krü. 28. 93.

The Neut. τό is sometimes put before a noun to denote its grammatical form, as :

Gal. iv. 25. τὸ γὰρ Ἄγαρ etc., *the word Agar*.

A substantivised participle often occurs as a definite predicate to an indefinite subject, Gal. i. 7. τινὲς εἰσιν οἱ ταρασσοντες ὑμᾶς, Col. ii. 8. μή τις ὑμᾶς ἔσται ὁ συλαγαγών; also Jo. v. 32. Luke xviii. 9. ; or as a definite subject where, logically, an indefinite might be expected, as : Rom. iii. 11. οὐκ ἔστιν ὁ συνιῶν (Jo. v. 45.), 2 Cor. xi. 4. εἰ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει. Here the qualifying notion is

conceived as a definite concrete, only the person, who is the actual concrete, remains indefinite. The *ταράσσοντες ὑμᾶς* really exist, but are not particularised.¹ If *he that cometh* (the preacher appearing among you, who need not be designated,—the description being equivalent to his name), etc. *The comprehending is not*, etc. So Lucian. abdic. 3. ἦσαν τινὲς οἱ μανίας ἀρχὴν τοῦτ' εἶναι νομίζοντες, Lysias bon. Aristoph. 57. εἰσὶ τινὲς οἱ προσαναλίσκοντες, Dio Chr. 38, 482. ἤδη τινὲς εἰσιν οἱ κατὰ τοῦτο δεδοικότες, and the frequent εἰσιν οἱ λέγοντες Mith. 713., also Xen. A. 2, 4, 5. ὁ ἡγησάμενος οὐδεὶς ἔσται, Thuc. 3, 83. οὐκ ἦν ὁ διαλύσων, Porphy. abst. 4, 18. οὐδεὶς ἔστιν ὁ κολάσων (Sept. Gen. xl. 8. xli. 8. Dt. xxii. 27. 1 S. xiv. 39.). See Bldy 318 f. Hm. Soph. Oed. R. 107. Doederl. Soph. Oed. Col. p. 296. Dissen Demosth. cor. p. 238. Acts ii. 47. ὁ κύριος προσετίθει τοὺς σωζομένους τῇ ἐκκλησίᾳ, added to the church those that accepted salvation by faith. Comp. Krü. 89.

Between πολλοί and οἱ πολλοί put substantively (the latter is rare in the N. T.) we find the usual distinction. Οἱ πολλοί means *the* (known) *many* 2 Cor. ii. 17. contrasted with a unity, Rom. xii. 5. οἱ πολλοὶ ἐν σῶμά ἐσμεν (1 Cor. x. 17.), or opposed to a definite individual Rom. v. 15. 19., or, without such contrast, the generality, the great majority, the *vulgus* (all but a few) Mt. xxiv. 12. Comp. Schaeff. Melet. p. 3. 65.

4. Nouns defined by οὗτος or ἐκεῖνος as an adjective,² have always the Article, inasmuch as they denote an individual of a class, as :

ὁ ἄνθρωπος οὗτος Luke ii. 35., οὗτος ὁ ἄνθρωπος xiv. 13., τὸν ἀγρόν ἐκεῖνον Mt. xiii. 14., ἐν ἐκείνῃ τῇ ἡμέρᾳ Mt. vii. 22., ὁ κακὸς δοῦλος ἐκεῖνος Mt. xxiv. 48. Also in Luke vii. 44. the probable reading is βλέπεις ταύτην τὴν γυναῖκα, though ταύτην γυναῖκα, where the woman was present, according to Wolf in Dem. Lept. p. 263. Ellendt Lexic. Soph. II. 243. Krü. 108. is not liable to objection.

Names of persons, also, with οὗτος have usually the Art., as : Heb. vii. 1. Acts i. 11. ii. 32, xix. 26. (vii. 40.).

Πᾶς with an appellative may either have the Art. or not. Πᾶσα πόλις means *every city*, πᾶσα ἡ πόλις *the whole city* Mt. viii. 34. (Rom. iii. 19. ἵνα πᾶν στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος); πᾶσαι γενεαί, all generations whatever their number, πᾶσαι αἱ γενεαί, all the generations mentioned in the context, or known

¹ Comp. in Latin *sunt qui existimant* distinguished from *sunt qui existimant*. See Zumpt S. 480.

² It is otherwise when these pronouns are predicates, as : Rom. ix. 8. ταῦτα τέκνα τ. θεοῦ, Luke i. 36. οὗτος μὲν ἔκτος ἐστίν, Jo. iv. 18. τοῦτο ἀληθὲς εἶρηκας, ii. 11. etc. Comp. Fr. Mt. 663. Schaeff. Plut. IV. 377.

simply as a definite number. Comp. Sing. Mt. iii. 10. vi. 29. xiii. 47. Jo. ii. 10. Luke vii. 29. Mr. v. 33., Plur. Mt. ii. 4. iv. 24. Luke xiii. 27. Acts xxii. 15. Gal. vi. 6. 2 P. iii. 16. (where there is not much authority for the Art.). The following examples are not exceptions:¹

Mt. ii. 3. *πᾶσα Ἱερουσόλυμα* all Jerusalem (for Jerusalem is a proper name, see v. 5.), Acts ii. 36. *πᾶς οἶκος Ἰσραὴλ* the whole house of Israel (for this too is treated as a proper name 1 S. vii. 2. Neh. iv. 16. Judith viii. 6.). In Eph. iii. 15. *πᾶσα πατριά* obviously means *every race*, Col. iv. 12. *ἐν παντὶ θελήματι τοῦ Θεοῦ* in every will of God (in everything that God wills), 1 Pet. i. 15. *ἐν πάσῃ ἀναστροφῇ* in *omni vitae modo*. Still less are the following instances to be considered exceptional:

Jas. i. 2. *πᾶσαν χαρὰν ἡγήσασθε*, Eph. i. 8. *ἐν πάσῃ σοφίᾳ* (2 Cor. xii. 12. Acts xxiii. 1.) *all (full) joy, in all (full) wisdom*—for the abstract denotes a whole, the notion of which comprehends every wisdom and all wisdom, Krü 106. Only in Eph. ii. 21. there is preponderating authority for *πᾶσα οἰκοδομή*, though, as Paul is speaking of the Christian Church as a whole, *the whole building* is the proper translation. AC actually give the Art., which, owing to the Itacism (—η = οι), might easily have been left out (by transcribers writing to dictation).

Πᾶς joined to a participle, not equivalent to a noun, deserves particular notice. *Πᾶς ὀργιζόμενος* means *every one that is angry* (when, if, while, angry), comp. 1 Cor. xi. 4., but *πᾶς ὁ ὀργιζόμενος* Mt. v. 22. *every enraged person* = *πᾶς ὅστις ὀργίζεται*. Comp. Luke vi. 47. xi. 10. Jo. iii. 20. xv. 2. 1 Cor. ix. 25. 1 Th. i. 7. etc. Krü. 89. The same remarks apply to the double reading Luke xi. 4. *παντὶ ὀφείλοντι* and *παντὶ τῷ ὀφείλοντι*. See Mey.

Τοιοῦτος is joined to a noun without an Art. when *any such, whatever*, is meant, as: Mt. ix. 6. *ἐξουσία τοιαύτη*, Mr. iv. 33. *τοιαῦται παραβολαί*, Acts xvi. 24. *παραγγελία τοιαύτη*, 2 Cor. iii. 12.

When, however, a particular object is pointed out as *such* or *of such of a sort*, the noun naturally takes the Art., as: Mt. ix. 37. *ἐν τῶν τοιούτων παιδίων* (with reference to *παιδίον* in v. 36. that represents childhood), Jo. iv. 23. 2 Cor. xii. 3. comp.

¹ Only nouns of the sort mentioned in § 19, 1. can, even when joined to *πᾶς* (*all*), dispense with the Article, as: *πᾶσα γῆ*. Comp. Thuc. ed. Poppo III. II. p. 224. In the N. T. this word with *πᾶς* has always the Article, as: Mt. xxvii. 45. *ἐπὶ πᾶσαν τὴν γῆν*, Rom. x. 18. etc. Besides, the passages Thiersch has quoted to prove the omission of the Art. with *πᾶς* (*all*) are, for the most part, entirely unsatisfactory.

v. 2., 2 Cor. xi. 13. Schaef. Demosth. III. 136. Schneider Plato civ. II. p. 1.

"Ἐαστος, which is seldom employed adjectively in the N. T., is always joined to a substantive without an Art., Orelli Isocrat. Antid. p. 255 (9.), Luke vi. 44. ἕαστον δένδρον, Jo. xix. 23. ἐκάστω στρατιώτῃ, Heb. iii. 13. καθ' ἐκάστην ἡμέραν Bornem. Xen. Ana. p. 69. In Greek authors the Art. often accompanies nouns with ἕαστος. Stallb. Plat. Phileb. p. 93. and Hipp. Maj. 164.

Τὸ αὐτὸ πνεῦμα means *the same Spirit*; but αὐτὸ τὸ πνεῦμα *the Spirit Himself*. Krü. 107. Comp. for the former Rom. ix. 21. Ph. i. 30. Luke vi. 38. xxiii. 40. 2 Cor. iv. 13.; for the latter Rom. viii. 26. 1 Cor. xv. 28. 2 Cor. xi. 14. Jo. xvi. 27. In both cases the Art. is never omitted in the N. T. with appellatives, so that in Luke xx. 42. xxiv. 15. there is no exception. Bornem. Schol. p. 158.¹ It is sometimes omitted in Greek authors, particularly in the former case, especially in epic poetry, Hm. Opusc. I. 332 sqq., and in later prose (index to Agath. ed. Bonn. p. 411.); in the latter case, even in classic prose, Krü. Dion. H. 454 sq. Bornem. Xen. An. p. 61. Poppo index ad Cyr.

5. Proper names, as they already denote a definite individual, do not require the Art., yet they sometimes take it as the sign of what has been definitely mentioned. First, in regard to geographical names,

a. The names of countries (and rivers), as well as those of cities, take Art. The following never or very seldom occur without the Art.:

Ἰουδαία, Ἀχαΐα, Ἰορδάνης, Ἰταλία, Γαλιλαία, Μυσία, Ἀσία (Acts ii. 9., yet see vi. 9. 1 Pet. i. 1.), Σαμάρεια (Luke xvii. 11.), Συρία (Acts xxi. 3.), Κρήτη (yet see Tit. i. 5.). Only Αἴγυπτος always is used without the Art., and Μακεδονία varies.

b. Names of cities, governed by a preposition (Locella Xen. Ephes. p. 223. 242.), particularly ἐν, εἰς, or ἐκ, are mostly used without the Art. Comp. the words Δαμασκός, Ἱερουσαλήμ, Ἱεροσόλυμα, Τάρσος, Ἐφεσος, Αντιόχεια, Καπερναούμ in the concordance. Only Τύρος and Πάμυ vary strangely.

c. Sometimes a geographical name, when it occurs for the first time in the narration, has not the Article, but takes it on being repeated, as:

Acts xvii. 15. ἕως Ἀθηνῶν first time, then v. 16. xviii. 1. with the Art., Acts xvii. 10. εἰς Βέροϊαν, then v. 13. ἐν τῇ Β., Acts xvi. 9. διαβαὶς εἰς Μακεδονίαν, then six times with the Art. (only in xx. 3.

¹ In Mt. xii. 50. it is quite unnecessary to take αὐτός with Fr. for ὁ αὐτός.

without the Art.), Acts xx. 15. ἤλθομεν εἰς Μίλητον, v. 17. ἀπὸ τῆς Μιλήτου.

Ἱερουσαλήμ has the Art. only when accompanied with an adjective; Rev. iii. 12. Gal. iv. 25. Only Acts v. 28. in the Acc. (on the contrary, Luke xxiv. 18. Acts i. 19. etc.). Ἱεροσόλυμα occurs only in Jo. (v. 2. x. 22. xi. 18.) with the Art. in cas. obliq.

6. The use of the Art. with names of persons can hardly be reduced to rule. This will easily be seen from a comparison of passages in which the Art. is used, with others in which it is omitted.¹ There is little ground for the distinction (Hm. praef. ad Iphig. Aul. p. 16. Fr. Mt. p. 797. Weber Demosth. p. 414.) that a proper name is first introduced without it, but has it when repeated (comp. Mt. xxvii. 24. 58. with v. 62., Mr. xv. 1. 14. 15. with v. 8., viii. 1. with v. 3. and ix. 8., Acts viii. 5. with v. 6. 12.²). The same applies to the alleged distinction (Thilo Apocr. I. 163 sq.), that proper names, when in the Nominative, usually take the Art., but frequently omit it in casib. obliquis.³ Hence the presence or omission of the Art. must be determined mainly by the authority of the best MSS.⁴ Proper names, qualified by names of kindred or office, usually do not take the Art., as they are particularised by the predicate: Gal. i. 19. Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου, Mt. x. 4. Ἰούδας ὁ Ἰσκαριώτης, ii. 1. 3. iv. 21. xiv. 1. Mr. x. 47. xvi. 1. Jo. xviii. 2. 1 Th. iii. 2. Rom. xvi. 8. Acts i. 13. xii. 1. xviii. 8. 17. The same applies to Greek authors. Ellendt Arrian. Al. I. 154. (yet see Schoem. ad Isaeum p. 417 sq.). Thus Pausan. 2, 1, 1. 3, 9, 1. 7, 18, 6. Aeschin. Tim. 179 c. Diog. L. 4, 32. 7, 10. 13. 8, 58. 63. Demosth. Theocr. 511 c. and Apat. 581 b. Phorm. 605 b. etc. Conon. 728 b. Xen. Cyr. 1, 3, 8. 2, 1, 5. etc. On the other hand, perspicuity

¹ In German, as everybody knows, the use of the Article before names of persons is peculiar to certain provinces. *Der Lehmann*, which in Southern Germany is correct, would in Northern Germany be an impropriety.

² A person, mentioned for the first time as known to the reader, or otherwise sufficiently particularised, may take the Article.

³ Comp. in particular the want of uniformity in the use of the Article before Πάυλος and Πέτρος in the Acts of the Apostles. Πλάτος in Jo. has always the Article; but in the Acts, never. In Mt. and Mr. we find with few exceptions ὁ Πλάτος. Τίτος has never the Article.

⁴ That in the addresses of letters the names of persons are without the Article, may be seen from the collections of Greek letters, from Diog. L. (e.g. 3, 22. 8, 49. 80. 9, 13.), from Plutarch. Apophthegm. lac. p. 191., from Lucian. parasit. 2, etc. Comp. 2 Jo. 1. The address in 1 Pet. i. 1. Πέτρος - ἐκλεκτοῖς παρεπιδήμοις, and also that in Rev. i. 4., are to be referred to this rule. Even the qualifying predicate in addresses dispenses with the Article in Diog. L. 7, 7. and 8.

seems to require the Art. when the case of indeclinable personal names is not at once apparent from a preposition or title: Mr. xi. 10. Luke i. 32. Jo. iv. 5. Acts ii. 29. vii. 14. xiii. 32. Rom. iv. 1. Heb. iv. 7. Mt. i. 18. xxii. 42. Mr. xv. 45. Luke ii. 16. Acts vii. 8. Rom. x. 13. xi. 25. Gal. iii. 8. Heb. xi. 17. etc. (Hence Paul in Rom. x. 19.¹ would undoubtedly have written *μὴ τὸν Ἰσραὴλ οὐκ ἔγνω*; had he used *Ἰσραήλ* as the object. Comp. 1 Cor. x. 18. Luke xxiv. 21.). In the genealogical register Mt. i. and Luke iii., this is observed throughout, but also where the names are declinable. In regard to proper names, too, Codd. vary.

It may be here remarked that *Ἰούδα*, as the name of a country, never occurs in the form *ἡ Ἰούδα*, *τῆς Ἰούδας*, etc., but always with *ἡ γῆ* (1 Kings xii. 32. 2 Kings xxiv. 2.), or as *ἡ Ἰουδαία* (2 Chr. xvii. 19.). Hence in Mt. ii. 6. the conjecture of the reading's being *τῆς Ἰούδα* is unwarranted.

7. A Substantive with an Article may be either the subject or the predicate of a sentence; though it is natural it should more frequently be the subject. The predicate may have Art. even when the subject is conceived as definite. In the N. T. the predicate has more frequently the Art. than is usually thought. Krü. 91. Mr. vi. 3. *οὐχ οὗτός ἐστιν ὁ τέκτων* is not this (known) carpenter? vii. 15. *ἐκεῖνὰ ἐστὶ τὰ κοινοῦντα τὸν ἄνθρωπον* those are the things that defile the man, xii. 7. *οὗτός ἐστιν ὁ κληρονόμος*, xiii. 11. *οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες*, Mt. xxvi. 26. 28. *τοῦτό ἐστι τὸ σῶμά μου, τοῦτό ἐστι τὸ αἷμά μου*, Jo. iv. 42. *οὗτός ἐστιν ὁ σωτὴρ τοῦ κόσμου*, 1 Cor. x. 4. *ἡ δὲ πέτρα ἦν ὁ Χριστός*, xi. 3. *παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι*, xv. 56. *ἡ δύναμις τῆς ἁμαρτίας ὁ νόμος*, 2 Cor. iii. 17. *ὁ κύριος τὸ πνεῦμά ἐστιν*, 1 Jo. iii. 4. *ἡ ἁμαρτία ἐστὶν ἡ ἀνομία*, Ph. ii. 13. *ὁ Θεός ἐστιν ὁ ἐνεργῶν*, Eph. ii. 14. *αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν*. Comp. also Mt. v. 13. vi. 22. xvi. 16. Mr. viii. 29. ix. 7. xv. 2. Jo. i. 4. 8. 50. iii. 10. iv. 29.² v. 35. 39. vi. 14. 50. 51. 63. ix. 8. 19. 20. x. 7. xi. 25. xiv. 21. Acts iv. 11. vii. 32. viii. 10. ix. 21. xxi. 28. 38. Ph. iii. 3. 19. Eph. i. 23. ii. 14. 1 Cor. xi. 3. 2 Cor. iii. 2. 1 Jo. iv. 15. v. 6. Jude 19. Rev. i. 17. iii. 17. iv. 5. xviii. 23. xix. 10. xx. 14. In the following passages the Codd. more or less vary: Rev. v. 6. 8. Acts iii. 25. 1 Jo. ii. 22. 1 Cor. xv. 28. Jo. i. 21. In one instance, of two predicates, one has not, and the other has, the Art.: Jo. viii. 44. *ὅτι ψεύστης*

¹ Fr. ad l. has quoted passages not to the purpose, and for Gal. vi. 6. he must have meant vi. 16.

² Also Jo. iv. 37. See Mey.

ἐστὶ καὶ ὁ πατήρ αὐτοῦ (ψεύδους) he is a liar and the father of it (falsehood). In Greek authors the Article often occurs before the predicate. Comp. Xen. M. 3, 10, 1. Plato Phaedr. 64 c. Gorg. 483 b. Lucian. dial. m. 17, 1. See Schaef. Demosth. III. 280. IV. 35. Mtth. 706 f.

Hence the obvious inaccuracy of the rule often laid down, that the subject of a sentence may be known from its having the Art. Glassius and Rambach (Instit. herm. p. 446.) already perceived this. Comp., however, Jen. Lit. Z. 1834. N. 207.

8. In the language of living intercourse, it is utterly impossible that the Article should be omitted where it is decidedly necessary (comp., however, § 19.), or employed where it is quite superfluous¹ or preposterous. "Ὀρος can never denote *the mountain*, nor τὸ ὄρος *a mountain* (Kuinoel on Mt. v. 1. Jo. xix. 32. and iii. 10.). The N. T. passages in which ὁ, ἡ, τό is supposed to be used for the indefinite Article, from Hebrew analogy (Gesen. Lg. 658.), as alleged, may easily be disposed of by the attentive student. 1 Th. iv. 6. πλεονεκτεῖν ἐν τῷ πράγματι means *to overreach in dealing (business)*, Jo. ii. 25. ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ, *in man*, Krü. 84., comp. Diog. L. 6, 64. πρὸς τὸν συνιστάντα τὸν παῖδα καὶ λέγοντα ὡς εὐφύεστατός ἐστι - - εἶπε etc. to the person (whoever he might be) recommending, etc., the boy, etc., Jo. iii. 10. σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ Nicod. is regarded as the teacher of Israel κατ' ἐξοχὴν,—he in whom all erudition was concentrated, so that the contrast καὶ ταῦτα οὐ γινώσκεις may be more fully indicated (comp. Plato Crit. 51 a. καὶ σὺ φήσεις ταῦτα ποιῶν δίκαια πράττειν ὁ τῇ ἀληθείᾳ τῆς ἀρετῆς ἐπιμελόμενος, Stallb. Plat. Euth. p. 12. Valcken. Eur. Phoen. p. 552. Krü. 87.). Heb. v. 11. ὁ λόγος *is the (our) explanation*, the explanation we should have to make. Comp. Plato Phaedr. 270 a.

On the other hand, the Art. may sometimes, with equal propriety,² be either employed or omitted (Förtsch ad Lys. p. 49 sq.), as :

Jas. ii. 26. τὸ σῶμα χωρὶς πνεύματος νεκρόν *the body without spirit is dead*. Χωρὶς τοῦ πνεύματος would be without *the spirit* connected with the body in question.

¹ Sturz in his Lexic. Xenoph. III. 232. has quoted passages even from Xenoph. where the Article is alleged to be put for τὸς.

² It is easy to explain why one language even regularly employs the Article in certain cases (οὗτος ὁ ἄνθρωπος, τοὺς φίλους πειθεσθαι) in which another does not (*this man, belief in God*). Comp. Sintenis Plut. Themist. p. 190 : Multa, quae nos indefinite cogitata pronuntiamus, definite proferre soliti sunt Graeci, ejus, de quo sermo esset, notitiam animo informatam praesumentes.

In Luke xii. 54. good Codd. have ὅταν ἴδῃτε νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, whereas the Text. rec. has τὴν νεφέλην. Both readings are admissible. With the Article the words mean : *when you see the cloud* (which appears in the sky) *rising from the west*,—if the direction of the cloud that you see in the sky is from the west.

In Col. i. 16. ἐν αὐτῷ ἐκτίσθη τὰ πάντα signifies *the* (existing) *all*, the totality of creation. Πάντα would mean all that actually is. The Article would but slightly alter the meaning ; but the difference between the two expressions may be conceived.

In Mt. xxvi. 26. we have λαβὼν ὁ Ἰησοῦς τὸν ἄρτον (which lay before Him) ; but in Mr. xiv. 22. Luke xxii. 19. 1 Cor. xi. 23. the best Codd. give ἄρτον *bread*, or a loaf. Comp. Mt. xii. 1. with Mr. ii. 23. and Luke vi. 1., Mt. xix. 3. with Mr. x. 2., Luke ix. 28. with Mr. ix. 2.

We find the same alternate omission and use of the Article in the following parallel members of sentences :

Luke xviii. 2. τὸν Θεὸν μὴ φοβούμενοι καὶ ἄνθρωπον μὴ ἐντρέπομενοι, v. 27. τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ ἐστὶ παρὰ τῷ Θεῷ, xvii. 34. ἔσονται δύο ἐπὶ κλίνης μιᾶς. εἷς¹ παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται (the one—the other, comp., however, Mt. vi. 24. xxiv. 40.), 1 Jo. iii. 18. μὴ ἀγαπῶμεν λόγῳ μὴδὲ τῇ γλώσσῃ (according to the best Codd. Comp. Soph. Oed. Col. 786. λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά), 2 Tim. i. 10. 1 Cor. ii. 14. 15. Rom. ii. 29. iii. 27. 30. Heb. ix. 4. xi. 38. Jude 16. and 19. Jo. xii. 5. 6. Jas. ii. 17. 20. 26. See Porson Eurip. Phoen. p. 42. ed. Lips. Ellendt Arrian. Al. I. 58. and his Lex. Soph. II. 247., comp. Plat. rep. I. 332 c. and d. Xen. A. 3, 4, 7. Galen. temper. 1, 4. Diog. L. 6, 6. Lucian. Eunuch. 6. Porphyry. abstin. 1, 14. (The antithesis ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς is by no means fully established in Mt. xxviii. 18. 1 Cor. viii. 5. In Eph. iii. 15. we find without *var.* ἐν οὐρανοῖς καὶ ἐπὶ γῆς.)

The strict necessity of respectively employing or omitting the Article, is obvious in Luke ix. 13. οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο, v. 16. λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, Rom. v. 7. μόλις ὑπὲρ δικαίου τις ἀποδανεῖται, ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποδανεῖν for *a* righteous man—for *the* good (him who has proved himself such—one's benefactor), etc. Rückert has unquestionably misunderstood the passage.

In Col. iii. 5. we find four nouns in apposition without the

¹ This confirms my exposition of Gal. iii. 20., to which it has been objected that I have taken εἷς for ὁ εἷς.

Article, and then a fifth, *πλεονεξία*, marked by the Article as denoting a sin especially to be avoided,¹ and further qualified by the Apostle,—for the *ἥτις* cannot be referred to all the preceding nouns.

In 2 Cor. xi. 18. Paul has, there is no doubt, designedly written *καυχῶνται κατὰ τὴν σάρκα*, different from *κατὰ σάρκα* (an adverbial expression), though all recent critics regard both as equivalent. Yet see Jo. xviii. 20. Rev. iii. 17, and, comprising an apposition, Rom. viii. 23. *υἱοθεσίαν ἀπεκδεχόμενον, τὴν ἀπολύτρωσιν τοῦ σώματος*, waiting for adoption, that is, the redemption of the body.

9. The Indefinite Article, the import of which may, when necessary, be conveyed by *τις*, is sometimes rendered by the (weakened) numeral *εἷς*,—a usage of which we find instances particularly in later Greek writers,² as :

Mt. viii. 19. *προσελθὼν εἷς γραμματεὺς*, etc., Rev. viii. 13. *ἤκουσα ἑνὸς ἄετοῦ*. But *ἐν* in Jo. vi. 9. is clearly not genuine (comp. Mt. ix. 18.), and *μίαν συκῆν* in Mt. xxi. 19. means probably a solitary fig-tree.

Εἷς τῶν παρεστηκότων in Mr. xiv. 47. resembles the Latin *unus adstantium*. Comp. Mt. xviii. 28. Mr. xiii. 1. Luke xv. 26. (Herod. 7, 5, 10. Plutarch. Arat. 5. and Cleom. 7. Aeschin. dial. 2, 2.³ Schoem. ad Isaeum p. 249.). In Jas. iv. 13. *ἐνιαυτὸν ἓνα* the numeral retains its signification; and still more distinctly in 2 Cor. xi. 2. Mt. xviii. 14. Jo. vii. 21. See, in general, Boisson. Eunap. 345. Ast Plat. legg. 219. Jacobs Achill. Tat. p. 398. Schaef. Long. 399.⁴

¹ Weber Dem. p. 327. Another case, in which only the last of several connected nouns has, for emphasis, the Article, is discussed by Jacobs Lucian. pisc. p. 209. ed. min.

² So also sometimes the Heb. *אֶחָד*. See Gesen. Lg. S. 655. The use of *εἷς* in this sense is founded on the peculiarity, mentioned above, of the later language, a predilection for expressiveness.

³ *Τίς τῶν παρ.* would have expressed the same meaning, comp. Luke vii. 36. xi. 1. like *suorum aliquis* in Latin. Both expressions would be logically correct, but not precisely the same. *Unus adstantium* implies a numerical unity—one of several.

⁴ Bretschneider tries, but very unsuccessfully, to reduce to this head 1 Tim. iii. 2. 12. Tit. i. 6. *μιάς γυναικὸς ἀνὴρ*, giving it the meaning, *he shall be the husband of a wife*, that is, a married man. Besides the fact that 1 Tim. iii. 4. does not sufficiently prove that none but a married man should be made an office-bearer in the Church, *εἷς* would not be employed by any sensible writer for the Indefinite Article so as to produce an ambiguity. The expression, *there came a man*, supposes also numerical unity, and *homo aliquis* implies likewise *homo unus*; but *μίαν γυναῖκα ἔχειν* cannot be used for *γυναῖκα ἔχειν*, as it is possible to have several wives at the same time, or one after another. It necessarily conveys the notion of numerical unity. Besides, nobody wishing to state that *a bishop must be a married man*, would say, *a bishop must be the husband of one wife*.

In Mt. xviii. 24. εἰς ὀφειλέτης μυρίαν ταλάντων is to be taken as antithetical. So also in Mr. xiv. 51. Var. εἷς τις unus aliquis (partitive in Mr. xiv. 47. Luke xxii. 50. Jo. xi. 49.), τις does not take away the arithmetical force of εἷς (Heindorf Plat. Soph. 42. Ast as above, and Plat. Polit. 532. Boisson. Marin. p. 15.).

Note 1. In a few particular instances the use or omission of the Article is to be attributed to the distinctive style of the individual writer. Gersdorf (Sprachchar. I. 39. 272) has shown that the four Evangelists almost always write ὁ Χριστός (*the* expected Messiah, like ὁ ἐρχόμενος), while Paul and Peter employ Χριστός, as the appellation had become more of a proper name. In the Epistles of Paul and Peter, however, the word has the Article, when a noun governing Χριστός precedes, as :

τὸ εὐαγγέλιον τοῦ Χριστοῦ, ἡ ὑπομονὴ τοῦ Χρ., τῷ αἵματι τοῦ Χρ. Χριστός has the Art. also in Rom. vii. 4. xv. 19. xvi. 16. 1 Cor. i. 6. 17. vi. 15. x. 16. 2 Cor. iv. 4. ix. 13. xii. 9. Gal. i. 7. Eph. ii. 13. 2 Th. iii. 5. etc.

Paul, in fact, not unfrequently employs the Article before Χριστός, not merely when accompanied by a preposition, but even when in the Nom., as in Rom. xv. 3. 7. 1 Cor. i. 13. x. 4. xi. 3. etc. Similar diversity on this point occurs in the Epistle to the Hebrews. See Bleek on v. 5.

Note 2. MSS. vary extremely in the use of the Article, where its omission is matter of indifference. Here critics must be guided more by the authority of good Codd. than by the supposed style of individual writers.

Comp. Mt. xii. 1. σάββας, Mr. vi. 17. ἐν φυλακῇ (more usual than ἐν τῇ φυλ.), vii. 37. (ἀλάλους), x. 2. Φαρισαῖοι, x. 46. υἱός, xi. 4. πῶλον, xii. 33. θυσιῶν, xiv. 33. Ἰάκωβον, xiv. 60. εἰς μέσον, Luke ii. 12. ἐν φάτνῃ, iv. 9. ὁ υἱός, iv. 29. ἕως ὀφρύος τοῦ ὄρους, vi. 35. ὑψίστου, Jo. v. 1. Rom. x. 15. xi. 19. Gal. iv. 24. 2 Pet. ii. 8. etc.

Note 3. Most expositors decide very erroneously when they find, in the N. T., the Article employed in a construction that appears unusual. We must expressly except Bengel. Kühnöl, after Krause (a poor authority), supposes that in Acts vii. 38. ἐν τῇ ἐκκλησίᾳ, owing to the use of the Article, signifies *certa populi concio*. This meaning might, perhaps, be inferred from the context; but ἡ ἐκκλ., considered merely in a grammatical point of view, may (as Grotius and others maintain) with equal reason be rendered the *church*, and then the Article would be employed with strict propriety.

The learned observation of the same critic (Kühnöl) on Acts viii. 26. is but half true. Ἡ ἔρημος (ὁδός) must there be understood, if Luke wished to specify the particular road known to his readers. But if his meaning was: *this (road) is now deserted*, the Article would be as little appropriate, as it would be in German.

Expositors, in commenting on 2 Th. iii. 14. διὰ τῆς ἐπιστολῆς, have denied the possibility of connecting the expression with σημειοῦσθαι, immediately following. Probably the omission of the Article in two Codd. may be accounted for in the same way. Paul, however, might with perfect propriety say διὰ τῆς ἐπιστολῆς, if at the time he had in his mind an answer from the Thessalonians: "Note him to me in *the* epistle which I hope to receive from you, or *the* epistle you are going to send me."

SECTION XIX.

OMISSION OF THE ARTICLE BEFORE NOUNS.

1. Appellatives, which, as expressing definite objects, should naturally have the Article, are, not merely in the N. T., but in the best Greek authors, employed, in certain cases, without it. See Schaefer Melet. p. 4.

This omission, however, only takes place when it produces no ambiguity, and leaves no doubt in the mind of the reader whether the object is to be understood as definite or indefinite.

The article is omitted,

a. Before such words as, signifying objects of which there is but one in existence, are nearly equivalent to proper names.

Thus ἡλιος is almost as common as ὁ ἡλιος, and γῆ for ἡ γῆ (Earth) not unfrequent. Poppo Thuc. III. III. 46. Hence the names of virtues and vices, etc.,¹ are often *anarthrous*, as :

Ἀρετή, σωφροσύνη, κακία (see Schaefer Demosth. I. 329. Bornem. Xen. conv. p. 52. Krü. 87.). Likewise the names of the members of the animal body (Held Plut. Aem. P. p. 248.).

The Article is further omitted before many other appellatives, when, from the connection, the particular object meant is obvious, as :

Πόλις, ἄστυ (Schaefer Plutarch. p. 416. Poppo Thuc. III. I. 111. Weber Dem. p. 235.), ἀγρός (Schaefer Soph. Oed. R. 630.), δεῖπνον (Jacobs Achill. Tat. p. 490. Bornem. Xen. conv. p. 57.), even

¹ To which must be added the names of sciences and arts (as ἱππική, see Jacob Lucian. Toxar. p. 98.), of superior dignities and offices (Schaefer Demosth. II. 112. Held Plutarch. Aem. P. p. 138.), of seasons of the year, corporations (Held p. 238.), and many others (Schoem. ad Isaeum p. 303. and ad Plutarch. Cleom. p. 199.). See also Krü. 87.

πατήρ, μήτηρ, ἀδελφεός (Schaef. Mel. l. c. and Demosth. I. 328., also Eur. Hec. p. 121. Plut. l. c. Stallb. Plat. Crit. p. 134.).

This omission of the Art. is more common in poetry than in prose (Schaef. Demosth. I. 329.).

In the N. T. it is less frequent than in Greek prose.¹ The following instances of *anarthrous* abstracts² may be noted :

1 Tim. vi. 11. Rom. i. 29. Col. iii. 8., and more especially δικαιοσύνη Mt. v. 10. Acts x. 35. Rom. viii. 10. Heb. xi. 33. etc., ἀγάπη Gal. v. 6. 2 Cor. ii. 8., πίστις Acts vi. 5. Rom. i. 5. iii. 28. 2 Cor. v. 7. 1 Th. v. 8. etc., κακία 1 Cor. v. 8. Tit. iii. 3. Jas. i. 21., πλεονεξία 1 Th. ii. 5. 2 Pet. ii. 3., ἀμαρτία Gal. ii. 17. 1 Pet. iv. 1. Rom. iii. 9. vi. 14. etc., σωτηρία Rom. x. 10. 2 Tim. iii. 15. Heb. i. 14. vi. 9. Likewise ἀγαθόν Rom. viii. 28. (comp. in l.), πονηρόν 1 Th. v. 22., καλόν τε καὶ κακόν Heb. v. 14.

Besides these, we find in the N. T. without the Article the concretes ἥλιος, γῆ (Earth), θεός, πρόσωπον, νόμος, etc., and many others which, with prepositions, form expressions of frequent occurrence (Kluit II. 377. Heindorf Plat. G. p. 265.).

The following list of *anarthrous* concretes is based on the most approved Codd. :

ἥλιος (Held Plutarch. Timol. p. 467.), as in Mt. xiii. 6. ἡλίου ἀνατείλαντος (Polyaen. 6, 5. Lucian. ver. hist. 2, 12. Aelian. 4, 1.); particularly when, joined to another word, it denotes *one* compound notion, as ἀνατολή ἡλίου sunrise Rev. vii. 2. xvi. 12. (Her. 4, 8.), φῶς ἡλίου sunlight Rev. xxii. 5. Var. (Plat. rep. 5. 473 e.), δόξα ἡλίου splendour of the sun 1 Cor. xv. 41.; or when, in a statement, the sun is mentioned in connection with the moon and stars, as :

Luke xxi. 25. ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς in sun, moon, and stars, Acts xxvii. 20. (Aesch. dial. 3, 17. Plat. Crat. 397 d.).

γῆ Earth 2 Pet. iii. 5. 10. Acts xvii. 24., ἐπὶ γῆς Luke ii. 14. 1 Cor. viii. 5. Eph. iii. 15. (Heb. viii. 4.), ἀπ' ἁκροῦ γῆς Mr. xiii. 27., comp. Jacobs Philostr. Imag. p. 266. Ellendt Arrian. Al. I. 91. Stallb. Plat. Gorg. p. 257.

This word has usually the Art. when it signifies the Earth, but

¹ So in Greek authors usually γένει nation, πλῆθει, etc. In the N. T. we find invariably τῷ γένει Acts iv. 36. xviii. 2. 24., also τῷ πλῆθει Heb. xi. 12. In Greek authors the omission of the Article before a Nom. is not unusual, as : ἥλιος εἶδετο Xen. A. 1, 10, 15. Lucian. Seyth. 4.; but in the N. T. Mr. i. 32. ὅτε εἶδεν ὁ ἥλιος, Luke iv. 40. δύοντος τοῦ ἡλίου, Eph. iv. 26. ὁ ἥλιος μὴ ἐπιιδύτω. So also in the N. T. with σελήνῃ and the like.

² The assertion (Harless on Eph. S. 320.), that the Article can only be omitted before abstracts, when they denote virtues, vices, etc., as properties of an object, is untenable. Comp. also Krüg. in Jahns Jahrb. 1838. I. 47.

usually drops it when it denotes *country*, and is followed by the name of the country in question, as :

Mt. xi. 24. γῇ Σοδόμων, Acts vii. 29. ἐν γῇ Μαδιάμ, vii. 36. ἐν γῇ Αἰγύπτου, xiii. 19. ἐν γῇ Χαναάν, etc. (but Mt. xiv. 34. εἰς τὴν γῆν Γεννησαρέτ.). See under 2. b. Hengel's remark on 1 Cor. xv. p. 199. is not to the point.

οὐρανός, οὐρανοί, is seldom without the Article (comp. Jacobs in the Schulzeit. 1831. No. 119. and Schoem Plutarch. Agid. p. 135.). It dispenses with it, *a.* in the Gospels only, but not always, in the expressions ἐν οὐρανῷ, ἐν οὐρανοῖς, ἐξ οὐρανῶν, ἐξ οὐρανοῦ (comp. Mt. vi. 1. 9. xvi. 19. Mr. xii. 25. Luke vi. 23., for John except in i. 32. uses ἐκ τοῦ οὐρανοῦ); *b.* In Paul's Epistles regularly, in the expressions ἀπ' οὐρανοῦ, ἐξ οὐρανοῦ (ἐκ τοῦ οὐρανοῦ is never used by Paul, see Hengel on 1 Cor. 15. p. 199.); in 2 Cor. xii. 2. even with τρίτου (Lucian. Philopatr. 12.); and in 2 Pet. iii. 5. 12. even with Nom. οὐρανοί. The Article is never omitted before οὐρανός in Rev.

Θάλασσα, *e.g.* Acts x. 6. 32. παρὰ Θάλασσαν, Luke xxi. 25. ἡρύσης θαλάσσης καὶ σάλου. Comp. Demosth. Aristocr. 450 c. Diod. S. 1, 32. Dio Chr. 35. 436. 37. 455. Xen. Eph. 5, 10. Arrian. Al. 2, 1. 2. and 3. Held in Act. Philol. Monac. II. 182 sqq. Even in ἐν ἑρυνθραῖ θαλάσσει Acts vii. 36. On the other hand, we find the Art. in Heb. xi. 29. It has always the Art. when opposed to ἡ γῆ.

μεσημβρία in the phrase κατὰ μεσημβρίαν southwards Acts viii. 26., περί μεσημβρίαν xxii. 6., comp. Xen. A. 1, 7, 6. πρὸς μεσημβρίαν, Plat. Phaedr. 259 a. ἐν μεσημβρ. So, for most part, with a word expressing a quarter of horizon, Rev. xxi. 13. ἀπὸ ἀνατολῶν, ἀπὸ βορρᾶ, ἀπὸ νότου, ἀπὸ δυσμῶν (πρὸς νότον Strabo 16. 719., πρὸς ἐσπέραν D. S. 3, 28., πρὸς ἄρκτον Strabo 15. 715 and 719. 16. 749., πρὸς νότου Plat. Crit. 112 c.) [Βασίλισσα νότου Mt. xii. 42., where a sort of proper name occurs], or a division of the day, as :

Luke xxiv. 29. Acts xxviii. 23. Krü. 85.

ἀγορά (comp. Bremi Lys. p. 9. Sintenis Plutarch. Pericl. p. 80.) Mr. vii. 4. καὶ ἀπ' ἀγορᾶς, ἐὰν μὴ βαπτίσανται, οὐκ ἐσθίουσι. So in Greek authors often, as :

Her. 7, 223. 3, 104. Lys. Agor. 2. Dion. H. IV. 2117, 6. 2230, 2. Theophr. ch. 19. Plat. Gorg. 447 a. Lucian. adv. ind. 4. and eunuch. 1., particularly in the phrase πληθούσης ἀγορᾶς Her. 4, 181. Xen. M. 1, 1, 10. Anab. 1, 8, 1. Aelian. 12, 30. D. S. 13, 48. a.

ἀγρός Mr. xv. 21. ἐρχόμενον ἀπ' ἀγροῦ (Luke xxiii. 26.), Luke xv. 25. ἦν ὁ υἱὸς ἐν ἀγρῷ. Here the word means, not a particular field, but the *country*, as opposed to the town, etc. So εἰς ἀγρόν Mr. xvi. 12., comp. Judges ix. 27., ἐξ ἀγροῦ Gen. xxx. 16. 1 S. xii. 5 etc. Plat. Theaet. 143 a. legg. 8. 844 c.

Σεός is used often (comp. Hm. Aristoph. nub. v. 816. Bornem. Xen. conv. p. 142. Jacob Lucian. Toxar. p. 121.), and by far the most frequently in the Epistles, without the Art., particularly

when it occurs as a Gen. governed by another (*anarthrous*) noun, as :

Luke iii. 2. Rom. iii. 5. viii. 9. xv. 7. 8. 32. 1 Cor. iii. 16. xi. 7. 2 Cor. i. 12. viii. 5. Eph. v. 5. 1 Th. ii. 13., in the expression Θεός πατήρ 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 1. Ph. i. 2. ii. 11. 1 P. i. 2., υἱοὶ or τέκνα Θεοῦ Mt. v. 9. Rom. viii. 14. 16. Gal. iii. 26. Ph. ii. 15. 1 Jo. iii. 1. 2. (where these nouns are also without the Art.), with Prepositions ἀπὸ Θεοῦ Jo. iii. 2. xvi. 30. Rom. xiii. 1. 1 Cor. i. 30. vi. 19., ἐν Θεῷ Jo. iii. 21. Rom. ii. 17., ἐκ Θεοῦ Acts v. 39. 2 Cor. v. 1. Ph. iii. 9., κατὰ Θεόν Rom. viii. 27., παρὰ Θεῷ 2 Th. i. 6. 1 P. ii. 4., even with an Adj. 1 Th. i. 9. Θεῷ ζῶντι καὶ ἀληθινῷ. [In Jo. i. 1. Θεός ἦν ὁ λόγος the Art. could not have been omitted, if John had intended to say that the λόγος was ὁ Θεός, as in this passage Θεός alone was ambiguous. That John designedly wrote Θεός is apparent, partly from the distinct antithesis πρὸς τὸν Θεόν v. 1. 2., and partly from the whole description of the λόγος.]

πνεῦμα ἅγιον, seldom πνεῦμα Θεοῦ Acts viii. 15. 17. Rom. viii. 9. 14. Heb. vi. 4. 2 P. i. 21. 1 Cor. xii. 3., πνεῦμα Ph. ii. 1., also ἐν πνεύματι Eph. ii. 22. vi. 18. Col. i. 8., ἐν πν. ἀγίῳ Jud. 20. [The baptismal formula is thus expressed in Acta Barn. p. 74.: εἰς ὄνομα πατρὸς κ. υἱοῦ κ. ἀγίου πν.]

πατήρ, Heb. xii. 7. υἱὸς ὃν οὐ παιδεύει πατήρ, Jo. i. 14. μονογενοὺς παρὰ πατέρες, and in the formula Θεός πατήρ (ἡμῶν); μήτηρ only in the formula ἐκ κοιλίας μητρός Mt. xix. 12.

ἄνῃρ (*husband*), 1 T. ii. 12. γυναικὶ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός Eph. v. 23. (but 1 Cor. xi. 3.); Luke xvi. 18. πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ - - πᾶς ὁ ἀπολειμμένην ἀπὸ ἀνδρὸς γαμῶν, does not necessarily come under this head, — though the first γυνή has the Art.; for the last words mean: *he who marries a woman who has been dismissed by her husband*. In Acts i. 14. one would expect the Art. before γυναῖς (see de W.), not so much in Acts xxi. 5. Comp., however, as above.

πρόσωπον, *e. g.* Luke v. 12. πεσὼν ἐπὶ πρόσωπον, xvii. 16. 1 Cor. xiv. 25. Comp. Sir. l. 17. Tob. xii. 16. Heliod. 7. 8. ῥίπτει ἑαυτὸν ἐπὶ πρόσωπον, Achill. Tat. 3, 1. Eustath. amor. Ismen. 7. p. 286. (Heliod. 1, 16.); Acts xxv. 16. κατὰ πρόσωπον, 2 Cor. x. 7. (Ex. xxviii. 27. xxxix. 13. etc.).

δεξιὰ, ἀριστερά, and the like, in the formulas ἐκ δεξιῶν Mt. xxvii. 38. xxv. 41. Luke xxiii. 33., ἐξ εὐωνύμων Mt. xx. 21. xxv. 33. Mr. x. 37. Krü. 86.

ἐκκλησία, 3 Jo. 6. οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, 1 Cor. xiv. 4. (ἐν ἐκκλησίᾳ 1 Cor. xiv. 19. 35.?).

θάνατος, Mt. xxvi. 38. ἕως θανάτου (Sir. xxxvii. 2. li. 6.), Ph. ii. 8. 30. μέχρι θανάτου (Plat. rep. 2. 361 c. Athen. 1, 170.), Jas. v. 20. ἐκ θανάτου (Job v. 20. Prov. x. 2. Plat. Gorg. 511 c.), Luke ii. 26. μὴ ἰδεῖν θάνατον, Rom. vii. 13. κατεργαζομένη θάνατον, i. 32. ἄξιοι θανάτου, 2 Cor. iv. 11. εἰς θάνατον παραδιδόμεθα, etc.,

comp. Himer. 21. *μετὰ δάνατον*, Dion. H. IV. 2112. 2242., comp. Grimm Buch der Weish. S. 26.

Δύρα, in the Plur. *ἐπὶ Δύραις* *ad fores* Mt. xxiv. 23. Mr. xiii. 29., comp. Plutarch. Themist. 29. Athen. 10. 441. Aristid. Orat. Tom. II. 43. (but in the Sing. *ἐπὶ τῇ Δύρᾳ* Acts v. 9.). See Sintenis Plutarch. Them. p. 181.

νόμος, meaning the Mosaic law, Rom. ii. 12. 23. iii. 31. iv. 13. 14. 15. v. 13. 20. vii. 1. x. 4. xiii. 8. 1 Cor. ix. 20. Gal. ii. 21. iii. 11. 18. 21. iv. 5. Ph. iii. 6. Heb. vii. 12. etc. It always occurs as a Gen. when the principal noun has no Art., as: *ἔργα νόμου*, and the like. In the Evangelists, except Luke ii. 23. 24., where a qualifying Gen. follows, we find *ὁ νόμος*. As to the Apocr., see Wahl clav. 343. Also comp. Bornem. Acta p. 201.

ῥῆμα, meaning *God's word*, followed by *Θεοῦ* Rom. x. 17. Eph. vi. 17. Heb. vi. 5.; and without *Θεοῦ* Eph. v. 26.

νεκροί, the dead, always (except in Eph. v. 14.) in the phrases *ἐγείρειν*, *ἐγείρεσθαι*, *ἀναστῆναι ἐκ νεκρῶν* Mt. xvii. 9. Mr. vi. 14. 16. ix. 9. 10. xii. 25. Luke ix. 7. xvi. 31. xxiv. 46. Jo. ii. 22. xii. 1. 9. 17. xx. 9. xxi. 14. Acts iii. 15. iv. 2. x. 41. xiii. 30. xxvi. 23. Rom. i. 4. iv. 24. 1 Cor. xv. 20. etc., like *ἀνάστασις νεκρῶν* (both without Art.) Acts xvii. 32. xxiv. 21. Rom. i. 4. 1 Cor. xv. 12. 13. 21. 42. etc. Only in Col. ii. 12. 1 Th. i. 10. a Var. is noted. But almost always we find *ἐγείρεσθαι*, *ἀναστῆναι ἀπὸ τῶν νεκρῶν* Mt. xiv. 2. xxvii. 64. xxviii. 7. *Νεκροί* signifies dead persons (Luke vii. 22. 1 Cor. xv. 15. 29. 32. etc.), but *οἱ νεκροί*, the dead, as a definite multitude.¹ The Greeks, too, regularly omit the Art. before this word.

μέσον, in the phrase (*ἔστησεν*) *ἐν μέσῳ* Jo. viii. 3. Schoem. Plutarch. Agid. p. 126., *εἰς μέσον* Mr. xiv. 60. (but *εἰς τὸ μέσον* Jo. xx. 19. 26. Luke iv. 35. vi. 8.), *ἐκ μέσου* 2 Th. ii. 7.; still, however, usually where a qualifying Gen. follows, Mr. vi. 47. *ἐν μέσῳ τῆς θαλάσσης*, Luke viii. 7. *ἐν μέσῳ τῶν ἀκανθῶν*, Acts xxvii. 27. *κατὰ μέσον τῆς νυκτός* (Theophr. ch. 26.). See Wahl clav. apocr. p. 326.

κόσμος, always in the phrase *ἀπὸ καταβολῆς κόσμου* Luke xi. 50. Heb. iv. 3., *πρὸ κατ. κ.* Jo. xvii. 24. 1 P. i. 20., *ἀπο κτίσεως κόσμου* Rom. i. 20., *ἀπ' ἀρχῆς κόσμου* Mt. xxiv. 21. In the Epistles we find also *ἐν κόσμῳ* Rom. v. 13. 1 Cor. viii. 4. xiv. 10. Ph. ii. 15. 1 T. iii. 16. 1 P. v. 9. The Nom. is not unfrequently without the Art., as:

Gal. vi. 14. *ἐμοὶ κόσμος ἑσταύρωται*. According to the best Codd. Rom. iv. 13. must be read: *κληρονόμον εἶναι κόσμου*.

κτίσις creation (that is, what has been created, the world), in the phrase *ἀπ' ἀρχῆς κτίσεως* Mr. x. 6. xiii. 19. 2 P. iii. 4. Yet there is generally a distinction between *πᾶσα κτίσις* 1 Pet. ii. 13. Col. i.

¹ The distinction alleged by Hengel on 1 Cor. xv. p. 135. between *νεκροί* and *οἱ νεκροί* cannot be established either by principle or usage.

15. (see Mey.) and *πᾶσα ἡ κτίσις* Mt. xvi. 15. Rom. viii. 22. Col. i. 23.

ᾠρα, as in 1 Jo. ii. 18. *ἐσχάτη ᾠρα ἐστί*; particularly with a numeral, as:

ἦν ᾠρα τρίτη Mr. xv. 25. Jo. xix. 14., *περὶ τρίτην ᾠραν* Mt. xx. 3. Acts. x. 9., *ἕως ᾠρας ἐνάτης* Mr. xv. 33., *ἀπὸ ἑκτῆς ᾠρας* Mt. xxvii. 45. etc., comp. D. S. 4, 15. Held Plut. Aem. P. p. 229. (It occurs in another sense in *ᾠρα χειμέριος* Aelian. 7, 13., *ᾠρα λουτροῦ* Polyæn. 6, 7.). So also other nouns when joined to an ordinal numeral, as: *Πρώτη φυλακή* Heliod. 1, 6. Polyæn. 2, 35., comp. Ellendt Arrian. Al. I. 152., and *ἀπὸ πρώτης ἡμέρας* Ph. i. 5.

καιρός, in the phrases *πρὸ καιροῦ* before the time Mt. viii. 29. 1 Cor. iv. 5., *κατὰ καιρόν* Rom. v. 6. (Lucian. Philops. 21.) and *ἐν καιρῷ* Luke xx. 10. (Xen. C. 8, 5, 5. Polyb. 2, 45. 9, 12. etc.), also *ἐν καιρῷ ἐσχάτῳ* 1 P. i. 5. as *ἐν ἐσχάταις ἡμέραις* 2 T. iii. 1. Jas. v. 3.

ἀρχή (Schæf. Demosth. III. 240.), particularly in the common phrases *ἀπ' ἀρχῆς* Mt. xix. 8. Acts xxvi. 4. 2 Th. ii. 13. 1 Jo. i. 1. ii. 7. u. s. w. (Her. 2, 113. Xen. C. 5, 4, 12. Aelian. 2, 4.), *ἐξ ἀρχῆς* Jo. vi. 64. xvi. 4. (Theophr. ch. 28. Lucian. dial. mort. 19, 2. and merc. cond. 1.) and *ἐν ἀρχῇ* Jo. i. 2. Acts xi. 15. Plat. Phædr. 245 d. Lucian. gall. 7.). The same regularly occurs in the Sept.

κύριος, which in the Gospels usually signifies God (the Old Test. Lord, comp. Thilo Apocr. I. 169.), in the Epistles, especially Paul's, after a Christian phraseology had been formed, means most frequently Christ, the *Lord* (Ph. ii. 11. comp. 1 Cor. xv. 24 ff. Krehl N. T. Wörterb. S. 360.); and, like *Θεός*, is often without the Article, particularly when joined to a preposition (as in the standing phrase *ἐν κυρίῳ* and the like), or occurs in the Gen. (1 Cor. vii. 22. 25. x. 21. xvi. 10. 2 Cor. iii. 18. xii. 1.) or precedes *Ἰησοῦς Χριστός* (Rom. i. 7. 1 Cor. i. 3. Gal. i. 3. Eph. vi. 23. Ph. ii. 11. iii. 20.). It had already become almost a proper name. It has been erroneously maintained (Gabler in his neuest. theol. Journ. IV. S. 11–24.) that the meaning of the word depends on the insertion or omission of the Article. The apostle might, with great propriety, call Christ, the Lord, *κύριος*, as *Θεός* nowhere occurs more frequently without the Article than in the Bible. Comp. my Progr. de sensu vocum *κύριος* and *ὁ κύριος* in Actis et Epist. Apostolor. Erlang. 1828. 4. Paul, however, before *κύριος* oftener uses than omits the Article.

διάβολος the devil, has usually the Article. Only in 1 Pet. v. 8. we find *ὁ ἀντίδικος ὑμῶν διάβολος* in apposition, and in Acts xiii. 10. *ὁ εἰς διαβόλου*.¹

¹ *ἄγγελος* does not belong to the class of words of which a list is given above. When used in the Sing. without an Article, it always signifies an angel (one of the many), and in the Plur. *ἄγγελοι*, angels, as: 1 Tim. iii. 16. Gal. iii. 19. etc.: but *οἱ ἄγγελοι* = the angels as a class of beings. Accordingly 1 Cor. vi. 3. *ἐπε*

That appellatives are without the Article in titles and superscriptions (particularly when in the Nom.), is easily proved. Comp. Mt. i. 1. βίβλος γενέσεως Ἰησοῦ Χριστοῦ, Mr. i. 1. ἀρχὴ τοῦ εὐαγγελίου, Rev. i. 1. ἀποκάλυψις Ἰησοῦ Χριστοῦ.

2. *δ*. The Article is likewise often omitted before a noun followed by a Gen. denoting something monadic belonging to the individual¹ (Schaeff. Soph. Oed. C. 1468. Bornem. Xen. Cyr. p. 219. Schoem. ad Isaeum p. 421. ad Plut. Agid. p. 105. Engelhardt Plat. Menex. p. 277. Herm. Lucian. conser. hist. p. 290.)², as : Mt. xvii. 6. ἔπεςον ἐπὶ πρόσωπον αὐτῶν comp. xxvi. 39. (Is. xlix. 23. ἐπὶ πρόσωπον τῆς γῆς; dageg. Mt. xxvi. 67. εἰς τὸ πρόσωπον αὐτοῦ, Rev. vii. 11.), Luke i. 51. ἐν βραχίονι αὐτοῦ, Rom. i. 2. εἰς εὐαγγέλιον θεοῦ (where Rück. makes an unnecessary difficulty), Eph. i. 20. ἐν δεξιᾷ αὐτοῦ (Heb. i. 3. Mt. xx. 21.), Luke xix. 42. ἐκρύβη ἀπὸ ὀφθαλμῶν σου, 1 Cor. ii. 16. τίς γὰρ ἔγνω νοῦν κυρίου, 1 P. iii. 12. 20. Jas. i. 26. Mr. viii. 3. xiii. 27. Rom. i. 20. ii. 5. Luke i. 5. ii. 4. 11. xiii. 19. xix. 13. Heb. xii. 2. 1 Cor. x. 21. xii. 27. xvi. 15. Ph. ii. 16. iv. 3. Eph. i. 4. 6. 12. iv. 30. 1 Th. v. 8. 2 Th. i. 9. ii. 2. 2 P. ii. 6. Jud. 6. (Acts viii. 5.) etc. The same occurs frequently in the Sept., as : 1 Sam. i. 3. 7. iv. 6. v. 2. Ex. iii. 11. ix. 22. xvii. 1. Cant. v. 1. viii. 2. Judith ii. 7. 14. iii. 3. 9. iv. 11. v. 8. vi. 20. 1 Macc. ii. 50. v. 66. 3 Esr. i. 26. (But in 1 Cor. iv. 14. ὡς τέκνα μου ἀγαπητά the Article must be omitted, as the Cor. were not the only beloved children of Paul. In Luke xv. 29. οὐδέποτε ἐντολήν σου παρήλθον means *a command of thine*, but in Acts i. 8. λήψεται δύναμιν ἐπὶ ἐλθόντος τοῦ ἁγίου πνεύματος must be translated : *ye shall receive power, when the Holy Ghost shall have descended on you*.³)

The Article is sometimes omitted when the noun is qualified by a numeral, as : Acts xii. 10. διελθόντες πρώτην φυλακὴν καὶ δευτέραν, Mr. xv. 25. ἦν ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν, xv. 33. ἕως ὥρας

ἀγγέλους κρινοῦμεν is to be translated : *that we shall judge angels* ; not the angels, the whole multitude of angels, but angels, who, and as many of them as, have to be tried. On *νόθεσία* Rom. viii. 23. see *Fr.* against Rückert. That the word in apposition has sometimes the Article, when the principal noun is anarthrous, has been remarked by Geel ad Dion. Chr. Olymp. p. 70.

¹ Thus Jo. v. 1. ἑορτὴ τῶν Ἰουδαίων could not be translated : the festival of the Jews (Pascha). The Article, however, has much authority in its favour, and has been admitted into the Text by Tdf.

² The Hebrew language, as is well known, does not, in this construction, admit an Article before the governing noun. On this Hengstenberg Christol. II. 565. founded a new discovery, which Lücke on Jo. v. 1. has suitably appreciated.

³ Gersdorf I. 316. has not duly distinguished the cases. In Luke xxiii. 46. εἰς χεῖράς σου παρατίθεται τὸ πνεῦμά μου etc., the Article is both used and omitted in one and the same clause.

ἐννάτης, Luke iii. 1. ἐν ἔτει πεντεκαίδεκάτῃ τῆς ἡγεμονίας etc., 2 Cor. xii. 2. Eph. vi. 2. (Ph. i. 5. Var.). Comp. from Greek authors Lysias 7, 10. τρίτῃ ἔτει, Plato Min. 319 c. and Hipp. sqq. (but 7, 150. 151. 153.). See above 1. a. under ἄρα.

This usage confirms Mt. xii. 24. ἐν τῷ Βεελζεβούλ, ἄρχοντι τῶν δαιμονίων, the reading found in all MSS. Fr. has, without the authority of MSS., substituted ἐν B. etc., as he deemed the omission of the Article strange (ad Mt. p. 774.).

In Greek authors such omission of the Article, especially when the noun is preceded by a preposition, is by no means rare. Comp. Xen. C. 6, 1, 13. περὶ καταλύσεως τῆς στρατιᾶς, Apol. Socr. 30. ἐν καταλύσει τοῦ βίου, Mem. 1, 5, 2. ἐπὶ τελευτῇ τοῦ βίου, 4, 3, 16. Plat. Phaedr. 237 c. Lys. Agorat. 2. ἐπὶ καταλύσει τοῦ δήμου τοῦ ὑμετέρου, and further on πατρίδα σφετέραν αὐτῶν καταλιπόντες, Lucian. Scyth. 4. βίον αὐτῶν, Dio Chr. 38. 471. ὑπὲρ γενέσεως αὐτῆς, Strabo 15. 719. ὑπὸ μήκους τῶν ὁδῶν (17. 808.), Thuc. 2, 38. διὰ μέγεθος τῆς πόλεως, 7, 72.

So in German, also, the Article is usually omitted before a preposition.

In Greek authors even the Gen. is frequently *anarthrous*, or, if not, it precedes, as: τῶν χωρίων χαλεπότης. Comp. Krü. Dion. H. p. 168. Jacobs Athen. p. 18 sq. Poppo Thuc. III. I. 130. (Xen. C. 8, 6, 16. Mem. 1, 4, 12. Thuc. 1, 1. 6, 34. 8, 68.).

3. c. When two or more consecutive nouns,¹ denoting separate objects,² agree in case and number, but differ in gender, each of them requires the Article.

This rule holds whether the nouns signify persons or things, as: Acts xiii. 50. τὰς σεβόμενας γυναῖκας - - καὶ τοὺς πρώτους τῆς πόλεως (Luke xiv. 26. Eph. vi. 2. Acts xxvi. 30.), Col. iv. 1. τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεν, Rom. viii. 2. ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου, Mt. xxii. 4. Luke x. 21. Rom. xvi. 17. Ph. iv. 7. 1 Cor. ii. 4. Rev. i. 2. xiv. 7. Heb. iii. 6. Comp. Xen. C. 2, 2, 9. σὺν τῷ θάρρακι κ. τῇ κοπίδι, Plut. virt. mul. p. 210. δία τὸν ἄνδρα κ. τὴν ἀρετὴν, Dion. H. IV. 2245, 4. ἐπὶ τοῦ τόκου καὶ τῆς λοχείας, 2117, 17. τὰς ψυχὰς καὶ τὰ ὄπλα, 2089, 14. D. S. 1, 50. 51. 86. Philostr. her. 3, 2. Diog. L. 3, 18. 5, 51. Herod. 2, 10. 15. Strabo 3. 163. 15. 712. Plutarch. aud. poët. 9 in. and Themist. and

¹ Bensler Isocr. Areopag. p. 290 sqq. has collected much from Isocrates on the repetition and the non-repetition of the Article, but without throwing entire light on the subject. Comp. also Tholuck Literar. Anzeig. 1837. No. 5.

² A repetition of the Article is not admissible before connected nouns, which, for instance, are predicates of one and the same person, as in Col. iii. 17. τῷ θεῷ καὶ πατρί, 2 Pet. i. 11. τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰ. Χρ., Eph. vi. 22. Mr. vi. 3. Acts iii. 14.

Isocr. Areop. p. 334. Plat. Charm. p. 160 b. Sext. Emp. adv. Math. 2, 58.

In these constructions, the repetition of the Article appeared *grammatically* necessary, while most of the words required a separate apprehension. See under 4.

Where, however, the ideas do not require to be strictly distinguished, or where an adjective, joined to the first noun, is to be extended also to the second, the repetition of the Article does not take place; and the *one* Article that precedes is to be referred to all the nouns that follow, as : Col. ii. 22. τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων, Luke xiv. 23. ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμούς, i. 6. ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ κυρίου, Mr. xii. 33. Rev. v. 12.

Such constructions are to be found in Greek authors, far more frequently indeed in poetry, but also in prose, without any very precise reference to the sense, as : Plat. rep. 9. 586 d. τῇ ἐπιστήμῃ καὶ λόγῳ, legg. 6, 784. ὁ σωφρονῶν καὶ σωφρονοῦσα, 6. 510 c. apol. 18 a. Crat. 405 d. Aristot. anal. post. 1, 26. Thuc. 1, 54. Lycurg. 30. Lucian. parasit. 13. Herod. 8, 6, 11. Ael. anim. 5, 26. Comp. also Kriü. Dion. p. 140. and Xen. Anab. p. 92. Bornem. Cyrop. p. 668.

When such nouns are distinguished from each other by ἢ, the Article is invariably repeated, as : Mt. xv. 5. τῷ πατρὶ ἢ τῇ μητρί, Mr. iv. 21. ὑπὸ τὸν μῦθον ἢ ὑπὸ τὴν κλίνην, Rev. xiii. 17.

When the connected nouns are of different numbers, the repetition of the Article is naturally and grammatically almost indispensable, as : Col. ii. 13. ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ, Eph. ii. 3. τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, 1 Th. v. 23. T. ii. 12. Acts xv. 4. 20. xxviii. 17. Mt. v. 17. Rev. ii. 19. Comp. Plato Crito 47 c. τὴν δόξαν καὶ τοὺς ἐπαίνους, Dion. H. IV. 2238, 1. ὑπὸ τῆς παρθένου καὶ τῶν περὶ αὐτὴν γυναικῶν. But Xen. A. 2, 1, 7. ἐπιστήμων τῶν περὶ τὰς τάξεις τε καὶ ὀπλομαχίαν, Agath. 14, 12. τὰς δυνάμεις καὶ πόλεμον. 1 Cor. iv. 9. θεατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις does not come under this head. The last two nouns without the Article subdivide τῷ κόσμῳ : *the world,—angels as well as men.*

4. *d.* If such nouns are connected by καί, and of the same gender, the Article is omitted.

(*a.*) When the connected nouns denote parts of one and the same whole, or members of one and the same community (Engelhardt Plat. Menex. p. 253. Held Plutarch. Timol. p. 455.), as : Mr. xv. 1. συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ

γραμματέων (where the elders and scribes, as distinguished from the high priests, are considered *one* class of individuals), Luke xiv. 3. 21. Col. ii. 8. 19. Eph. ii. 20. v. 5. Ph. ii. 17. Acts xxiii. 7. (Xen. A. 2, 2, 5. 3, 1, 29. Plat. Phil. 28 e. Dion. H. IV. 2235, 5. Plutarch. aud. poet. 1 in. 12 in.)

(b.) When between the first noun and its Article, a Gen. or some other attributive intervenes, which also qualifies the second, as: 1 Th. ii. 12. εἰς τὴν αὐτοῦ βασιλείαν καὶ δόξαν, iii. 7. ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, Rom. i. 20. ἡ τε αἰδὸς αὐτοῦ δύναμις καὶ θεότης, Ph. i. 25. Eph. iii. 5. Comp. Dion. H. IV. 2246, 9. τὰς αὐτῶν γυναῖκας καὶ θυγατέρας, 2089, 4. D. S. 1, 86. τὴν προειρημάνην ἐπιμέλειαν καὶ τιμὴν, 2, 18. Ael. anim. 7, 29. Aristot. eth. Nicom. 4, 1, 9. 7, 1.¹

So also when the second noun is followed by a Gen. qualifying both, as: Ph. i. 20. κατὰ τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου, i. 7. ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου (also Ph. i. 19. see Mey.). Comp. Benseler p. 293 sq.

Under 1. it should be noted that, in a series of nouns forming one compound statement, only the first has the Article, as: Acts xxi. 25. φυλάσσεσθαι αὐτοὺς - τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν, Eph. iii. 18. τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ὕψος, Jo. v. 3. 1 Cor. v. 10. comp. Her. 4, 71. δάπτουσι καὶ τὸν οἰνοχόον καὶ μάγειρον καὶ ἱπποκόμον καὶ διήκονον καὶ ἀγγεληφόρον, etc. Plato Euthyph. p. 7 c. For an instance with proper names, see Acts i. 13. xv. 23.

5. On the other hand, the Article is usual,

a. When each of the connected nouns is to be regarded as independent (Schaeef. Dem. V. 501. Weber Dem. 268.), 1 Cor. iii. 8. ὁ φυτεύων καὶ ὁ ποτίζων ἓν εἰσιν, Acts xxvi. 30. ἀνέστη ὁ βασιλεὺς καὶ ὁ ἡγεμὼν, etc., Mr. ii. 16. οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι (the two distinct classes of Christ's adversaries combined for *one* object), Jo. xix. 6. οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται the high priests and the attendants (belonging to them)—the high priests and their attendants, ii. 14. xi. 47. Mr. ii. 18. vi. 21. xi. 9. 18. 27. xii. 13. xiii. 17. xiv. 43. Luke i. 58. viii. 24. xi. 39. 42. xii. 11. xv. 6. 9. xx. 20. xxi. 23. xxiii. 4. Acts iv. 23. vi. 4. 13. xiii. 43. xv. 6. xxiii. 14. xxv. 15. Rom. vi. 19. Eph. iii. 10. 12. 2 Cor. xiii. 2. Ph. iii. 10. 1 Thess. iv. 6. Jas. iii. 11. 1 Jo. ii. 22. 24. iv. 6. v. 6. Rev. vi. 15. vii. 12. xiii. 10. 16. xxii. 1. comp. Xen. athen. 1, 4. Lys. Agorat. 2. adv. Nicom.

¹ Even in those cases in which the nouns are of different genders, as in Lysias in Andoc. 17. περὶ τὰ ἀλλότρια ἰσοῦ καὶ ἑστᾶς ἡσέβει. Comp. above, 3.

3. Isocr. Areop. p. 352. permut. 736. D. S. 1, 30. (διὰ τὴν ἀνδρίαν καὶ τὴν σπάνιν τῆς ἀπάσης τροφῆς) 3, 48. 5, 29. 17, 52., Plut. virt. mul. p. 214. ἔπεμψε τὴν γυναῖκα κ. τὴν θυγατέρα, Ael. anim. 7, 29. Diog. L. 5, 52.¹ Weber Demosth. p. 395.

This rule holds particularly when the two nouns are connected by *τε* -- καί or καὶ -- καί, and thus more prominently exhibited as independent (Schaefer. Demosth. III. 255. IV. 68.) Luke xxiii. 12. Acts v. 24. xvii. 10. 14. xviii. 5. Heb. ix. 2., comp. Ael. anim. 7, 29. Theophr. char. 25. (16.) Thuc. 5, 72. Xen. C. 7, 5, 41. Mem. 1, 1, 4. Aristot. pol. 3, 5. Isocr. Demon. p. 1. and 12. permut. 738. D. S. 1, 69. 4, 46. Lucian. fug. 4. Arrian. Ind. 34, 5. etc.

Even in this case, however, if there be no special antithesis, Greek authors (according to the best Codd.) sometimes omit the Article. See Poppo Thuc. I. 196. sq. III. I. 395. Geel Dion. Chr. Ol. p. 295. comp. Xen. M. 1, 1, 19. τὰ τε λεγόμενα καὶ πραττόμενα (where an antithesis to these two participles immediately follows, καὶ τὰ σιγῇ βουλευόμενα) Thuc. 5, 37. Plat. rep. 6. 510 c. and Phaed. 78 b. Dion. H. IV. 2242, 2. Diod. S. 1, 50. 2, 30. Arrian. Ind. 5, 1. Dio Chr. 7. 119. Mr. Ant. 5, 1. Comp. also Mtth. 715.

A *separative* particle obviously requires the repetition of the Article, as : Luke xi. 51. μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου, Mt. xxiii. 35., 1 Cor. xiv. 7. πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον, Mt. x. 14. xvii. 25. xxiii. 17. 19. Mr. xiii. 32. Luke xiii. 15. xxii. 27. Jo. iii. 19. Acts. xxviii. 17. Rom. iv. 9. 1 Cor. xiv. 5. Comp. Isocr. permut. p. 746.

b. When the first noun is followed by a Gen., and the second is thus presented as denoting a distinct group, as : 1 Cor. i. 28. τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενήμενα, v. 10.

The Article is unnecessary before the second noun, if each is followed by a Genitive, as : Phil. i. 19. διὰ τῆς ὑμῶν δέσεως καὶ ἐπιχορηγίας τοῦ πνεύματος etc.

Note 1. Variations occur in a very great number of passages, as : Mt. xxvii. 3. Mr. viii. 31. x. 33. xi. 15. Luke xxii. 4. Acts xvi. 19. Rom. iv. 2. 11. 19. 1 Cor. xi. 27. 1 Thess. i. 8.

Moreover, the particular point of view from which the mutual relation of the connected nouns is regarded, may frequently be a matter of indifference, depending on the writer's impression at the moment.

¹ We find the Article both used and omitted before nouns of the same gender in Arrian. Epictet. 1, 18, 6. τὴν ὄψιν τὴν διακριτικὴν τῶν λευκῶν καὶ μελάνων - τῶν ἀγαθῶν καὶ τῶν κακῶν. The construction is somewhat different in Acts vi. 9. τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων καὶ Κυρην. καὶ Ἀλεξανδρ., καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, where Κυρην. and Ἀλεξ. combined with the Λιβερτ. constitute one party (with the general synagogue), as the other synagogue corporation was formed of the Asiatic and Cilician Jews.

In 1 Th. i. 7. we find ἐν τῇ Μακροδυνίᾳ καὶ ἐν τῇ Ἀχαΐᾳ, but in v. 8. καὶ Ἀχαΐᾳ.

In many instances the want of the Article is not felt by the reader, as in 1 Tim. v. 5. :¹ while, in others, it might, perhaps, be used with propriety, as in Eph. ii. 20. (Mey. in l.). See, in general, Engelhardt Plat. Menex. p. 253. Poppo Thuc. III. I. 395.

In regard to Tit. ii. 13. ἐπιφάνεια τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χρ., the word σωτῆρος does not appear to me a second predicate following Θεοῦ, as if Christ were first styled μέγας Θεός and then σωτήρ. My reasons for taking this view of the passage are grounded on Paul's teaching. The Article is omitted before σωτῆρος, because the word is made definite by the Genitive ἡμῶν, and the apposition precedes the proper name: *of the great God and our Saviour* ² *Jesus Christ*.^{*} Similar is 2 Pet. i. 1., where there is no pronoun with σωτῆρος. So also in Jude 4., two different subjects may be referred to, since κύριος, as made definite by ἡμῶν, does not require the Article. In 2 Th. i. 12. we have simply an instance of κύριος for ὁ κύριος.

Note 2. The omission of the Article in Luke x. 29. τίς ἐστί μου πλησίον, and v. 36. τίς τούτων δοκεῖ σοι γεινομέναι τοῦ ἐμπ., seems strange, as one would have expected ὁ πλησίον, since, moreover, πλησίον is an adverb.

A similar instance has been quoted by Döderlein (Synon. I. 59.) from Aeschyl. Prom. 938. ἐμοὶ δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει, where μηδὲν appears to be put for τοῦ μηδέν. In both these passages, however, πλησίον might be considered as simply adverbial: *who is near me?* See Bornem. in l.

SECTION XX.

THE ARTICLE WITH ATTRIBUTIVES.

1. *Attributives*—whether *Adjectives*, *Genitives*, or *Adjuncts* formed with *Prepositions*³—annexed to a noun with the Article, are placed either

a. Between the Article and the noun, as: Ὁ ἀγαθὸς ἄνθρωπος

¹ In προσμένει ταῖς δεήσεσι καὶ ταῖς προσευχαῖς, the repetition of the Article clearly distinguishes devotional exercises into two sorts. Without this repetition the distinction would not be expressed.

² In the above remarks I did not mean to deny that σωτῆρος ἡμῶν may *grammatically* be regarded as a second predicate dependent on the Article τοῦ: only, doctrinal conviction, deduced from Paul's teaching, that the apostle could not have called Christ *the great God*, induced me to show that, at the same time, there is no invincible obstacle, of a grammatical nature, to our taking καὶ σωτ. - - Χριστοῦ as a second subject. The anonymous writer in *Tholuck's Liter. Anzeiger*, as above, has failed to prove, that, according to my acceptance of the passage, the repetition of the Article before σωτῆρος was *necessary* (the passages quoted as parallel are not analogous, see *Fr. Rom.* II. 268.). Still less has he proved that to call Christ ὁ μέγας Θεός would be in harmony with Paul's notion of the relation of Christ to God. Accordingly, I adhere to my statement. Examples, such as those quoted, § 19. 2., will at once satisfy the impartial inquirer that the Article was *not* necessary before σωτῆρος. The fact that *elsewhere* σωτήρ is applied also to God, is nothing to the purpose. Σωτήρ ἡμῶν is a perfectly definite predicate, just as *his* *face* is. Ἰσοσωπὸν is applicable to a far greater number of individuals than σωτήρ. The assertion that, in the New Testament, the expression σωτήρ ἡμῶν is invariably applied to a definite individual, contains an arbitrary assumption. *Mathies* has adduced nothing entirely decisive of the question.

³ Genitives of personal pronouns are joined to nouns, as is well known, without the aid of the Article, as: ὁ παῖς μου. They are incorporated, as it were, with the substantive.

* See Prolegomena.—Tr.

Mt. xii. 35., τὸ ἐμὸν ὄνομα Mt. xviii. 20., τὸ ἅγιον πνεῦμα, ἡ τοῦ Θεοῦ μακροθυμία 1 P. iii. 20., ἡ ἀνω κλήσις Ph. ii. 14., ἡ ἐν φόβῳ ἀγνῆ ἀναστροφή 1 P. iii. 2., ἡ παρ' ἐμοῦ διαθήκη Rom. xi. 27., ἡ κατ' ἐκλογὴν πρόθεσις ix. 11., τὸ καινὸν αὐτοῦ μνημεῖον Mt. xxvii. 60., comp. 2 P. ii. 7. Heb. v. 14. Or

b. After the noun, and then

1. If adjectives,¹ or adjuncts formed with a preposition, they are so placed uniformly; but

2. If Genitives, only when—α. the Article is repeated to give the attributive more emphasis or prominence, as: 1 Cor. i. 18. ὁ λόγος ὁ τοῦ σταυροῦ, Tit. ii. 10. τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν. See Schaef. Melet. p. 8. 72 sqq. Mtth. 727.² This occurs particularly when the relation of kindred or affinity is added, for the sake of distinction, as: Jo. xix. 25. Μαρία ἡ τοῦ Κλωπᾶ,³ Acts xiii. 22. Δαβὶδ ὁ τοῦ Ἰεσσαί, Mt. iv. 21. x. 2. Mr. iii. 17. The Article is put after the noun also, but not invariably,—β. when the noun has already its (personal) Genitive, as: Mt. xxvi. 28. τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης.

c. Such attributives, particularly if adjectives, are sometimes, but rarely, put before the noun, as: Acts xxvi. 24. μεγάλη τῇ φωνῇ ἔφη see above § 18., Mt. iv. 23. περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ.

¹ It is obvious that this applies only to adjectives used as attributives to substantives. In Luke xxiii. 45. ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον, the word μέσον is to be connected with the verb: *was rent—in the middle*. Τὸ μέσον καταπέτασμα would have a different meaning. The adjectives ἔρχατος, ὅλος, μόνος, ὀλίγος are put without the Article in a clause, when they are not really epithets, either—α. after the principal noun, as: Mt. xvi. 26. ἐὰν τὸν κόσμον ὅλον κερδήσῃ if he gain the whole world, x. 30. αἱ τοίχες τ. κεφαλῆς πᾶσαι ἡριβημέναι εἰσὶν (ix. 35. Jo. v. 22. Plato epin. 983 a.), Mt. xii. 4. οὐκ ἐξὸν ᾗν Φαρισεῖν — εἰ μὴ τοῖς ἱερεῦσι μόνοις: or b. before it, Mt. iv. 23. Heb. ix. 7. μόνος ὁ ἀσχεμενός, Jo. vi. 22. See Gersdorf I. 371, who in collecting examples has shown very little judgment. Comp. Jacob Lucian. Al. p. 51. Krü. 104. Rost p. 445.

² Stallb. Plat. Gorg. p. 55. Mdv. p. 12. This construction, however, gradually became less common, and many authors almost invariably put the Article before such a Genitive even when no emphasis was intended. This was done, in particular, by Demosth., Isocr. and Xen. Eph. The orators might have some reason for this in their spoken discourses. Comp. Siebelis Pausan. I. 17.

³ The precise meaning of the above is: among the women called Mary, the (particular one) of Clopas,—the wife of Clopas. The Article is not used where the annexed Genitive is not intended to convey any precise distinction, as: Luke vi. 16. Ἰουδαν Ἰακώβου, Acts i. 13. Ἰάκωβος Ἀλφαίου, just as Her. 1, 59. Λυκούργος Ἀριστολίδεω and Dion. H. comp. 1. Διονυσίου Ἀλεξάνδρου (in both passages, however, Schaef. would insert the Article), or Aristot. polit. 2, 6. Ἰπποδάμους Εὐρυφώντος, and Thuc. 1, 24. Φάλιος Ἐρατοκλείδου (Porpo Thuc. I. 195.), Thilo Act. Thom. p. 3. Comp. Hm. Vig. 701. On the other hand, in Luke xxiv. 10. we must decidedly read, with the most accurate MSS., Μαρία ἡ Ἰακώβου. In general comp. Fr. Mr. p. 696 sq. The collocation of words we find in Pausan. 2, 22, 6. τῆς Φοράνεως Νόβης does not occur in the N. T.

More than one attributive may be inserted between the Article and the noun, as: 'Ο ἅγιος καὶ ἄμωμος ἄνθρωπος. In this case, usually the Article is not repeated.

With attributives consisting of Genitives or adjuncts formed with Prepositions, the Article may be repeated, as: Luke i. 70. διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν, 1 P. iv. 14. τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ πνεῦμα, that is, *the Spirit of glory*, and therefore *God's Spirit*,—the Spirit of glory, who is none else but God's Spirit Himself. Similar is Thuc. 1, 126. ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἐορτῇ, and Plat. rep. 8. 565 d. περὶ τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς ἱερόν, only that καὶ is wanting here.

There may also be an accumulation of attributives placed after the noun, as: Heb. xi. 12. ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης, ἡ ἀναρίθμητος, Rev. ii. 12. τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν Krü. 102.

When, however, the last are not connected by καί, the Article must be repeated.¹ See § 19, 4.

It will be necessary to explain with greater precision, and confirm by examples, the cases in which attributives with the Article are placed after the noun.

a. Adjectives and possessive pronouns with the Article are placed after the noun, either

1. When they are used alone, for explanation or emphasis, as: Jo. x. 11. ὁ ποιμὴν ὁ καλός, Acts xii. 10. ἐπὶ τὴν πύλιν τὴν σιδηρᾶν, Jo. vii. 6. ὁ καιρὸς ὁ ἐμός, i. 9. iv. 11. xv. 1. Luke ii. 17. iii. 22. viii. 8. Acts xix. 16. Eph. vi. 13. Col. i. 21. 2 T. iv. 7. 1 C. vii. 14. xii. 2. 31. 1 Jo. i. 3. Jas. i. 9. iii. 7. Comp. particularly Jas. iii. 7. Or

2. When the governing noun is qualified by a Gen. or other attributive, as: Mt. iii. 17. ὁ υἱὸς μου ὁ ἀγαπητός, 2 Cor. vi. 7. διὰ τῶν ὀπλῶν τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, Jo. vi. 13. τῶν πάντε ἄρτων τῶν κριθίνων, Mt. vi. 6. Luke vii. 47. Tit. ii. 11. Heb. xiii. 20. etc. (The N. T. writers endeavoured to avoid the construction τὸν μονογ. Θεοῦ υἱόν as intricate. Comp. Jo. iii. 16. 1 Jo. iv. 9.).

In the Text. rec. of 1 Jo. v. 20. ἡ ζωὴ αἰώνιος we find the adj. without the Article after the noun. The better Codd. also omit the Article before ζωή. The Text. rec. is not to be rejected, particularly as, in such cases, later writers began to omit the Article (Bhdy S.

¹ A rare reiteration of the Article, in accordance with the above rules, occurs in Rev. xxi. 9. ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἑπτὰ φιάλας (τάς) γεμούσας (τῶν) ἑπτὰ πληγῶν τῶν ἐσχάτων.

323.),¹ even though the passages from Long. past. 1, 16. Heliod. 7, 5. Diod. S. 5, 40. are not entirely parallel to the preceding passage of John. Besides, *ζωὴ αἰών*. had already begun to denote *one* compound notion.

In Luke xii. 12. Griesb. and Schott have *τὸ γὰρ πνεῦμα ἅγιον*, but Knapp and all recent editors give *τὸ γὰρ ἅγιον πνεῦμα*, without noting any *Var.*

In 1 Cor. x. 3. Gal. i. 4. *τὸ βρῶμα πνευματικόν* and *ὁ αἰὼν πονηρός* are to be considered as denoting respectively *one* compound leading idea. *Αὐτό* and *ἐνεστ.*, as frequently, have been inserted epithetically between the Article and the Substantive. Comp. 1 Pet. i. 18. See also Heb. ix. 1. *τὸ ἅγιον κοσμητικόν*.

With Jo. v. 36. *ἐγὼ ἔχω τὴν μαρτυρίαν μεῖζω τοῦ Ἰωάννου* (*the witness that I have is greater, etc., Rost 435.*) may be compared Isocr. Philipp. c. 56. *τὸ σῶμα θνητὸν πάντες ἔχομεν*. Further, comp. Schaef. Plut. V. 30.

b. Attributives consisting of a noun and preposition, follow the principal noun, and have the Article, as: 1 Th. i. 8. *ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεόν*, 2 Cor. viii. 4. *τῆς διακονίας τῆς εἰς τοὺς ἁγίους*, Jas. i. 1. *ταῖς φυλαῖς ταῖς ἐν τῇ διασπορᾷ*, Acts xv. 23. *τοῖς κατὰ τὴν Ἀντιόχειαν -- ἀδελφοῖς, τοῖς ἐξ Ἑβραίων*, xxiv. 5. *πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην*, iii. 16. iv. 2. viii. 1. xi. 22. xxvi. 4. 12. 22. xxvii. 5. Mr. iv. 31. xiii. 25. Jo. i. 46. Luke xx. 35. Rom. iv. 11. vii. 5. 10. viii. 39. x. 5. xiv. 19. xv. 26. 31. xvi. 1. 1 Cor. ii. 11 f. iv. 17. xvi. 1. 2 Cor. ii. 6. vii. 12. ix. 1. xi. 3. 1 Th. ii. 1. iv. 10. 1 T. i. 14. 2 T. ii. 1. Eph. i. 15. Rev. xiv. 17. xvi. 12. xix. 14. xx. 13. (*Var. occur in Acts xx. 21. Luke v. 7. Jo. xix. 38. Rom. x. 1.*)

Similar examples are to be found in every page of the Greek prose authors. See Ellendt Arrian. Al. I. 62.

This mode of annexing an attributive, as the more simple, is employed in the N. T. much more frequently than that of inserting it between the Article and the principal noun. In the Sept. also, as the slightest inspection will show, the same construction is usually followed.

c. When used adjectively, participles, in as far as they have not entirely dropped the notion of time, are not altogether equivalent to adjectives. Accordingly, they take the Article only when some relation already known, or especially remarkable (*is qui, quippe qui*), is to be expressed, as :

¹ According to the testimony of good Codd., the earlier writers, in certain cases, did the same. Comp. Schneider Plat. civ. II. 319. and Krü. in Jahn's Jahrb. 1838. I. 61.

1 Pet. v. 10. ὁ Θεὸς -- ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν -- ὀλίγον παθόντας, αὐτὸς καταρτίσαι God—who hath called us unto His eternal glory, after that we have suffered a while, etc., Eph. i. 12. εἰς τὸ εἶναι ἡμᾶς εἰς ἑπαινον -- τοὺς προηλπικίτας ἐν τῷ Χρ. we—the persons—(*quippe qui*) who previously hoped in Ch. (as those who hoped in Ch.). Comp. v. 19. Heb. iv. 3. vi. 18. Rom. viii. 4. 1 Cor. viii. 10. Jo. i. 12. 1 Jo. v. 13. 1 Thess. i. 10. iv. 5. 1 Pet. i. 3. iii. 5. Jas. iii. 6. Acts xxi. 38. comp. Dion. H. III. 1922. Polyb. 3, 45, 2. 3, 48, 6. Lucian. dial. m. 11, 1. a.

Where the Nom. of the participle is used for the Voc. it has, according to § 28., the Article. See Rom. ix. 20.

On the other hand, the participle occurs *without* the Article in Acts xxiii. 27. τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων *hunc virum comprehensum* (who was apprehended, after being apprehended), 2 Cor. xi. 9. ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας *the brethren*, after they had arrived from M., Acts iii. 26. ἀναστήσας ὁ Θεὸς τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτόν, etc., *God, after having raised His Son, sent Him*, etc. (but Heb. xiii. 20.), Rom. ii. 27. κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σέ, etc. *if* (or because) *it fulfil*, etc. Comp. Luke xvi. 14. Jo. iv. 6. 39. 45. 1 Cor. i. 7. xiv. 7. 2 Cor. iii. 2. Heb. x. 2. xii. 23. 1 Pet. i. 12. (Fr. Mt. p. 432. Stallb. Plat. apol. p. 14.).

Likewise Acts xxi. 8. εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, ὄντος ἐκ τῶν ἑπτὰ must be translated: *qui erat*, who was one of the seven. Yet many authorities give τοῦ, which imparts to the passage a false emphasis. See Rom. xvi. 1. comp. Demosth. Con. 728 c. Εὐξίθεον τουτονὶ ὄνδ' ἡμῖν συγγενῇ, D. S. 17, 38. ὁ παῖς ὢν ἐξ ἐτῶν, 3, 23. τὸν πίπτοντα καρπὸν ὄντα καλόν, Philostr. Apoll. 7, 16. ἐν τῇ νήσῳ ἀνύδρῳ οὔσῃ πρότερον, Thuc. 4, 3. 8, 90. Demosth. Polycl. 710 b. Isocr. Trap. 870. Lucian. Hermot. 81. dial. m. 10, 9. Alciph. 3, 18. Strabo 3. 164. Long. 2, 2. Philostr. Her. 3, 4. and Sophist. 1, 23, 1.

In Eph. vi. 16. τὰ βέλη τὰ πεπυρωμένα the Article before πεπ. is not fully established. If it is genuine, the meaning of the passage is: *the darts, if they burn, though they burn* (quench Satan's burning darts).

In 2 Jo. 7. ἐρχόμενον belongs to the predicate; and in Gal. iii. 1. Ἰησοῦς Χρ. προεγράφη ἐν ὑμῖν ἐσταυρωμένος is to be translated: *Jesus Christ as crucified*. Comp. 1 Cor. i. 23. (Otherwise in Mt. xxviii. 5.).

1 Pet. v. 10. ὁ Θεός, ὁ καλέσας ἡμᾶς -- ὀλίγον παθόντας is a passage peculiarly instructive regarding the use and the omission of the Article.

Whether the Article is to be used or omitted before the Par-

ticle, sometimes depends on the subjective impression of the writer.

Rom. viii. 1. τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περιπατοῦσιν etc., with a comma after Ἰησοῦ, means: *to those who are in Christ Jesus, as they walk not after the flesh*. Without the comma, it would denote, with greater prominence of the apposition: *to those who are in Christ Jesus, as persons who walk not, etc.* Comp. Mtth. 718. The whole of the clause, however, μὴ - - πνεῦμα is spurious.

When a Participle with the Article is used in apposition to the principal noun, or put in the Vocative (as if in apposition to σύ), it sometimes denotes derision or displeasure, or prominently points out some peculiarity as a subject of ridicule or disapprobation. Expositors of Greek authors have frequently attributed to the Article itself a derisive import (articulus irrisioni inservit, Valcken. Eur. Phoen. 1637. Markland Eurip. Suppl. 110. Stallb. Plat. Euthyphr. p. 12. and Apol. p. 70.). This, however, consists in the nature and special prominence of the *thought*. A speaker may also express it by the voice. To this may be referred from the N. T. Rom. ii. 1. τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων, Mt. xxvii. 40. ὁ καταλύων τὸν ναὸν - - κατὰβήδι ἀπὸ τοῦ σταυροῦ etc. S. Hm. Eur. Alcest. 708. Mtth. 722.

2. There are unquestionable exceptions to the rule explained under *b*.

When an attributive, consisting of a noun and preposition, denotes with the substantive but one compound leading idea, it is connected with the preceding noun by the voice in oral discourse, but, in writing, has no connecting Article, as: Col. i. 8. δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι *your love in the Spirit*, see Huther, 1 Cor. x. 18. βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα (opp. to Ἰσρ. κατὰ πνεῦμα), 2 Cor. vii. 7. τὸν ὑμῶν ζῆλον ὑπὲρ ἑμοῦ, Eph. ii. 11.

This takes place especially,

a. In the oft-recurring apostolic (Pauline) phrase, ἐν Χριστῷ Ἰησοῦ, or ἐν κυρίῳ, or κατὰ σάρκα, as: Col. i. 4. ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χρ. Ἰ. καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, Eph. i. 15. ἀκούσας τὴν κατὰ ὑμᾶς πίστιν ἐν τῷ κυρ. Ἰ. καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, Rom. ix. 3. τῶν συγγενῶν μου κατὰ σάρκα, 1 Th. iv. 16. οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον *the dead in Christ* (1 Cor. xv. 18.), to which in v. 17. is contrasted ἡμεῖς οἱ ζῶντες, that is, ζῶντες ἐν Χριστῷ (of the resurrection of non-Christians Paul had here no occasion to speak), Ph. iii. 14. Eph. iv. 1. (where, if Paul had wished to connect ἐν κυρίῳ with παρακαλῶ, this word would have been placed after ὑμᾶς, δέσμ. ἐν κυρ., however, gives the proper emphasis to the admonition that

follows). Not unlike this is 1 Th. i. 1. 2 Th. i. 1. τῇ ἐκκλησίᾳ Θεσσαλον. ἐν Θεῷ πατρὶ καὶ κυρίῳ, etc. Likewise in 1 Tim. vi. 17. τοῖς πλουσίοις ἐν τούτῳ τῷ αἰῶνι are to be connected together. Comp. Acts xxvi. 4. Rom. xvi. 3. 8. 10. Eph. ii. 15.

b. When the primitive verb has been already construed with a particular preposition, or when the adjunct clause is implied in the principal noun (*Held* Plut. Timol. p. 419. Krüg. 103.), as : Eph. iii. 4. δόνασθε νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ (Jos. i. 7. 2 Ch. xxxiv. 12. Esr. i. 31.) comp. Dan. i. 4. συνιέντες ἐν πάσῃ σοφίᾳ; Rom. vi. 4. συνετάφημεν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον (v. 3. ἐβαπτίσθημεν εἰς τὸν θάνατον αὐτοῦ), Ph. i. 26. διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς,² 2 Cor. ix. 13. ἀπλότῃτι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας, Col. i. 12. (Job xxx. 19.) comp. Bähr. *in loc.* Eph. iii. 13. ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν (comp. v. 1.), 2 Cor. i. 6. Col. i. 24. So Polyb. 3, 48, 11. τὴν τῶν ὄχλων ἀλλοτρίωτα πρὸς Παρμαίους, D. S. 17, 10. τῆς Ἀλεξάνδρου παρουσίας ἐπὶ τὰς Θήβας, Her. 5, 108. ἡ ἀγγελία περὶ τῶν Σαρδίων, Thuc. 5, 20. ἡ ἐσβολὴ ἐς τὴν Ἀττικὴν, 2, 52. ἡ συγκομιδὴ ἐκ τῶν ἀγρῶν εἰς τὸ ἄστυ 1, 18., Plutarch. Coriol. 24. ἡ τῶν πατρικίαν δυσμένεια πρὸς τὸν δῆμον, and Pomp. 58. αἱ παρακλήσεις ὑπὲρ Καίσαρος. Also LXX. comp. Ex. xvi. 7. τὸν γογγυσμὸν ὑμῶν ἐπὶ τῷ Θεῷ, which Thiersch considers *paene vitiosum*!

The rule stated under *a.* is probably to be referred to oral discourse, in which the aid of the voice renders the Article often unnecessary; whereas written composition, for precision, can less easily dispense with it. Yet even from the written language instances of such omission of the Article may be produced. Comp. Polyb. 5, 64, 6. διὰ τὴν τοῦ πατρός δόξαν ἐκ τῆς ἀδελφείας, Sext. Emp. hypot. 3, 26. ζητοῦμεν περὶ τοῦ τόπου πρὸς ἀκρίβειαν for τοῦ πρὸς ᾧ, as appears from what precedes, Thuc. 6, 55. ὡς ὅτε βωμὸς σημαίνει καὶ ἡ στήλη περὶ τῆς τῶν τυράννων ἀδικίας (where Bekker from conjecture has inserted ἡ before *περί*), comp. Krü. Dion. p. 153. Poppo Thuc. III. I. 234.

In regard, however, to such constructions, we must beware of a

¹ Paul's doctrine requires that we likewise read in connection ὁ δίκαιος ἐκ πίστεως in the quotations from the Old T. in Rom. i. 17. and Gal. iii. 11. In the first of the passages, the apostle's intention was to establish by the words of the prophet the clause δικαιοσύνη Θεοῦ ἐκ πίστεως etc., and not ἡ ζωὴ ἐκ δικαιοσύνης. Comp. Rom. x. 16. ἡ ἐκ πίστεως δικαιοσύνη. But in Heb. x. 38. ἐκ πίστεως must undoubtedly be joined to ζήσεται. See Bleek.

² In the same way, in Rom. v. 2. there would be no difficulty, in *this* respect, in connecting τῇ πίστει (which however Lehm. and Tdf. have rejected) εἰς τὴν χάριν ταύτην. There are, however, other difficulties.

hasty decision.¹ Many that may seem, at first, to come under this head, will, on closer examination, be found to belong to other rules. For instance,

a. Sometimes there is a slight transposition of the words, as : 1 Tim. i. 2. Τιμοθέω γνησίω τέκνω ἐν πίστει, where the words ἐν πίστει must, according to the sense, be construed with γνησίω—*genuine in the faith*, comp. Xen. A. 4, 3, 23. κατὰ τὰς προσηκούσας ὅχθας ἐπὶ τὸν ποταμόν, that is, κατὰ τὰς ἐπὶ τ. π. προσηκ. ὅ. For various reasons, however, it is preferable to consider ἐν πίστει as an adjunct to the compound notion—*genuine son*. On the other hand, in 1 Pet. i. 2. the qualifying clauses κατὰ πρόγνωσιν Θεοῦ — εἰς ὑπακοὴν καὶ ῥαντισμὸν etc. should, perhaps, be joined to ἐκλεκτοῖς.

b. At other times, the adjunct clause directly qualifies the verb, as : Col. i. 6. ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ (see Bähr and Mey.), Rom. iii. 25. ὃν πρόεδετο ὁ Θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι (see Fr. and de Wette in l.); viii. 2. ὁ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰ. ἡλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου, where it is evident, partly from the clause νόμος τοῦ θαν. (directly antithetical to νόμος τῆς ζωῆς), and partly from ver. 3., that ἐν Χρ. must be taken with ἡλευθ., as Koppe has done; Ph. i. 14. τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου (comp. a similar construction in Gal. v. 10. πέποιδα εἰς ὑμᾶς ἐν κυρίῳ and 2 Th. iii. 4.), where the true meaning is only brought out by joining ἐν κυρίῳ to πεποιθ. ; Jas. iii. 13. δεῖξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πρᾶττι σοφίας, where the words are an explanatory clause to ἐκ τῆς καλ. ἀναστροφῆς. Further, comp. Rom. v. 8. 1 Cor. ii. 7. ix. 18. Ph. iii. 9. Col. i. 9. Eph. ii. 7. iii. 12. 1 Th. ii. 16. Phil. 20. Heb. xiii. 30. Jo. xv. 11. see Lücke. 1 Jo. iv. 17. Jud. 21. Likewise in Acts xxii. 18. οὐ παραδέχονται σου τὴν μαρτυρίαν περὶ ἐμοῦ may be translated : *they will not receive thy witness concerning Me* ; that is, in reference to Me no witness from thee. Τὴν μαρτυρίαν τὴν περὶ ἐμοῦ would be *thy testimony to be given, or given, concerning Me*.

In Eph. v. 26. ἐν ῥήματι does not belong to τῷ λουτρῷ τοῦ ὕδατος, but is to be separated thus : ἵνα αὐτὴν ἀγιάσῃ, καθαρίσας τῷ λ. τ. ὕδ., ἐν ῥήματι. The word καθαρίζει. precedes ἀγιάζ., and denotes

¹ Harless on Eph. i. 15. and Mey. on Rom. iii. 25. etc., have taken the same view as the above. Fr. also, who, in his letter to Tholuck p. 35., had declared himself against connecting διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, has stated his altered opinion, and asserted that the combination διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, which, in p. 32. of his letter, he had pronounced grammatically faulty, is alone admissible.

something negative, as the latter denotes something positive. See Rück. and Mey.

In Heb. x. 10. it was not necessary to write διὰ τῆς προσφορᾶς τοῦ σώματος — τῆς ἐξάπαξ. The latter word may, with equal propriety, be applied to ἡγιασμένοι. See Bleek. On Eph. ii. 15. and Col. ii. 14. see § 31. Note 1.

In Eph. vi. 5. for τοῖς κυρίοις κατὰ σάρκα good Codd. have τοῖς κατὰ σάρκα κυρίοις, which Lehm. has adopted.

3. An appellative in apposition to a proper name,

a. Has usually the Article, as : Acts xxv. 13. Ἀγρίππας ὁ βασιλεύς, Luke ix. 19. Ἰωάννην τὸν βαπτιστήν, Acts xii. 1. xiii. 8. xxiii. 24. xxvi. 9. 2 Cor. xi. 32. Mt. xxvii. 2. etc.

Here the appellative denotes a dignity, or the like, already known, and thus particularises the proper name common to many individuals. *Agrippa the king*, is that Agrippa who alone, among many of the same name, is king, etc. Comp. § 18, 6.

b. But in Acts x. 32. Σίμων βυρσεύς *Simon a tanner* (a certain Simon who was a tanner), Luke ii. 36. Ἄννα προφῆτις *Anna, a prophetess*, viii. 3. Ἰωάννα, γυνὴ Χουζᾶ, ἐπιτρόπου Ἡρώδου, Acts xx. 4. Γάιος Δερβανός *Gaius of Derbe* (not *the* already known Derbean). In all these instances a predicate in apposition is simply annexed, without any precise intention of distinguishing the subject from others of the same name.

Likewise in Luke iii. 1. ἐν ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος must be specially translated : *of* Tiberius as emperor. Gersd. p. 167. is mistaken.

In Acts vii. 10. ἐναντίον Φαραῶ βασιλέως Αἰγύπτου does not mean : *before Pharaoh, the* (known or then) *king of Egypt* ; but *before Pharaoh, king of Egypt*, i.e. before Ph. who was king of Egypt. Comp. Plutarch. parallel. 15. Βρέννος Γαλατῶν βασιλεύς, c. 30. Ἀτεπόμερος Γάλλων βασιλεύς, etc.

Even when the word in apposition is not a proper name, the use or the omission of the Article is determined by the general rule. Hence it is strange that any one should maintain, in absolute terms, that a word in apposition never has the Article.

Your father, an unlearned man, would be expressed in Greek without an Article before the apposition ; but in the expression, *your father, the field-marshal*, the apposition would, with propriety, take the Article.

Jo. viii. 44., *grammatically* considered, comes under this head.

On the whole, the use of the Article is more frequent than its omission before a word in apposition. (Rost 439.).

The Article *may*, in accordance with the principles explained in § 19., be omitted even when the apposition particularises an individual, as: Rom. i. 7. ἀπὸ Θεοῦ πατρὸς ἡμῶν, 1 T. i. 1. κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν, 1 P. v. 8. ὁ ἀντίδικος ὑμῶν διάβολος.

The Article may be omitted likewise when the appellative predicate is placed before the proper name, as: Κύριος Ἰησοῦς Χριστός 2 Cor. i. 2. Gal. i. 3. Ph. iii. 20. etc.

In cases similar to the latter, the Article is, however, mostly omitted, as: 1 Cor. xi. 23. ὁ κύριος Ἰησοῦς, and 2 T. i. 10. τοῦ σωτῆρος ἡμῶν Χριστοῦ Tit. iii. 4. 1 Th. iii. 11. Phil. 5. etc.

4. An adjectival attributive to a noun (appellative) without the Article, is itself put without the Article, as: Mt. vii. 7. δόματα ἀγαθὰ, Jo. ix. 1. εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς, 1 T. iv. 3. ὃ ὁ Θεὸς ἐκτίσεν εἰς μετάλληψιν μετὰ εὐχαριστίας, i. 5. ἀγάπη ἐκ καθαρᾶς καρδίας, Tit. i. 6. τέκνα ἔχον πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα, Rom. xiv. 17. δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίᾳ, comp. Plat. rep. 2. 378 d. "Ἦρας δὲ δεσμοὺς ὑπὸ υἱέος καὶ Ἡφαίστου ῥίψεις ὑπὸ πατρός, μέλλοντος τῇ μητρὶ τυπτομένη ἀμύνειν, καὶ θεομαχίας, ὅσας Ὀμηρος πεποίηκεν, οὐ παραδεκτέον εἰς τὴν πόλιν, Theophr. ch. 29. ἔστι δὲ ἡ κακολογία ἀγῶν τῆς ψυχῆς εἰς τὸ χεῖρον ἐν λόγοις, Aelian. anim. 11, 15. εἴοικα λέξιν ἐλέφαντος ὀργὴν εἰς γάμον ἀδικουμένου.¹ Comp. Stallb. Plat. rep. I. 91. 110. 152. Krü. 101.

Not unfrequently, however, such attributives are joined by the Article to an anarthrous noun; and that not merely when the attributive belongs to the class specified in § 19, 1., but also in other cases, though never without adequate ground, as: 1 Pet. i. 7. τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσοῦ, τοῦ ἀπολλυμένου, which means: *more precious than gold, which is perishable*, Acts xxvi. 18. πίστει τῇ εἰς ἐμέ *by faith, that is, faith in Me*, 2 Tim. i. 13. ἐν ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ, Tit. iii. 5. οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ, Rom. ii. 14. ἔθνη τὰ μὴ νόμον ἔχοντα *gentiles that have not the law*. See Fr. in l. (comp., on the other hand, 1 Th. iv. 5.), ix. 30. Gal. iii. 21. (comp. here Liban. oratt. p. 201 b.), Heb. vi. 7.

¹ So κλέπτῃς ἐν νυκτί might signify a *nightly thief*; but in 1 Th. v. 2. to ὡς κλ. ἐν ν. must be joined ἔρχεται from the following clause, so that the sense would be: that the day of the Lord cometh as a thief in the night (cometh). Even adverbs are joined—prefixed—to such anarthrous nouns, as μάλα χειμῶν Xen. Hell. 5, 4, 14. a *severe winter*. See Krü. in Jahns Jahrb. 1838. I. 57.

In such cases, the noun is first presented to the mind as indefinite,¹ and is then rendered definite by the attributive, whose import receives, by this very construction, special prominence.

See, further, Acts x. 41. xix. 11. 17. xxvi. 22. Ph. i. 11. iii. 6. 1 T. i. 4. iii. 13. iv. 8. 2 T. i. 14. ii. 10. Heb. ix. 2. 2 Jo. 7. Jud. 4. Jas. i. 25. iv. 14. Comp. Her. 2, 114. ἐς γῆν τὴν σὴν, Xen. M. 2, 1, 32. ἀνδράποισ τοῖς ἀγαθοῖς *men*, that is, *the good*, Hiero 3, 8. ὑπὸ γυναικῶν τῶν ἐαυτῶν, Mem. 1, 7, 5. 4, 5, 11. Dion. H. IV. 2219, 4. εὐνοίᾳ τῇ πρὸς αὐτόν, 2221, 5. ὀπλισμὸς ὁ τοῖς τηλικούτοις πρέπων, Aelian. anim. 3, 23. οὐδὲ ἐπὶ κέρδει τῷ μεγίστῳ, 7, 27., Her. 5, 18. 6, 104. Plato rep. 8. 545 a. legg. 8. 849 b. Demosth. Neaer. 517 b. Theophr. ch. 15. Schneid. Isocr. Paneg. c. 24. Arrian. Ind. 34, 1. Xen. Ephes. 2, 5. 4, 3. Heliod. 7, 2. 8, 5. Strabo 7, 302. Lucian. asin. 25. 44. scyth. 1. Philostr. Apoll. 7, 30. comp. Held Plutarch. Timol. p. 409. Herm. Lucian. conser. hist. p. 106. Ellendt Lexic. Soph. II. 241. Schoem. Plutarch. Cleom. p. 226. Mdv. p. 14.

In Ph. ii. 9. the Text. rec. has ὄνομα τὸ ὑπὲρ πᾶν ὄνομα *a name that is above every name*. Yet good Codd. have the Article before ὄνομα : *the name* (in which he still delights), *the* etc., the (known) dignity, which etc.

¹ This appears most plainly in sentences such as Mr. xv. 41. ἄλλαι πολλαὶ ἀσυναναβᾶσαι αὐτῷ εἰς ἱεροσόλυμα.

CHAPTER SECOND.

OF PRONOUNS.

SECTION XXI.

OF PRONOUNS IN GENERAL.

1. Two peculiarities distinguish the style of the N. T. from Greek prose, or, in fact, from the diction of early Greek authors in general, in regard to the use of pronouns.

a. The N. T. writers, for the sake of force or emphasis, employ personal and demonstrative pronouns more frequently than the early Greek authors (§ 22.).

b. Like the later native Greeks themselves, they dispensed with many forms—ὅστις, ὅποσος, ὅποῖος, πηλίκος, in indirect discourse, for instance—which contributed rather to mere elegance of language than to clearness and strength of expression, and which, in the composition of Orientals, were not felt to be necessary.

Of such Greek idioms as serve to condense discourse (attraction, for instance), the N. T. writers made even very frequent use (§ 24.).

It has been erroneously asserted that αὐτός in the N. T. is merely equivalent to unemphatic *he*.

It should, further, be observed that the Hebraistic use of οὐ - - πᾶς for οὐδεὶς occurs almost exclusively in sentential quotations, or set forms of expression.

2. Pronouns, whether personal, demonstrative, or relative, not unfrequently take a different gender from the nouns to which they refer.

This is called *constructio ad sensum*, the *meaning*, and not the grammatical gender of the word, being mainly considered. It is used particularly when some animate object is denoted by a Neuter or an abstract Feminine noun. The pronoun is then made to agree grammatically with the object in question, as: Mt. xxviii. 19. μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες* αὐτούς (comp. Ex. xxiii. 27. Dt. iv. 27. xviii. 14. etc.), Rom. ii. 14. Acts xv. 17. xxvi. 17. Gal. iv. 19. τέκνιά μου, οὓς πάλιν ᾠδίνω, 2 Jo. 1. (similar in Eurip. Suppl. 12. ἐπὶ τὰ γενναίων τέκνων, οὓς, Aristoph. Plut.

* *Al. βαπτίζοντες.* See p. 205.—Tr.

292.), Jo. vi. 9. ἔστι παιδάριον ἐν ᾧδε, ὃς ἔχει, as the better Codd. have for the common reading ὅ, Mr. v. 41. (Esth. ii. 9.), Col. ii. 15. τὰς ἀρχὰς κ. τ. ἐξουσίας - - θριαμβεύσας αὐτούς, Col. ii. 19. τὴν κεφαλὴν (Χριστόν), ἐξ οὗ πᾶν τὸ σῶμα, etc. (Jo. xv. 26. does not come under this head, as πνεῦμα is merely in apposition).

For instances out of Greek authors, see in Mtth. 976. Wurm Dinarch. 81 sq. Ellendt Lexic. Soph. II. 368., comp. Drakenborch Liv. 29, 12. There are variations in Rev. iii. 4. xiii. 14. etc.

Under this head comes also Rev. xvii. 16. καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσι, where, agreeably to the symbolical language of prophecy, persons are to be understood between κέρ. and θηρ.

3. In the same way, pronouns referring to a noun Singular are put in the Plural, when the noun has a collective signification, or is an abstract used for a concrete, as: Mt. i. 21. τὸν λαὸν - - αὐτῶν xiv. 14., Ph. ii. 15. γενεά, ἐν οἷς, 3 Jo. 9. ἡ ἐκκλησία - - αὐτῶν, Eph. v. 12. σκότος (ἐσκοτισμένοι) ὑπ' αὐτῶν, Mr. vi. 46 f. - - τὸν ὄχλον, καὶ ἀποταξάμενος αὐτοῖς, Jo. xv. 6., see Lücke in l. Luke vi. 17., comp. § 22, 3. (but Acts xxii. 5. does not come in here), comp. Soph. Trach. 545. Thuc. 6, 91. 1, 136. Plat. Tim. 24 b. and Phaedr. 260. a. Xen. Cyr. 6, 3, 4. Diod. S. 18, 6. This is very frequent in the Sept. Josh. xv. 1. Ex. xxxii. 11. 33. Dt. xxi. 8. 1 S. xiv. 34., comp. Judith ii. 3. iv. 8. Sir. xvi. 8. Wisd. v. 3. 7.¹ In Ph. iii. 30. ἐν οὐρανοῖς, ἐξ οὗ, some suppose that an inverse construction occurs (Bhdy 295.), that is, a pronoun Sing. referring to a Plural noun. But ἐξ οὗ is merely an adverbial expression, exactly equivalent to *unde*. On the other hand, 2 Jo. 7. οὗτός ἐστιν ὁ πλάνος, etc., appears a transition from the Plural μὴ ὁμολογοῦντες to the collective Singular.

There is a difference between this and Acts xv. 36. κατὰ πᾶσαν πόλιν, ἐν αἷς, where of itself πᾶσα πόλις, exclusively of the inhabitants, implies a plurality (πᾶσαι πόλεις), comp. Poppo Thuc. I. 92., and 2 P. iii. 1. ταύτην ἢ δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς, etc., where δύο is comprehended in δευτέρ. I do not remember an exact parallel, but πάντες ὅστις, which occurs not unfrequently, might be considered a similar construction. (Rost 468.)

Note 1. According to some expositors (e.g. Kühnöl) the pronoun sometimes refers to a noun afterwards expressed, as: Mt. xvii.

¹ In this way some expositors (e.g. Reiche) explain also Rom. vi. 21. τίνα καὶ ποῖον εἶχετε τότε ἐξ ἧς; (that is, καὶ ποῖος) ὃν ἐπασιγνόντες. See, however, § 23, 2.

18. ἐπετίμησεν αὐτῷ, namely τῷ δαιμονίῳ, Acts xii. 21. ἐδημηγόρει πρὸς αὐτούς, comp. v. 22. ὁ δῆμος (Fr. Conject. I. p. 18 sq.), see Gesen. Lg. S. 740. Bornem. Xen. conviv. p. 210.

These passages, however, prove nothing in respect to N. T. diction. In the first, αὐτῷ refers to the demoniac himself; for in the Gospels, as is well known, the person possessed and the possessing demon are often put for each other. Mr. ix. 25., indeed, has ἐπετ. τῷ πν. τῷ ἀκαθάρτῳ, but that has no bearing on the point. In the other passage, αὐτούς relates to the Tyrians and Sidonians sent, mentioned in v. 20., as Kühnöl himself admits. Comp. Georgi Vind. p. 208 sq. The verb δημηγορεῖν does not interfere with this explanation, as the king's statement was made in a full assembly of the people.

Note 2. The Neut. of the interrogative pronoun τίς, and of the demonstrative οὗτος (αὐτός), are often employed adverbially, to denote *why* and *therefore*. The former is so used also in Latin and German: *quid cunctaris?* was zögerst du? Originally these pronouns were considered as real Accusatives (Hm. Vig. 882. Bhdy 130.). Regarding the strengthened demonstrative αὐτὸ τοῦτο comp. 2 Pet. i. 5. καὶ αὐτὸ τοῦτο σπουδὴν πᾶσαν παρεισενέγκαντες (Xen. Anab. 1, 9, 21. Plat. Protag. 310 e. αὐτὰ ταῦτα νῦν ἤκα παρὰ σε) Mtth. 1041. Ast Plat. legg. p. 163. 169. 214. Gal. ii. 10. does not come in here, see § 22, 4. As to τί see passages according to their various relations in Wahl clav. 483. The Greeks use also ὅ and ᾧ for δι' ὅ and δι' ᾧ (Mtth. 1062.); but Mey. is wrong in transferring to Acts xxvi. 16. the rather poetic use of ᾧ (see § 39. Note 1.). On the other hand, Mey. himself rejects, on this very ground, the proposal of Schott's to take ὅ for δι' ὅ!

Likewise the distributive (τοῦτο μὲν -- τοῦτο δὲ partly -- partly) is used adverbially in Heb. x. 33. (Her. 1, 30. 3, 132. Lucian. Nigr. 16.) comp. Wetsten. II. 423. Mtth. 740. (On 1 Cor. vi. 11. ταυτά τινες ᾗτε, where two constructions are mixed up together, see § 23. 4.)

SECTION XXII.

PERSONAL AND POSSESSIVE PRONOUNS.

In the N. T. personal pronouns are more frequently employed than in native Greek authors.¹

This peculiarity, which is mainly to be traced to Hebrew circumstantiality, appears particularly,

¹ In the language of Homer, however, the possessive pronoun ἐς is entirely equivalent. Later (and sometimes earlier) prose authors in the same way use αὐτός abundanter. Schaefer. ad Aesop. p. 124. Schoem. ad Isaeum p. 382.

a. In the use of *αὐτοῦ, σου*, etc., with substantives (especially in connection with the Middle Voice § 38. 2.), as : Jo. ii. 12. Luke vi. 20. vii. 50. xi. 34. xxiv. 50. Mt. vi. 17. xv. 2. Mr. xii. 30. 1 Pet. iii. 11. Rom. ix. 17. xvi. 7. Acts xxv. 21. etc. (comp. 1 Macc. i. 6. Jos. xxiii. 2. xxiv. 1. Neh. ix. 34.).

b. In the frequent use of the Acc. of the subject with the Inf., as : Luke x. 35. *ἐγὼ ἐν τῷ ἐπ' ἀνέρχεσθαι με ἀποδώσω*, Jo. ii. 24. Heb. vii. 24. Acts i. 3.

c. In the use of oblique cases with a participle and at the same time with the principal verb, as : Mr. x. 16. *ἐναγκαλισάμενος αὐτὸν κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά*, ix. 28. Acts vii. 21. Luke xvi. 2. (Comp. below No. 4.)

Probably in Mt. xxii. 37. and Rev. ix. 21. the repetition of the pronoun was occasioned by the rhythm.

The pronoun is wanting in a few passages, where, from the frequency of its use in the N. T., it was to be expected, as : Acts xiii. 3. *καὶ ἐπιδέκτες τὰς χεῖρας αὐτοῖς ἀπέλυσαν (αὐτούς)*, Mr. vi. 5. Eph. v. 11. Ph. i. 6. Heb. iv. 15. xiii. 17. 1 Tim. vi. 2. Jo. x. 29. Luke xiv. 4. (comp. Demosth. Conon. 728 b. *ἐμοὶ περιπεσόντες - ἐξέδυσαν*).¹ On the other hand, in Mt. xxi. 7. the better reading is *ἐπεκάδισεν*; in 1 Cor. x. 9. *πειράζειν* may be taken absolutely; and in 2 Tim. ii. 11. *σὺν αὐτῷ* would be heavy in a sentential clause. In acclamations, such as in Mt. xxvii. 22. *σταυραδῆτω*, the omission of the pronoun is very natural. In German the Inf. would in such case be used without a pronoun : Kreuzigen ! Yet the parallel passage in Mr. xv. 13. has *σταύρωσον αὐτόν*. In Greek authors the omission of the Article is carried to a much greater extent. See *Jacobs Anthol. pal. III. 294. Bremi Lys. p. 50. Schaeff. Demosth. IV. 78. 157. 232. V. 556. 567.*

In Eph. iii. 18. *τί τὸ πλάτος*, etc., the addition of *αὐτῆς (ἀγάπης)* would hardly bring out a clear and precise meaning. See Mey. Many, as Kühnöl, have most erroneously supposed the pronoun redundant in Mt. xxi. 41. *κακοὺς κακῶς ἀπολέσει αὐτούς*. Without *αὐτούς* the statement would be quite vague. *Αὐτούς* is required to connect it with the preceding case,—with the forementioned *γεωργοῖς*.

2. Sometimes the nouns themselves are employed instead of the pronouns. This takes place either from inadvertency, or to prevent

¹ As to Latin comp. Sallust Jug. 54, 1. universos in concione laudat atque agit gratias (iis), Cic. Orat. 1, 15. si modo erunt ad eum delata et tradita (ei), Liv. 1, 11. and 20. Comp. Kritz on the first passage.

any doubt regarding the particular noun to which the pronoun refers, or because the noun is placed at a great distance, as : Jo. iii. 23. x. 41. Luke iii. 19. Eph. iv. 12. comp. 1 Kings ix. 1. xii. 1. (Xenoph. Eph. 2, 13. Thuc. 6, 105.) Ellendt Arrian. I. 55.

In Jo. iv. 1. Ἰησοῦς is repeated, because the apostle wished to quote the express words which the Pharisees had heard. Comp. 1 Cor. xi. 23. Those passages in Christ's discourses in which, for the sake of emphasis, the name of a person or of an office is repeated instead of a pronoun, must not be referred to this head, as : Mr. ix. 41. ἐν ὀνόματι ὅτι Χριστοῦ ἐστε, Mt. x. 23. ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου, Luke xii. 8. ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ, ix. 26. Jo. vi. 40. 1 Cor. i. 8. 21. 1 Jo. v. 6. Col. ii. 11. etc. Comp. Plat. Euthyphr. p. 5 e. Aeschyl. Prom. vinct. 312. The pronoun would be unsuitable here, and would mar the rhetorical effect.

At other times, the repetition of the noun is employed to denote an emphatic antithesis, as : Jo. ix. 5. ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἶμι τοῦ κόσμου, xii. 47. οὐκ ἤλθον ἵνα κρίνω τὸν κόσμον ἀλλ' ἵνα σώσω τὸν κόσμον (Xen. An. 3, 2, 23. οἱ βασιλέως ἀκροντος ἐν τῇ βασιλείᾳ χάρα - - οἰκοῦσι), Arrian. Al. 2, 18, 2. Krü. 114. (Liv. 1, 10, 1. 6, 2, 9. 38, 56, 3.).

Accordingly, it will be perceived that the repetition of the noun in the following passages is not without special import : Rom. v. 12. δι' ἐνὸς ἀνδρ. ἡ ἁμαρτία εἰς τὸν κόσμ. εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, Jo. x. 29. ὁ πατήρ μου, ὃς δέδωκέ μοι, μείζων πάντων ἐστὶ καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς μου. Yet comp. Acts iii. 16. S. § 65.

In Acts x. 7. the better Codd. have the personal pronoun,—see Kühnöl in loc. ; and τῷ Κορνηλίῳ is evidently a gloss. The passages which Bornem. Xen. Anab. p. 190. quotes from Greek authors, are not all to the point, nor is the reading in all of them fully established.

The assertion, that it is peculiar to Mark to repeat the noun instead of the pronoun αὐτός or ἐκεῖνος (Schulze in Keil's Analect. II. II. 112.), is not entirely correct. In Mr. ii. 18. it was necessary to repeat the nouns, as the writer could not put into the mouth of the inquirers an ἐκεῖνοι in reference to themselves. In vi. 41., and also in xiv. 67., the pronouns would have been quite unsuitable. In ii. 27. the nouns were employed for the sake of antithesis. In i. 34. iii. 24. v. 9. x. 46. we find an intentional circumlocution, like what is so common in Cæsar, and not the special use of nouns for pronouns. Comp. Ellendt as above.

3. Sometimes, through an inadvertency of the writer, the pronoun

*αὐτός*¹ is so employed that, in the immediately preceding sentences, there is no noun to which it can be referred.

Such cases may be reduced to four heads.

a. *Αὐτός* in the Plur. very frequently refers to a collective noun, particularly the name of a place or country (comp. § 21, 3.), including a notion of the inhabitants. Mt. iv. 23. ἐν ταῖς συναγωγαῖς αὐτῶν, that is, Γαλιλαίων (from ὅλην τὴν Γαλιλαίαν), ix. 35. (Luke iv. 15.) Mt. xi. 1. 1 Th. i. 9. comp. v. 8. Acts viii. 5. xx. 2.; 2 Cor. ii. 12. 13. ἐλθὼν εἰς τὴν Τρωάδα - ἀποταξάμενος αὐτοῖς, v. 19. θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα, Jo. xvii. 2. This usage is not uncommon in Greek authors, comp. Thuc. 1, 27. 136. Lucian. Tim. 9. dial. mort. 12, 4. Dion. H. IV. 2117. Jacob Lucian. Toxar. p. 59.²

b. *Αὐτός* sometimes refers to an abstract deduced from a preceding concrete, or *vice versâ*; as: Jo. viii. 44. ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ (ψεύδους), see Lücke in loc.,³ Rom. ii. 26. εἰάν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσῃ, οὐχὶ ἡ ἀκρ. αὐτοῦ (of such an ἀκρόβυστος) εἰς περιτομὴν λογισθήσεται; comp. Theodoret. I. 914. τοῦτο τῆς ἀποστολικῆς χάριτος ἴδιον. αὐτοῖς γὰρ (ἀποστόλοις) etc.⁴ In Luke xxiii. 51. αὐτῶν refers to the Synedrium, implied in the predicate βουλευτής v. 50. Comp. Jonah i. 3. εὗρε πλοῖον βαδίζον εἰς Θαρσίς - καὶ ἀνέβη εἰς αὐτὸ τοῦ πλεῦσαι μετ' αὐτῶν, etc., see above, No. 2. Sallust. Cat. 17, 7. simul confisum, si conjuratio valuisset, facile apud illos (that is, conjuratos) principem se fore.

Similar to this would be Mt. viii. 4. (Mr. i. 44. Luke v. 14.) εἰς μαρτύριον αὐτοῖς, if the pronoun related to the foregoing ἱερεῖ, and thus αὐτοῖς agreed with the Plur. ἱερεῦσι understood; but, if the cured man had already received from the priests permission to present the purification offering prescribed by the law, the priests would have required no further μαρτύριον of his being cleansed. See below under *d*.

¹ Comp., in general, *Hm. diss. de pronom. αὐτός* in the *Acta Seminar. philol. Lips. Vol. I. 42 sqq. Opusc. I. 308 sqq.*

² It is simpler to refer *αὐτός* in the Plur. to an abstract, signifying in itself nothing more than a community of individuals, as ἐκκλησία. On this see § 21, 3. On Col. iv. 15. according to the reading αὐτῶν, see Mey. in loc.

³ The other explanation: *Father of the liar*, appears neither grammatically simpler nor substantially preferable. *Father of falsehood* is a notion more appropriate to John, who had a predilection for abstract terms.

⁴ With the relative, comp. Testam. patr. p. 608. ἀπεκάλυψα τῇ Χανανίτιδι Βρῆανέ. οἷς (Χαναναίοις) εἶπεν ὁ θεὸς μὴ ἀποκαλύψαι. Comp. also the passage of an ancient poet in Cic. orat. 2, 46. 193. neque patrum adspexit es veritus, quem (patrem) aetate exacta indigem Liberum lacerasti.

c. *Αὐτός* sometimes refers to a word either previously expressed, or, at least, implied in the principal verb, as: 1 Pet. iii. 14. *τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε*, that is, *τῶν κακούντων ὑμᾶς*, or *those from whom you must suffer*, *πάσχειν*, see Hm. Vig. 714.;¹ Eph. v. 12. *τὰ κρυφῇ γινόμενα ὑπ' αὐτῶν*, that is, *τῶν τὰ ἔργα τοῦ σκότους ποιούντων* v. 11. Acts x. 10. Comp. Aristoph. Plut. 566. Thuc. 1, 22, 1. and Poppin loc. Heinichen ind. ad Euseb. III. 539. On Acts xii. 21. see § 2. Note 1.

d. *Αὐτός* sometimes refers, not to a word grammatically expressed or understood, but to some object supposed to be known, as: Luke i. 17. *αὐτὸς προελεύσεται αὐτοῦ* (that is, the Messiah), see Kühnöl in loc. (*Αὐτός* here refers to an individual recognised within a certain range as head or leader, as in *αὐτὸς ἔφα*: so of Christ, 1 Jo. ii. 12. 2 Jo. 6. 2 P. iii. 4.).

In Luke v. 17. *εἰς τὸ ἰᾶσθαι αὐτούς*, the pronoun expresses the general notion *the sick, those who required healing* (among the persons present in the synagogue). The pronoun cannot be referred to v. 15., though even Bengel attempts to do so. On the other hand, *αὐτῶν* in Acts iv. 5. refers to the *Jews*, among whom the events occurred. In v. 1., however, their high priests and others are mentioned; and in the same v. and sequel *λαός* several times means also the Jewish people. In Mt. xii. 9. the pronoun refers to the Galileans, among whom Jesus was then residing. In Heb. iv. 8. viii. 8. xi. 28. it refers to the Israelites, suggested to the reader's mind by the preceding statements. The above-mentioned *εἰς μαρτύριον αὐτοῖς* comes under this head. Those meant by *αὐτοῖς* are the Jews, the public, the community among whom the provisions of the Mosaic law were recognised (*ὁ προσέταξε Μωϋσῆς*). In Jo. xx. 15. *αὐτόν* supposes that the inquirer knew who was meant, in as far as it was thought the inquirer had taken the body away; or that the party answering, engrossed with the thought of the Lord, attributed to the inquirer her own impressions. Moreover, comp. Poppo Xen. Cyr. 3, 1, 31. 5, 4, 42. Thuc. III. I. 184. Lehmann Lucian. II. 325. IV. 429. Stallb. Plat. rep. II. 286., but, generally, Hengel annott. p. 195 sqq.

In Luke xviii. 34. *αὐτοί* indicates *τοὺς δώδεκα* and *αὐτούς* in v. 31., what intervenes being a statement of our Lord's. So also in

¹ Otherwise in Epiphan. II. 368 a. *εὐχαί μοι, πάτερ, ὅπως ὑγιαίνω - - - πίστευε, τέκνον, τῷ ἐσταυρωμένῳ, καὶ ἔξεις τὰ ὑτήν (ὑγίαν).*

Heb. iv. 13. *αὐτοῦ* relates to *τοῦ Θεοῦ* in v. 12.; and *αὐτῆς* in Luke xxi. 21. to *Ἰερουσαλὴμ* in v. 20. Lastly, in 2 Cor. vi. 17. *ἐκ μέσου αὐτῶν*, in a somewhat transformed quotation from the Old Test., refers to *ἄπιστοι* in v. 14.; and in Rom. x. 18. *αὐτῶν* suggests to every reader the preachers mentioned concretely in v. 15. On Acts xxvii. 14., where some refer *αὐτῆς* to the *ship*, see Kühnöl in loc. In Luke ii. 22. *αὐτῶν* points to mother and child (Mary and Jesus). Expositors are not agreed whether in Heb. xii. 17. *αὐτὴν* refers to *μετανοίαν* or to *εὐλογίαν*. From the correlation between *εὐρίσκειν* and *ἐκζητεῖν*, however, the former construction is the more probable. In Mt. iii. 16. *αὐτῷ* and *ἐπ' αὐτόν* relate unquestionably to Jesus.

A slight inadvertency of another sort appears in Mt. xii. 15. xix. 2. *ἡκοῦσθησαν αὐτῷ ὄχλοι πολλοὶ καὶ ἐθεράπευσεν αὐτοὺς πάντας*. Here the pronoun grammatically refers to *ὄχλοι*, but, logically, the reference is, of course, loose. *He healed them*, that is, *collectively* the sick in the crowds (xiv. 14. *ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν*). Comp. also Luke v. 17.

According to some expositors the demonstrative *οὗτος* also is, in the same way, construed *ad sensum* in 2 Cor. v. 2. After *ἐν τούτῳ* they supply *σάματι* as implied in *ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους*. But it is much simpler to supply *σκήνει*, expressed in v. 4. That the Greeks, however, did employ the demonstrat. as well as *αὐτός* with such want of precision in the reference, is well known. Comp. Mätzner Antiph. p. 200. In fact, Acts x. 10. would be an instance of this, if the reading *ἐκεῖνων* for *αὐτῶν* were correct.

4. A repetition of the same pronoun, or of other personal pronouns, occurs :

a. For the sake of perspicuity, when the principal noun in a sentence is followed by a number of other words, as: Mr. v. 2. *ἐξεληθόντι αὐτῷ ἐκ τοῦ πλοίου εὐθέως ἀπήντησεν αὐτῷ*, ix. 28. Mt. iv. 16. v. 40. viii. 1. xxvi. 71. Acts vii. 21. Jas. iv. 17. Rev. vi. 4.; Col. ii. 13. *καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν συνεζωοποίησεν ὑμᾶς*, etc. In all these passages a participial construction, equivalent to an independent clause, precedes. In such circumstances, Greek authors often add the pronoun. Paus. 8, 38, 5. Herod. 3, 10, 6. Further, comp. Plat. Apol. 40 d. symp. c. 21. Xen. C. 1, 3, 15. and Occ. 10, 4. Paus. 2, 3, 8. Arrian. Epict. 3, 1. also Cic. Catil. 2, 12, 27. Liv. 1, 2. Sall. Catil. 40, 1. Hm. Soph. Trach. p. 54. Schwarz Comment. p. 217. In Jo. xviii. 11. the pronoun is used for the sake of emphasis: *τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ, οὐ μὴ πίω αὐτό*; see also Mt. vi. 4. 1 Pet. v. 10. (Acts ii. 23.), Rev. xxi. 6. After a

case absolute, the pronoun, in the case required by the verb, is almost indispensable, as : Rev. iii. 12. ὁ νικῶν, ποιήσω αὐτόν, Jo. xv. 2. Mt. xii. 36. Acts vii. 40., comp. Plat. Theaet. 173 d. Ael. anim. 5, 34. 1, 48 a.

b. In relative clauses still more frequently, as : Mr. vii. 25. γυνή, ἥς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, i. 7. Rev. vii. 2. οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν etc. iii. 8. vii. 9. xx. 8.; similar to which is Mr. xiii. 19. θλιψίς, οἷα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως. So also in sentences with a relative adverb, as : Rev. xii. 6. 14. ὅπου ἔξει ἐκεῖ τόπον etc.

In the Sept., through the influence of the Hebrew idiom, the use of the pronoun in all such cases is still more frequent, as : Ex. iv. 17. Lev. xi. 32. 34. xiii. 52. xv. 4. 9. 17. 20. 24. 26. xvi. 9. 32. xviii. 5. Num. xvii. 5. Dt. xi. 25. Jos. iii. 4. xxii. 19. Jud. xviii. 5. 6. Ruth i. 7. iii. 2. 4. 1 Kings xi. 34. xiii. 10. 25. 31. 2 Kings xix. 4. Baruch ii. 4. iii. 8. Neh. viii. 12. ix. 19. Isa. i. 21. Joel iii. 7. Ps. xxxix. 5. Judith v. 19. vii. 10. x. 2. xvi. 3. 3 Esr. iii. 5. iv. 54. vi. 32. see Thiersch de Pentat. alex. p. 126 sq.

Even in Greek prose, αὐτός (Göttling Callim. p. 19 sq. Ast Plat. Polit. p. 550.), or a demonstrative, is sometimes superadded in a relative clause ; Xen. C. 1, 4, 19. D. S. 1, 97. 17, 35. Paus. 2, 4, 7. Soph. Philoct. 316. (comp. in Latin Cic. fam. 4, 3. Acad. 2, 25. Philipp. 2, 8.)

Yet the demonstrative could seldom be found so closely connected with a relative as in most of the preceding passages.¹ See, further, Hm. Soph. Philoct. p. 58. Vc. Fritzsche Quaest. Lucian. p. 109 sq.

In Acts iii. 13. the relative construction is omitted in the second clause. In Rom. vii. 21. the first ἐμοί does not appear to me to belong to the same proposition as the second. Different from this are those constructions, also, in which another word is annexed to the personal pronoun to qualify the relative, as : Gal. iii. 1. οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χρ. προεγράφη ἐν ὑμῖν (in animis vestris) ἐσταυρωμένος (Lev. xv. 16. xxi. 20. xxii. 4. Ruth ii. 2.); Rev. xvii. 9. ὅπου ἡ γυνὴ κάθεται ἐπ' αὐτῶν, xiii. 12. comp. Gen. xxiv. 3. 37. Jud. vi. 10. Ex. xxxvi. 1. Lev. xvi. 32. Judith ix. 2. Likewise in Gal. ii. 10. ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι the emphasis in αὐτό, strengthened by τοῦτο, is evident (Bornem. Luc. p. LIV.). We must not bring under this head 1 Pet. ii. 24. ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν etc., where αὐτός obviously stands by itself, and gives additional force to the antithesis with ἁμαρτ.

¹ In Aristoph. Av. 1238. the Cod. Rav. has οἷς θυτίον αὐτοῖς for the rec. οἷς θυτ. αὐτούς. On another accumulation of the pronoun see below, § 23, 3.

ἡμῶν. In Mt. iii. 12. οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, the relative serves instead of τοῦτου to connect what follows with the preceding clause, and both pronouns are to be taken separately, the sense being: *He has HIS winnowing shovel in HIS hand.* Eph. ii. 10. οἷς προηγοίμασεν is to be considered an attraction for ἃ προηγ. Lastly, in Eph. ii. 21. ἐν κυρίῳ must undoubtedly be joined with εἰς ναὸν ἁγίον.

Sometimes αὐτός is repeated though referring to different objects, as: Mr. viii. 22. φέρουσιν αὐτῷ (Χριστῷ) τυφλὸν καὶ παρακαλοῦσιν αὐτόν (Χριστόν), ἵνα αὐτοῦ (τυφλοῦ) ἀψῆται, Mr. ix. 27. 28. So οὗτος in Jo. xi. 37. See below, § 68.

In a clause following a relative clause, and where ὅς or some of its inflexions might be expected, Greek authors very frequently employ καὶ αὐτός (οὗτος). This peculiarity arises from the writer's altering the intended structure of the sentence. See Hm. Vig. 707. Ast Plat. legg. p. 449. Boisson. Nic. p. 32. Bornem. Xenoph. conv. p. 196. Stallb. Plat. Protag. p. 68. rep. I. 197. Foertsch observ. in Lysiam, p. 67. Weber Dem. 355. Teipel Scriptores Graec., Germ., Lat. a relativa verbor. construct. saepe neque injuria semper discessisse. Coesfeld 1841. 4. (comp. Grotefend lat. Gramm. § 143, 5. Kritiz Sallust. II. 540.).

From the N. T. may be quoted under this head, 2 Pet. ii. 3. οἷς τὸ κρίμα ἐκπαλαι οὐκ ἄργεῖ, καὶ ἡ ἀπάλεια αὐτῶν οὐ νυστάζει, Acts iii. 13. 1 Cor. viii. 6., with less appropriateness Rev. xvii. 2. μεθ' ἧς ἐπόρνευσαν -- καὶ ἐμεθύσθησαν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς, where it was necessary to avoid the construction with the relative on account of the nouns to be connected with the pronoun. In Hebrew, owing to its great simplicity, the continuing of a sentence, by dropping the relative, is extremely common; yet an idiom foreign to the genius of Greek should not, merely from the analogy of וְהָיָה, be, in clauses following the relative, forced into the N. T. text. To require, in passages such as Jo. i. 6. Acts x. 36. Luke ii. 36. xix. 2., the relative instead of αὐτός or οὗτος, is to misapprehend the simplicity of N. T. diction; particularly as Greek authors themselves not unfrequently employ the same phraseology. See Aelian 12, 18. Strabo 8. 371. Philostr. Soph. 1, 25. comp. Kypke I. 347. On the other hand, in 1 Cor. vii. 13. for ἥτις ἔχει ἄνδρα ἄπιστον καὶ αὐτὸς συνευδοκεῖ etc. the expression ὅς συνευδ. etc. might have been used.

In the N. T. ὁ αὐτός, *the same*, takes after it the Dat. of a person, when it denotes *the same as* or *the same with*, as: 1 Cor. xi. 5. comp. Her. 4, 119. Xen. M. 1, 1, 13. 2, 1, 5. Cyr. 3, 3, 35. 7, 1, 2. Isocr. Paneg. c. 23. Plat. Menex. 244 b. Dio Ch. 332, 97.

Note. Αὐτός in the Nom., as every scholar knows, is never employed in classic Greek, as equivalent to unemphatic *he* (Krü. 109. 114.). Even from the N. T. no passages can be produced to prove that αὐτός was so used by the sacred writers. Comp. Fr. Mt. p. 47. In Luke, who employs αὐτός most frequently (comp., in particular,

Luke v. 16. 17. xix. 2.), it never occurs without a certain degree of emphasis. It denotes,

a. *Self*, in complex antitheses, and for all the 3 persons, as: Mr. ii. 25. ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ, Acts xviii. 19. ἐκείνους κατέλιπεν, αὐτὸς δὲ εἰσελθόν, etc. Luke v. 37. x. 1. xviii. 39. 1 Cor. iii. 15. Mr. i. 8. Jo. iv. 2. vi. 6. ix. 21. Luke vi. 42. πῶς δύνασαι λέγειν - - αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων, Heb. xi. 11. πιστεῖ καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν even *Sara herself* (who had still continued to doubt), Jo. xvi. 27. αὐτὸς ὁ πατὴρ φιλεῖ ὑμᾶς *He himself* (of himself, without entreaty on my part, v. 26.), Rom. viii. 23. Αὐτός was thus used by the disciples in speaking of Christ (comp. the well-known αὐτὸς ἔφα), as: Mr. iv. 38. Luke v. 16. ix. 51. xxiv. (15) 36. Comp. Fischer ind. Theophan. under αὐτός. See, in general, the Lexicons.

b. Emphatic *he, even he*, as: Mt. i. 21. καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν αὐτὸς γὰρ σώσει τὸν λαόν, xii. 50. Col. i. 17. Αὐτός is not used for the unemphatic *he* even in Luke i. 22. (*he* himself, as distinguished from the rest: ἐπὶ γινώσκων) ii. 28. (*he* Simeon, as distinguished from the parents of Jesus, v. 27.) iv. 15. vii. 5. (*he*, of himself, from his own resources) Acts xiv. 12. (*he* Paul, as leader, v. 11.) Mr. vii. 36. On the antithesis in Rom. viii. 23. αὐτοὶ - - ἐν ἑαυτοῖς see Fr. in loc.

5. The reflexive pronoun ἑαυτοῦ, etc., originally belonged to the third person, as compounded of εἰ and αὐτός, and, in the N. T., is regularly so employed. When, however, no ambiguity is to be apprehended, it is applied also to the other persons. It is used

a. In the Plural, in reference to the 1st and 2d persons, as: Rom. viii. 23. (ἡμεῖς) αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, 1 Cor. xi. 31. 2 Cor. i. 9. x. 12. Acts xxiii. 14. etc. Jo. xii. 8. τοὺς πτωχοὺς πάντοτε ἔχετε μετ' ἑαυτῶν, Ph. ii. 12. τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε, Mt. iii. 9. xxiii. 31. Acts xiii. 46. Heb. iii. 13. x. 25. etc.

b. In the Singular, though far less frequently (Bhdy 272.), in reference to the 2. person, as: Jo. xviii. 34. ἃφ' ἑαυτοῦ σὺ τοῦτο λέγεις, where σεαυτοῦ in Cod. B. and others is undoubtedly a correction; in Rom. xiii. 9. Mt. xxii. 39. Sept. and Gal. v. 14. σεαυτόν is preponderant. This usage is found also in Greek authors. E. G. (comp., in particular, Xen. M. 1, 4, 9. C. 1, 6, 44. Aristot. Nicom. 2, 9. 9, 9. Aelian. 1, 21. Arrian. Epict. 4, 3, 11.), see Locella Xenoph. Eph. 164. Bremi Aeschin. oratt. I. 66. Hm. Soph. Trach. 451. Boisson. Philostr. Her. p. 326. Jacobs Achill. Tat. p. 932. Held Plut. Aem. Paul. p. 130. Yet comp. the assertion of an ancient grammarian, Apollonius, in Wolf and Bttm. Mus. antiq. stud. I. 360. and Eustath. ad Odyss. ε. p. 240.

On *ἐαυτῶν* for *ἑαυτῶν* see the Lexicons. Comp. Döderlein Synon. III. 270.

In Attic, *αὐτοῦ* as a reflexive is of more frequent occurrence (Arndt de pronom. reflex. ap. Graec. Neobrandenb. 1836. 4.). In many passages, however, the Codd. vary between *αὐτοῦ* and *αὐτοῦ*. It is peculiarly difficult to determine, on *internal* grounds, which of these, in each particular case, is the true reading; as, in Greek, reflexive pronouns might be placed at a great distance from the principal subject,¹ and as the use of a reflexive often depended entirely on the writer's impression at the moment. See Bttm. 10. exc. ad Demosth. Mid. p. 140 sqq.² F. Hermann comm. crit. ad Plutarch. superst. p. 37 sq. Benseler Isocr. Areop. p. 220. Likewise in the N. T., in which, since Griesbach, *αὐτοῦ* has often been adopted, cautious editors have frequently been at a loss in deciding whether *αὐτοῦ* or *αὐτοῦ* should be preferred. Sometimes either would be appropriate. In Mt. iii. 16., for instance, *εἶδε τὸ πνεῦμα τοῦ Θεοῦ - ἐρχόμενον ἐπ' αὐτόν* might have been used from the narrator's point of view. On the other hand, *ἐξ' αὐτόν* would have directly referred to the subject of the verb *εἶδε*, that is, Jesus (Krü. 110.). In the N. T. it is, in general, unlikely that a reflexive should relate to a remote subject, that is, one which is not in the same clause as the pronoun itself. The simplicity of its narrative style, which, in like manner, drops the relative construction, avoids all such complexity in the structure of a sentence.

Accordingly, in Mt., as above, and in Eph. i. 17. *αὐτόν, αὐτοῦ*, should be adopted without hesitation, but *αὐτοῦ* in Acts xii. 11. Heb. v. 7. Rom. xiv. 14. See Fr. Exc. 5. ad Mt. p. 858 sqq. (where the view of Matthiae ad Eurip. Iphig. Aul. 800. and Gramm. I. 355. is examined), Poppo Thuc. III. I. 159 sq. On the other hand, we must not overlook the fact, pointed out by Bengel appar. ad Mt. 1, 21., that, in the Codd. of the N. T., the prepositions *ἀπό, ἐπί, ὑπό, κατὰ, μετά,* are never written *ἀφ', ἐφ',* etc. before *αὐτοῦ*. Hence, with Bleek (Epist. to the Heb. II. 69.), it might be inferred that the N. T. writers never employed the reflexive form *αὐτοῦ*, but always, instead of it, *ἐαυτοῦ*. In fact, recent editors have printed the form *αὐτοῦ* almost everywhere; as the Uncial Codd. of the N. T. and the Sept., that have distinctive marks, recognise *αὐτοῦ* almost exclusively (Tdf. praef. N. T. p. 26 sq.). It is true, however, that these

¹ Comp., however, Held Plut. Timol. p. 373.

² *Breni* in the Jahrb. der Philol. IX. p. 171, says: "On the use of *αὐτοῦ* and *αὐτοῦ* it is easy to lay down rules, but in certain cases the decision will always remain doubtful; and it is far more difficult in Greek than in Latin to hit the mark," etc. "When the reference is mainly to the subject, the reflexive is used; but when the subject is viewed as a more remote object, the personal pronoun. In Greek the writer is guided chiefly by his individual impression at the moment." Further, see excellent observations on reciprocal pronouns in general by *Hoffmann* in the Jahrb. d. Philol. VII. S. 38.

Codd. are not of greater antiquity than the 8th century. Besides, the expression "*fere constanter*" suggests the desirableness of a new collation. In most cases the reflexive pronoun is not really required; yet it is difficult to believe that Paul should in Rom. iii. 25. have written εἰς ἑνδειξιν τῆς δικαιοσύνης αὐτοῦ (opposed to which is ἐν αἵματι αὐτοῦ), or in Jo. ix. 21. αὐτὸς περὶ αὐτοῦ. Comp. also Eph. i. 9. Rom. xiv. 14. Luke xix. 15. xiii. 34. Mr. viii. 35. For these reasons, the propriety of preferring αὐτοῦ or αὐτοῦ in any passage of the N. T. must be left to the considerate decision of editors.

6. In the oblique cases, the personal pronouns ἐγώ, σύ, ἡμεῖς etc. are indispensable; but, in the Nom., they are usually employed only when an emphasis is intended, and mostly in connection with an antithesis, expressed or understood, as: Jo. ii. 10. πᾶς ἄνθρωπος -- σὺ τετάρηκας etc. Rom. vii. 17. Luke xi. 19. Acts x. 15. Mr. xiv. 29. Jo. xviii. 38 f. Gal. ii. 9.; Acts xi. 14. σωθήσῃ σὺ κ. ὁ οἶκός σου, Jo. x. 30. Acts xv. 10. 1 Cor. vii. 12. Luke i. 18; Mt. vi. 12. ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὥς καὶ ἡμεῖς ἀφήκαμεν etc., Jo. iv. 10. σὺ ἂν ᾔτησας αὐτόν (whereas *I* asked of thee, v. 7. 9.), Mr. vi. 37. ὁρᾷς αὐτοῖς ὑμεῖς φαγεῖν (ye, for they themselves have no provisions with them, v. 36.), Jo. vi. 30. xxi. 22. Mr. xiii. 9. 23. 1 Cor. ii. 3 f. Mt. xvii. 19. 1 T. iv. 6.

So when the person is to be particularised by a word in apposition, as: Jo. iv. 9. πῶς σὺ Ἰουδαῖος ἂν etc. Rom. xiv. 4. σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην, Jo. x. 33. Acts i. 24. iv. 24. Luke i. 76. Eph. iv. 1.; or refers to some preceding attributive, as: Jo. v. 44. (v. 42. 43.) Rom. ii. 3.; or is mentioned as one supposed to be known, as: Jo. i. 30. Luke ix. 9. (*I*, who as king must know exactly what has taken place), Eph. v. 32. (*I* as apostle) Jo. ix. 24. Gal. vi. 8. 1 Cor. xi. 23. Σὺ is used in addressing an individual, particularly when one out of many is indicated, as: Jo. i. 43. Jas ii. 3.; or when the person addressed is made prominent by an attributive, as: 2 Tim. ii. i. Mt. xi. 23.

If any of these pronouns occurs where it might be dispensed with, it has always some degree of emphasis (Bornem. Xen. Conv. 187.). In Eph. v. 32., for instance, we find ἐγὼ δὲ λέγω εἰς Χριστόν; but in 1 Cor. i. 12. Rom. xv. 8. λέγω ὅτι. Accordingly, in the first passage there is an emphasis, but in the two others, none. Moreover, the Codd. vary extremely in regard to the use or omission, as well as the position, of these pronouns; and, in each particular passage, the true reading must be determined, not according to the supposed style of the respective writers, but according to the nature of the sentence.

In Luke x. 23. 24. the personal pronoun is both used and omitted respectively in two clauses immediately succeeding each other : οἱ βλέποντες ἃ βλέπετε -- πολλοὶ προφηται -- ἡθελῆσαν ἰδεῖν, ἃ ὑμεῖς βλέπετε. Only the latter, however, contains a real antithesis (ὕμεῖς opposed to προφηται, βασιλ. etc.). In the first, the ὀφθαλμοὶ βλέποντες ἃ βλ. are properly none other than those of which the βλέπετε is predicated. Comp. 2 Cor. xi. 29. τίς ἀσθενεῖ καὶ οὐκ ἀσθενῶ ; τίς σκανδαλίζεται καὶ οὐκ ἐγὼ πυροῦμαι ; where, it must be remarked, the latter member πυροῦμαι (which the apostle applies to himself) is a stronger word than σκανδαλίζομαι. In 1 Cor. xiii. 12. τότε ἐπιγνώσομαι καθαῶς καὶ ἐπεγνώσθην, some authorities annex ἐγὼ to the latter verb. This, however, is inadmissible, as the antithesis is expressed by the *vox verbi*.

We may note, in passing, that in some books of the Old Test., the emphatic ἐγώ with a verb, has been translated by ἐγὼ εἰμι, and is then connected with the first person of the verb, as : Judg. xi. 27. ἦν ἡ ἐν ἡμῖν καὶ νῦν ἐγὼ εἰμι οὐχ ἡμαρτον comp. v. 3. vi. 18. 1 Kings ii. 2.

On αὐτός ἐγὼ (in Acts x. 26. we find καὶ γὰρ αὐτός) see Fr. Rom. II. 75.

7. The possessive pronouns are sometimes used objectively, as : Luke xxii. 19. ἡ ἐμὴ ἀνάμνησις *memoria mei* (1 Cor. xi. 24.), Rom. xi. 31. τῷ ὑμετέρῳ ἐλέει, xv. 4. 1 Cor. xv. 31. xvi. 17. (not in Jo. xv. 10.). So also in Greek authors (especially the poets), as : Xen. Cyr. 3, 1, 28. εὐνοία καὶ φιλία τῇ ἐμῇ, Thuc. 1, 77. τὸ ἡμέτερον δέος, 6, 89. Plato Gorg. 486 a. Antiphon. 6, 41 etc. On the Latin comp. Kritz Sallust. Cat. p. 243.

Instead of a possessive pronoun ἴδιος is occasionally employed in the N. T. This impropriety is similar to the use of *proprius* instead of *suus* or *ejus* in later Latinity (and of *οἰκεῖος* by the Byzantine writers, see e.g. Index to Agath., Petr. Patric., Priscus, Dexipp., Glycas and Theophanes in the Bonn edit.), as : Mt. xxii. 5. ἀπὸ τῶν εἰς τὸν ἴδιον ἀγρόν, without any emphasis (that is, without any antithesis to κοινός or ἀλλότριος), is parallel to the second member ἐπὶ τῇ ἐμπορίᾳ αὐτοῦ ; xxv. 14. ἐκάλυψε τοὺς ἰδίους δούλους, Tit. ii. 9. Jo. i. 42. So οἱ ἴδιοι ἄνδρες husbands in Eph. v. 22. Tit. ii. 5. 1 Pet. iii. 1. 5., where οἱ ἄνδρες with or without a personal pronoun was sufficient.¹ Yet, on the whole, this usage is but rare ; and from Greek authors no satisfactory instance could be produced.

¹ Mey. attributes to this passage an emphasis which is either quite imaginary (Mt. xxv. 14.), or which could have been fully expressed by the pronoun. Even this strengthening of the pronoun by ἴδιος, where there is no trace of an antithesis, is foreign to the genius of the Greek language.

What has been quoted by Schwartz Comment. p. 687. and Weiske de pleon. p. 62. is altogether unconvincing, or, at most, but plausible. So also D. S. 5, 40. Occasionally, *vice versa*, σφέτερος is found for ἴδιος. See Wessel. Diod. S. II. 9. On the other hand, the Fathers sometimes employ ἴδιος as simply a personal pronoun, comp. Epiph. Opp. II. 622 a.

In by far the greater number of passages in which ἴδιος is used, there is an antithesis either expressed or understood, as: Jo. x. 3. v. 18. Mt. xxv. 15. Acts ii. 6. Rom. viii. 32. xi. 24. xiv. 4. 5. 1 Th. ii. 14. Heb. ix. 12. xiii. 12., also Mt. ix. 1. The parallel sentence in 1 Cor. vii. 2. ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχεται, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἔχεται means: *let every man have his own wife, and every woman her own husband*. Isocr. Demon. p. 18. σκόπει πρῶτον, πῶς ὑπὲρ τῶν αὐτοῦ διώκησεν· ὁ γὰρ κακῶς διανοηθεὶς ὑπὲρ τῶν ἰδίων etc. Böhme, Kühnöl, and others, erroneously regard ἴδιος in Heb. vii. 27. as used merely for the possessive pronoun. To ἰδαί ἀμαρτίαι there, αἱ τοῦ λαοῦ (as ἁλλοτρίαι) are expressly opposed. Comp. also iv. 10. When ἴδιος, as in Tit. i. 12. ἴδιος αὐτῶν προφήτης (Wis. xix. 12.), is added to a personal pronoun, the latter merely denotes possession or property (*their prophet or poet*), and ἴδιος expresses the antithesis, *their own* prophet or poet, not a stranger. Similar in Aeschin. Ctesiph. 294 c. Xen. Hell. 1, 4, 13. Plato Menex. 247 b. See Lob. Phryn. p. 441. Wurm Dinarch. p. 70.

Κατά with the Acc. of a personal pronoun is considered a circumlocution for the possessive pronoun, as: Eph. i. 15. ἡ κατ' ὑμᾶς πίστις, *your faith*, Acts xvii. 28. οἱ κατ' ὑμᾶς ποιηταί, xviii. 15. νόμος ὁ κατ' ὑμᾶς, xxvi. 3. etc. This view of the matter is, on the whole, correct; but the import of the expression results quite naturally from the signification of κατά. Ἡ κατ' ὑμᾶς πίστις. is properly *fides quae ad vos pertinet, apud vos (in vobis) est*, comp. Aelian. 2, 12. ἡ κατ' αὐτὸν ἀρετή, Dion. H. I. 235. οἱ κατ' ἡμᾶς χρόνοι. Comp. § 30. Note 5.

Note 1. The Genitive of a personal pronoun, and especially μου and σου (more rarely ὑμῶν, ἡμῶν, αὐτοῦ), is, even when no particular emphasis is intended, often put ¹ before the governing substantive (and its Article), as: Mt. ii. 2. vii. 24. viii. 8. xvi. 18. xvii. 15. xxiii. 8. Mr. v. 30. ix. 24. Rom. xiv. 16. Ph. ii. 2. iv. 14. Col. ii. 5. iv. 18. 1 Cor. viii. 12. 1 Th. ii. 16. iii. 10. 13. 2 Th. ii. 17. iii. 5. 1 T. iv. 15. 2 T. i. 4. Phil. 5. Luke vi. 47. xii. 18. xv. 30. xvi. 6.

¹ Ὁ πατήρ μου and ὁ υἱός μου ὁ ἀγαπητός is also the usual order in the N. T. Likewise the Gen. of αὐτός (see, however, Rost p. 459.) is almost uniformly put after the substantive.

xix. 35. a. Jo. ii. 23. iii. 19. 21. 33. iv. 47. ix. 11. 21. 26. xi. 32. xii. 40. xiii. 1. a. 1 Jo. iii. 20. Rev. iii. 1. 2. 8. 15. x. 9. xiv. 18. xviii. 5. etc. This takes place even when a preposition is joined to the Subst., as: Jo. xi. 32. ἐπέσεν αὐτοῦ εἰς τοὺς πόδας. Yet in many passages Var. are marked. See, in general, Gersdorf as above, 456.

The Gen. of the pronoun is *designedly* put before the substantive, a. for *emphasis*, as: Eph. ii. 10. αὐτοῦ γὰρ ἐσμεν ποίημα, more emphatic than ἐσμὲν γὰρ π. αὐτοῦ, Luke xii. 30. xxii. 53.; b. *antithetically*, as: 1 Cor. ix. 11. μέγα, εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θειρίσκομεν, Ph. iii. 20.; c. when the Gen. of the pronoun refers to *two* nouns,¹ as: Jo. xi. 48. ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος, Acts xxi. 11. Luke xii. 35. Rev. ii. 19. 2 Cor. viii. 4. 2 T. iii. 10. Tit. i. 15. 1 Th. i. 3. ii. 19. (D. S. 11, 16.). The form ἐμοῦ depending on a noun, and placed after it, occurs only in such combinations as Rom. i. 12. πίστειως ὑμῶν τε καὶ ἐμοῦ, xvi. 13. μητέρα αὐτοῦ καὶ ἐμοῦ. The insertion of a personal pronoun between an article and a noun, as in 2 Cor. xii. 19. ὑπὲρ τῆς ὑμῶν οἰκοδομῆς xiii. 9. i. 6., occurs, on the whole, but rarely. Comp., in general, Krüger Xen. Anab. 5, 6, 16.

When the noun has an adjective placed before it, the Gen. of the pers. pronoun is inserted between the adjective and the noun, as: 2 Cor. v. 1. ἡ ἐπιγίαιος ἡμῶν οἰκία, 2 Cor. iv. 16. ὁ ἐξω ἡμῶν ἄνθρωπος.

Note 2. The Dative of a personal pronoun, in an easy and familiar Greek style, as in Hebrew, sometimes appears redundant (Dativ. ethicus Bttm. 120, 2. and Dem. Mid. p. 9. Jacob. Lucian. Toxar. p. 138.). Mt. xxi. 5., a quotation from the Old Test., as well as Mt. xxi. 2. Rev. ii. 5. 16. Heb. x. 34., have been considered instances of this, in which, in the N. T., such usage was certainly to be expected. But in the first of these last three passages, ἀγάγετέ μοι means *bring him to me*, and ἀγάγ. alone would not have been sufficient. In Rev. ii. ἐρχομαί σοι ταχύ signifies: I come on thee (ἐπὶ σέ iii. 3.) *quickly* (punishing, comp. v. 14. ἔχω κατὰ σοῦ ὀλίγα, v. 16. μετανόησον²). In the third passage ἔχειν ἑαυτοῖς ὑπαρξιν means *repositam* or *destinatam sibi habere, for themselves*, as belonging to themselves. Even in Mt. xxi. 5. σοί is not without force.

Note. 3. Likewise ἡ ψυχὴ μου, σου, etc., is commonly regarded as a circumlocution for the person. pronoun (Weiske Pleon. p. 72 sq.). It occurs not only in quotations from the Old Test., as in Mt. xii. 18. Acts ii. 27. Heb. x. 38., but in original parts of the N. T., and is usually considered a Hebraism (Gesen. Lg. S. 752 f. Vorst Hebr. p. 121 sq. Rück. on Rom. xiii. 1.). In no passage of the N. T.

¹ When this arrangement is not adopted, the pronoun must, for perspicuity, be repeated.

² See on the similar phrase ἔγω σοι Ἰμ. Lucian. conser. hist. p. 179. (c.g. Lucian. pisc. 16. ἔγω ὑμῖν ἐκδικάσασα τὴν δίχην). This is a sort of Dativus incommodi, § 31, 4. b. Comp. 1 Kings xv. 20.

does *ψυχή* occur without some independent import, any more than the Hebrew *נֶפֶשׁ* in the O. T. (see Winer's edition of Simon.). It signifies *the soul* (the spiritual principle on which the influence of Christianity is based) in such expressions as 2 Cor. xii. 15. *ἐκδαναιθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν*, 1 P. ii. 25. *ἐπίσκοπος τῶν ψυχῶν ὑμῶν*, Heb. xiii. 17., or the *heart* (the seat of the affections and desires), as in Rev. xviii. 14. *ἐπιθυμίαί τῆς ψυχῆς σου*, Mt. xxvi. 38. *περίλυπός ἐστιν ἡ ψυχή μου*, Acts ii. 43. *ἐγένετο πάση ψυχῇ φόβος*. Even in Rom. ii. 9. *ψυχή* is not a mere redundancy. It denotes that in man which *feels* the *θλίψις* and *στενοχωρ.* should these affect also the body. In Rom. xiii. 1. *πᾶσα ψυχή ἐξουσίας ὑπερεχούσαις ὑποτασσέσθω*, the words *πᾶσα ψυχή* alone may be rendered *every soul*, that is, every person. Even in expressing the number of inhabitants in any place, so many *souls* (Lat. *capita*) is not precisely equivalent to the same number of men or persons. Comp. also Acts iii. 23. and Sept. The word thus used contributes to vivacity or circumstantiality of discourse, and cannot be considered a mere *pleonasm*. Besides, *ψυχή* is not unfrequently so used in Greek authors (comp. Xen. Cyr. 5, 1, 27. Aelian. 1, 32.), particularly the poets (Soph. Philoct. 714. Oed. Col. 499. 1207.);¹ and is not a Hebraism, but a relic of antique vivacity of expression. See Georgi Vind. p. 274. Schwarz ad Olear. p. 28. Comment. p. 1439.²

SECTION XXIII.

OF THE DEMONSTRATIVE PRONOUN.

1. The pronoun *οὗτος* sometimes refers, not to the noun which is nearest in grammatical position, but to one more remote, which, from being the principal subject, was most vividly present in the writer's mind, and viewed by him as nearest in the *logical* order (Schaeff. Demosth. V. 322. Stallb. Plat. Phaedr. p. 28. 157. Foertsch observatt. in Lysiam p. 74.), as : Acts iv. 11. *οὗτος* (*Ἰησοῦς Χριστός* v. 10., the nearest noun being *ὁ Θεός*) *ἐστὶν ὁ λίθος*. In 1 Jo. v. 20. *οὗτός ἐστιν ὁ ἀληθινὸς Θεός*, that is, *ὁ Θεός*, not *Χριστός* (which immediately precedes), as the older theologians, on doctrinal considerations, maintained : for, in the first place, *ἀληθινὸς Θεός* is a constant and exclusive epithet of the Father; and, secondly, a warning against idolatry follows, and *ἀληθινὸς Θεός* is invariably contrasted with *εἰδωλα*.*

¹ In this passage it is easy to discern the notion of *anima*, and I do not know why *Ellendt* Lexic. Soph. II. 979. takes *ψυχή* here for a mere circumlocution. Likewise the passages from Plato, which *Ast* Lexic. Plat. III. 575. quotes, are stripped of their peculiar shade of meaning by the canon : *orationem amplificat*.

² Mt. vi. 25., where *ψυχή* is opposed to body, can present no difficulty to any one acquainted with the anthropolog. notions of the Jews. Likewise *καρδία* is not a mere circumlocution in Acts xiv. 17. *ἐμπιπλὼν τροφῆς κ. εὐφροσύνης τὰς καρδίας ὑμῶν*, and Jas. v. 5. *ἐβρέφατε τὰς καρδίας ὑμῶν*. We say : it touch *his heart*, instead of, it touched *him*, etc.

* See Translator's Prolegomena.—TR.

In Acts viii. 26. αὕτη ἐστὶν ἔρημος, some refer the pronoun to Γάζα, and some to ὁδός. See Kühnöl in loc. and Winer's bibl. Realwörterb. I. p. 395. I have no hesitation in preferring the latter explanation. The construction is more obvious in Acts vii. 19. 2 Jo. 7. (For quotations from Greek prose, see Ast Plat. Polit. 417. legg. p. 77.)

On the other hand, ἐκεῖνος in Acts iii. 13. must be referred to the nearest subject (Bremi Lys. p. 154. Schoem. Plutarch. Agid. p. 73. Foertsch as above, Krü. 118.). So also in Jo. vii. 45., where ἐκεῖνοι relates to the members of the Sanhedrim (ἀρχιερ. καὶ Φαρισ.), regarded, through the collective force of the Article, as *one* college. In such a combination, οὗτος refers to the more remote subject, and ἐκεῖνος to the nearest. See Plutarch. vit. Demosth. 3.

For an instance of ἐκεῖνος, where, from there being a reference to only *one* subject, οὗτος, or, at least, αὐτός, was to be expected, see 2 Cor. viii. 9. Tit. iii. 7.

In Ph. i. 18. καὶ ἐν τούτῳ χαίρω, the demonstrat. points to the main thought Χριστὸς καταγγέλλεται; and in 2 Pet. i. 4. διὰ τούτων refers to ἐπαγγέλματα.

The relative also is sometimes thought to refer to a more remote subject (comp. Bhdy 297. Göller Thuc. II. 21. Siebelis Pausan. III. 52. Schoem. Isae. p. 242 sq. Ellendt Lex. Soph. II. 369., and, in regard to Latin, Kritz Sallust. II. 115.). In 1 Cor. i. 8. *e.g.* (Pott in loc.) ὅς is applied to Θεός as the principal subject v. 4., though Ἰησ. Χριστ. immediately precedes. This, however, is not necessary, either on account of τοῦ κυρίου ἡμῶν Ἰησ. Χρ. at the end of the verse (comp. Col. ii. 11. Eph. iv. 12.), or of πιστὸς ὁ Θεός immediately following. This alleged rule some, to avoid antiquarian difficulties, have applied also to Heb. ix. 4. (see Kühnöl in loc.), and, on doctrinal grounds, to ἐφ' ᾧ in Rom. v. 12., but, in both cases, erroneously. In Heb. v. 7. and 2 Th. ii. 9. there is no difficulty. In 2 Pet. iii. 12. δι' ἣν should undoubtedly be referred to the nearest noun ἡμέρας, and ᾧ in 1 Pet. iv. 11. to the principal subject Θεός. In Heb. iii. 6. οὗ οἶκος has been accurately explained by the more recent expositors.

2. If no special emphasis be intended, the demonstrative pronoun, preceding a relative clause, is usually comprised in the relative pronoun.

This occurs not only

a. When, from the governing word or through attraction, the demonstrative, if expressed, would be in the same case with the relative, as .

α. Acts i. 24. ἀνάδειξον ὃν ἐξελέξω f. τοῦτον ὃν, Rom. viii. 29. Jo. xviii. 26. συγγενῆς ὢν οὗ ἀπέκοψεν Πέτρος τὸ ὥτιον, 1 Cor. vii. 39. 2 Cor. xi. 12.; *β.* Acts viii. 24. ὅπως μὴδὲν ἐπέλθῃ ἐπ' ἐμὲ ὢν εἰρήκατε f. τούτων ἃ εἰρ. xxi. 19. xxii. 15. xxvi. 16. 22. Luke ix. 36. Rom. xv. 18. Eph. iii. 20. 1 Cor. xii. 17. comp. Is. ii. 8. Wisd. xii. 14. Tob. i. 8. xii. 2. 6. Plato Gorg. 457 e. Phaed. 94 c. Isocr. Phil. p. 226. and de pace 388. Plut. virt. mul. p. 202. Xen. A. 1, 9, 25. Demosth. ep. 5. in. and Olynth. I. p. 2. a. Ellendt Lexic. Soph. II. 368. But also,

β. Where the demonstrative would require a different case, as: Jo. xiii. 29. ἀγόρασον ὢν χρεῖαν ἔχομεν (ταῦτα ὢν), Rom. vi. 16. Mt. xix. 11. Acts viii. 19. xiii. 37. 1 Cor. xv. 36. 2 Pet. i. 9. comp. Xen. C. 6, 2, 1. ἀπήγγειλας ὢν ἐδέου, Eurip. Med. 735. ἐμμένειν ἃ σου κλύω, i.e. τούτοις ἃ, see Elmsley in loc. Lysias p. 152. Steph. μὴ καταγιγνώσκετε ἀδικίαν τοῦ -- δαπανῶντος ἀλλ' ὅσοι -- εἰδισμένοι εἰσὶν ἀναλίσκειν f. τούτων ὅσοι, see Stallb. Plat. rep. I. 139. comp. Kritz Sallust. II. 301.

In such constructions, even the preposition on which the case of the demonstrative depends, is omitted, as: Rom. x. 14. πῶς πιστεύουσιν οὗ οὐκ ἤκουσαν, i.e. εἰς τοῦτον οὗ etc.¹

When the demonstrative is suppressed, the preposition preceding the relative belongs, logically, either

α. To the relative clause, as: Rom. x. 14. πῶς ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν, vi. 21. τίνα καρπὸν ἔχετε τότε (that is, τούτων) ἐφ' οἷς νῦν ἐπαισχύνοσθε,² xiv. 21. Jo. xix. 37. (Sept.) Luke v. 25. 2 Pet. ii. 12.³ Soph. Phil. 957. Aristot. rhet. 2, 1. 7. Isocr. Demon. p. 2. Or,

β. To the demonstrative understood, as: Jo. vi. 29. ἵνα πιστεῦσθε εἰς ὃν ἀπέστειλεν ἐκεῖνος, xvii. 9. Rom. xiv. 22. 2 Cor. v. 10. xiii. 6. Gal. i. 8 f. Heb. v. 8. (Num. vi. 21.). Also Heb. ii. 18. ἐν ᾧ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι

¹ Similar to this would be 1 Tim. ii. 10. ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θοσέβειαν, if Matthiae were right in resolving ἀλλ' ὃ into ἀλλ' ἐν τούτῳ ὃ πρ. But it is much simpler to explain the passage, by joining δι' ἔργων with κοσμεῖν v. 9. Had Paul intended to convey the former meaning, he would have expressed himself more distinctly by writing ἐν ᾧ πρέπει etc.

² Reiche has obviously stated more than the truth in asserting that in all instances the demonstrative omitted, is always one governed by a verb, and never one governed by a noun. Comp. Jo. xviii. 26. Luke xxiii. 41. Besides, were Reiche's assertion correct, it would not, in any one instance, subvert the above elucidation, see Fr. Moreover, ἐφ' οἷς might very easily be taken in the sense mentioned by Weber in his Demosth. p. 492.

³ Ἀγνοεῖν ἐν Porphy. abst. 2, 53. Some also refer to this head Rom. vii. 6., supplying ἐκεῖν (νόμῳ) before ἐν ᾧ. But ἐν ᾧ points to ἀπὸ τοῦ νόμου; and ἀποθαν. is annexed absolutely to denote the *modus* of κατηγορ. See Philippi.

might be resolved thus : ἐν τούτῳ ὃ πέπ. -- δύναται -- βοηθῆσαι. Comp. Xen. M. 2, 6, 34. ἐγγίγνεται εὐνοια πρὸς οὓς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ, Anab. 1, 9, 25. Hell. 4, 8, 33. Demosth. Con. p. 729 a. Olynth. I. p. 2. ep. 4. p. 118 b. Plato rep. 2. 375 d. and Phaed. 61 c. Arrian. Alex. 6, 4, 3. Diog. L. 9, 67. 6, 74. Or,

c. To both clauses, as : 2 Cor. ii. 3. ἵνα μὴ λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν, 1 Cor. vii. 39. x. 30. Jo. xi. 6. Rom. xvi. 2. (comp. Isoer. Evag. p. 470. πλείους ἐν τούτοις τοῖς τόποις διατρίβειν, ἢ παρ' οἷς πρότερον εἰωθότες ἦσαν. Cic. Agrar. 2, 27.). Also 1 Cor. vii. 1. and Ph. iv. 11. may be so construed.

Relative Adverbs, in like manner, often comprise definite, as : Jo. xi. 32. ἤλθεν ὅπου ἦν ὁ Ἰησοῦς (i.e. ἐκεῖσε ὅπου), vi. 62. Mr. v. 40. εἰσπορεύεται ὅπου ἦν τὸ παιδίον (comp. Bttm. Philoct. p. 107.), 1 Cor. xvi. 6. Mt. xxv. 24. συνάγων ὅθεν οὐ διεσκόρπισας for ἐκεῖθεν ὅπου, comp. Thuc. 1, 89. Still bolder is the construction in Jo. xx. 19. τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταί etc.

It has already been mentioned, that in such condensed clauses (where a Greek would not properly supply a demonstrative) a comma should not be inserted before the relative. In Jo. vi. 29. a comma would be absurd.

3. When an emphasis is intended, the demonstrative may, in connected clauses, be several times successively repeated, as : Acts vii. 35. τοῦτον τὸν Μωϋσῆν -- τοῦτον ὁ θεὸς ἀπέσταλκεν -- οὗτος ἐξήγαγεν -- οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἶπας -- οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ etc.; and, in a different spirit, Jo. vi. 42. οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ -- πῶς οὖν λέγει οὗτος etc. See Bornem. bibl. Stud. der sächs. Geisl. I. 66. f., who, among other passages, quotes as parallel Xen. M. 4, 2, 28. καὶ οἱ τε ἀποτυχχάνοντες τῶν πραγμάτων ἐπιθυμοῦσι τούτους ὑπὲρ αὐτῶν βουλεύεσθαι, καὶ προϊστασθαι τε ἑαυτῶν τούτους, καὶ τὰς ἐλπίδας τῶν ἀγαθῶν ἐν τούτοις ἔχουσι καὶ διὰ πάντα ταῦτα πάντων μάλιστα τούτους ἀγαπῶσιν. From Latin comp. Cic. Verr. 3, 9, 23. *hunc* in omnibus stupris, *hunc* in fenorum expilationibus, *hunc* in impuris conviviis principem adhibebat (Verres). This *Anaphora* with a relative-adjective occurs in Ph. iv. 8. ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλῆ, ὅσα εὐφημα. Comp., further, § 65.

4. It is still far more common to repeat, in the same sentence, οὗτος or ἐκεῖνος after the subject or a preceding predicate. It is inserted immediately before (more rarely after) the verb. This

repetition is employed for perspicuity or emphasis, when the previous part of the sentence is of some length, as: Mt. xxiv. 13. *ὁ ὑπομεινῶν εἰς τέλος, οὗτος σωθήσεται*, Jo. i. 18. *ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο*, Mr. vii. 15. *τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον* vii. 20. xii. 40. 1 Cor. vi. 4. *τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε*, Rom. vii. 10. 15 f. 19 f. ix. 6. 8. xiv. 14. Jo. v. 11. xii. 48 etc. comp. Thuc. 4, 69. (Xen. conv. 8, 33. Ages. 4, 4.) Plato Protag. p. 339 d. Isocr. Evag. c. 23. Paus. 1, 24, 5. Lucian. fug. 3. Ael. 12, 19 etc. See Schaef. Melet. p. 84. Jacob. Lucian. Toxar. p. 78. 144. and Lucian. Alex. p. 7. Siebelis Pausan. I. 63. Weber Demosth. 158. As to Latin see Kritz Salust. I. 171. [The further strengthening of such emphasis by *ὅς* (Bttm. Demosth. Mid. p. 152. Engelhardt Plat. Menex. p. 252.) does not occur in the N. T. Neither do the sacred writers exhibit any trace of that sort of anacoluthia which is not unfrequent in Greek authors (Schwarz de discipulor. Chr. soloeicism. p. 77.). Accordingly, the attraction in 1 Pet. ii. 7. must be referred to this head.]

Still more frequently are these pronouns thus used after a clause beginning with a conjunction or a relative, as: Jo. ix. 31. *ἐάν τις θεοσεβῇς ἢ καὶ τὸ δέλημα τοῦ θεοῦ ποιῇ, τούτου ἀκούει*, Jas. i. 23. Mt. v. 19. xii. 50. Ph. iii. 7. iv. 9. 2 T. ii. 2.

The repetition of the demonstrative pronoun in Luke xix. 2. *καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ οὗτος ἦν πλούσιος*, is deserving of attention. The meaning is: He was a chief publican and (as such) was rich, *isque dives fuit* (Mtth. 1040.). Lehm. has from B. adopted the reading *καὶ αὐτὸς (ἦν) πλ.*, which has little to recommend it. Comp., also, Xen. Cyr. 8, 3, 48.

Further, the demonstrative pronoun is repeated, when, for perspicuity, it is necessary, in a lengthened sentence, thus to bring a preceding substantive again under the notice of the reader, as: 2 Cor. xii. 2. *οἶδα ἄνθρωπον ἐν Χριστῷ — πρὸ ἐπῶν δεκατεσσάρων — εἴτε ἐν σώματι — ἀρπαγέντα τὸν τοιοῦτον* etc. (Plato rep. 3. 398. Xen. C. 1, 3, 15.) 1 Cor. v. 3. 5. Acts i. 21 f. comp. § 22, 4.

5. A demonstrative pronoun is often placed before *ὅτι*, *ἵνα*, and similar particles, to give special prominence to the clause that follows (particularly in Paul and John), as: 1 Tim. i. 9. *εἰδὼς τοῦτο, ὅτι* etc. Acts xxiv. 14. *ὁμολογῶ τοῦτό σοι, ὅτι* etc. Rom. vi. 6.¹ 1 Cor.

¹ In Rom. ii. 3. an amplified Voc. is inserted between *τοῦτο* and the clause beginning with *ἐτι*.

i. 12. xv. 50. 2 Cor. v. 15. x. 7. 11. 2 Th. iii. 10. Ph. i. 6. 25. Jo. xvii. 3. 2 P. i. 20. 1 Jo. i. 5. iii. 11. 23. iv. 9. 10. v. 3. 11. 14. 2 Jo. 6. comp. Plato Soph. 234 b. So εἰς τοῦτο before ἵνα Acts ix. 21. Rom. xiv. 9. 2 Cor. ii. 9. Eph. vi. 22. 1 P. iii. 9. 1 Jo. iii. 8., ἐν τούτῳ ὅτι 1 Jo. iv. 13., ἐν τούτῳ ἵνα Jo. xv. 8. 1 Jo. iv. 17. (see Lücke *in loc.*), ἐν τούτῳ εἰάν 1 Jo. ii. 3., ἐν τούτῳ ὅταν 1 Jo. v. 2. comp. Ellendt Lexic. Soph. II. 461. Franke Demosth. p. 40.

Likewise when an Infinit. (Mtth. Eurip. Phoen. 520. Sprachl. 1046.), or a noun as predicate, follows, a demonstrative is employed for emphasis, as : 2 Cor. ii. 1. ἐκρίνα ἑμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν, vii. 11. αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι, 1 Cor. vii. 37. Eph. iv. 17. Jas. i. 27. (comp. Xen. Hell. 4, 1, 2. and Ages. 1, 8. Plat. Hipp. mai. 302 a. Gorg. 491 d. Isocr. Evag. c. 3. Porphy. abstin. 1, 13. Dion. H. VI. 667. and de Thuc. 40, 3. Epict. enchir. 31, 1. and 4. Stallb. Plat. rep. II. 261.), 2 Cor. xiii. 9. τοῦτο καὶ εὐχομαι, τὴν ὑμῶν κατάρτισιν, 1 Jo. iii. 24. v. 4. (comp. Achill. Tat. 7, 2. φάρμακον αὐτῷ τοῦτο τῆς - - λύπης ἢ πρὸς ἄλλον εἰς τὸ παθεῖν κοινωνία, Plat. rep. 3. 407 a. Lucian. navig. 3. Eurip. suppl. 510. comp. Jacob. Lucian. Toxar. p. 136. Ast Plat. Polit. p. 466.).

Even εἰς τοῦτο is so used, as : Acts xxvi. 16. εἰς τοῦτο γὰρ ὥφθην σοι προχειρίσασθαι σε ὑπέρβην καὶ μάρτυρα etc., and οὕτως 1 P. ii. 15. (1 Cor. iv. 1.), and ἐντεῦθεν Jas. iv. 1

Lastly, a demonstrative is even prefixed to a participial construction, as : Mt. xii. 24. οὐ διὰ τοῦτο πλατῶσθε, μὴ εἰδότες τὰς γραφάς etc., *therefore because ye know not* etc. Comp. Antiphon 6, 46. οὐκ ἀπεγράφοντο τούτου αὐτοῦ ἕνεκα, οὐχ ἡγούμενοί με ἀποκτεῖναι etc., see Maetzner Antiph. p. 219. Schoem. Isaeus p. 370.

The use of the demonstrative pronoun in such expressions as Acts i. 5. οὐ μετὰ πολλὰς ταύτας ἡμέρας *after some days*, is easily explained. It does not depend, as Kühnöl thinks, on a transposition of πολλὰς, but resembles the Latin ante hos quinque dies etc. Comp. in Greek, for illustration, ὥς ὀλίγων πρὸ τούτων ἡμερῶν (Achill. Tat. 7, 14.), οὐ πρὸ πολλῶν τῶνδε ἡμερῶν (Helioid. 2, 22. 97.). Αὗται ἡμέραι are, even these last days now past ; and ante hos quinque dies strictly mean, *before* these (reckoning from the present time) last gone-by five days. The demonstrative connects the period specified with the present moment. Expositors and lexicographers attempt to explain the force of the demonstrative in Jas. iv. 13. πορευσώμεθα εἰς τήνδε τὴν πόλιν *such a city*, merely by a reference to the well-known ὁ δεῖνα ; but οὗδε is used by the Greek authors in exactly the same sense, as : Plutarch. Symp. 1, 6, 1. τήνδε τὴν ἡμέραν *such a day*.

The Plur. *ταῦτα* of the demonstrative *οὗτος*, is not unfrequently employed by Greek authors in reference to an object in the Sing., and is thus exactly equivalent to *τοῦτο* (Plat. Apol. 19 d. Phaedr. 70 d. Xen. Cyr. 5, 3, 19. see Schaef. Dion. p. 80. comp. also Jacobs Achill. Tat. p. 524. Stallb. Plat. Apol. p. 19 d. Maetzner Antiphon p. 153.).¹ Instances of this in the N. T. are (see Lücke) 3 Jo. 4. (where several Codd. change the common reading into *ταύτης*); and also Jo. i. 51., but undoubtedly not Jo. xix. 36. See Hengel annotat. p. 85 sq. In Luke xii. 4. the adverbial phrase *μετὰ ταῦτα* means *afterwards*. Nearly the same is to be said of *καὶ ταῦτα*, *idque*, Heb. xi. 12. On 1 Cor. ix. 15. see Mey.² In 1 Cor. vi. 11. *ταῦτα* may convey a contemptuous secondary signification: *καὶ ταῦτά τινες ἦτε*, and *such you were*, talis farinae homines (Bhdy 281. Stallb. Plat. Rival. p. 274.). Yet this is probably far from the apostle's meaning. *Ταῦτα* more frequently refers to a series of predicates: *of such a description*, *ex hoc genere fuistis*. Kypke and Pott *in loc.* have confounded things which are quite dissimilar.

Lücke thinks he finds in Jo. v. 20. a *prozeugma* of the demonstrative pronoun (comp. also Studien und Kritik. II. S. 147.): *οὗτός ἐστιν ὁ ἀληθινὸς θεός, καὶ (αὕτη) ζωὴ αἰώνιος*.—This explanation is not indeed obviously inadmissible, but, in my opinion, unnecessary.

Note. Regarding the *position* of *οὗτος* and *ἐκεῖνος*, it must be remarked that, from their respective import, the former is usually placed *before*, and the latter *after* the substantive, as: *οὗτος ὁ ἄνθρωπος, ὁ ἄνθρωπος ἐκεῖνος*. Yet the opposite order, without any essential difference of meaning, sometimes occurs, particularly in the connecting phrases, *ἐν ἐκείναις ταῖς ἡμέραις, ἐν ἐκείνῃ τῇ ἡμέρᾳ ὥρα, ἐν ἐκείνῳ τῷ καιρῷ* (Gersdorf 433.). It must not, however, be imagined that a writer has so committed himself to the *one* arrangement, that the other should be altered, when it is confirmed by approved Codd. and the sense of the passage.

SECTION XXIV.

OF THE RELATIVE PRONOUN.

1. The relative pronoun *ὃς* (but, in the N. T., never *ὅστις*),³ often

¹ Fritzsche quaestion. Lucian. p. 126. qualifies this remark as follows: Plur. poni de una re tantummodo sic, si neque ulla emergat ambiguitas et aut universe, non definite quis loquatur, aut una res plurium vi sit praedita.

² In the same way *ἐφ' οἷς* and *ἀνθ' ὧν* are used in Greek, where the Sing. would suffice. Fr. Rom. I. 299.

³ Comp. the profound observations of G. T. A. Krüger, relating more directly to Latin, in his Untersuch. a. d. Gebiete der lat. Sprachlehre. 3 Hefte. Braunsch. 1827. 8. K. W. Krüger, in his Sprachl. 121., prefers the term *assimilation*.

assumes the same oblique case—the Gen. or Dative—as a preceding noun with which it has a logical connection (that of a secondary with a principal clause), though the governing noun would require it to be in the Acc. This is called attraction, and gives a sentence more internal unity and a certain periodic compactness. It is very frequent in the Sept., and in the N. T. quite usual (though not everywhere without *var.*), as :

Luke ii. 20. ἐπὶ πᾶσιν οἷς ἤκουσαν, Jo. ii. 22. (iv. 50.) ἐπίστευσαν τῷ λόγῳ ᾧ εἶπεν, Acts iii. 21. 25. vii. 17. x. 39. xvii. 31. xx. 38. xxii. 10. Jas. ii. 5. 1 P. iv. 11. Jo. vii. 31. 39. xv. 20. xvii. 5. Mr. vii. 13. Luke v. 9. xix. 37. Mt. xviii. 19. 1 Cor. vi. 19. 2 Cor. x. 13. xii. 21. 2 Th. i. 4. Tit. iii. 6. Heb. vi. 10. (ix. 20.) x. 1. Eph. i. 8. ii. 10. Rev. xviii. 6. etc. (where in the text the comma before the relative is invariably to be rejected, see § 7, 1.).

The construction in Jude 15. περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν deserves particular attention, see § 32, 1. There are, however, passages in which attraction is not employed, as : Heb. viii. 2. τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, and, according to good Codd., Mr. xiii. 9. Jo. vii. 39. iv. 50. Tit. iii. 5. Besides, comp. the *Var.* in Jo. xvii. 11. Heb. vi. 10. Acts vii. 16. Rev. i. 20. So in Sept. and Apocrypha (Wahl clav. p. 360.), as well as in Greek authors, frequently. See Bornem. Xen. Anab. p. 30. Weber Dem. 543. Krü. 121.

Eph. i. 6. τῆς χάριτος ἧς ἐχαρίτωσεν (*Var.* ἐν ᾗ), iv. 1. τῆς κλήσεως ἧς ἐκλήθητε, 2 Cor. i. 4. διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα,¹ where ἧς seems to be used for ἣ, appear to be deviations from the rule of Attraction. These passages, however, may be accounted for by a reference to the well-known expressions κλῆσιν καλεῖν, παράκλησιν παρακαλεῖν, χάριν χαριτοῦν, ἡγάπην ἀγαπᾶν (§ 32, 2.), and to the equally well-known construction of the Passive. See Gieseler in Rosenm. Repertor. II. 124.² In Acts xxiv. 21. φωνῆς ἧς ἐκραῖα ἐστάς etc., ἧς is undoubtedly not used for ἣ (φωνῇ κράζειν Mt. xxvii. 50. Mr. i. 26. Rev. vi. 10. etc.), comp. Boisson. Nicet. p. 33.; but φωνή means *cry, exclamation* (loud utterance). The construction, accordingly, is resolved into the phrase φωνὴν κράζειν (*Rev.* vi. 10. *Var.*), which, though unusual, is not inadmissible. Comp. Is. vi. 4. φωνῆς ἧς ἐκέκραγον (in Eph. i. 8. ἧς ἐπερίσσευσεν, the verb is to be taken transitively, as γνωρίσας in ver. 9. shows.). That attraction may affect

¹ Here, however, we may, with Wahl, consider the Gen. as governed by the omitted preposition διὰ. See § 50, 7.

² And so, probably, should be taken Aristoph. Plut. 1044. ταλαιν' ἐγὼ τῆς ὑβρείας ἧς ὑβρίζομαι.

the Dative, also, of a relative so as to change it into a Gen. is pointed out by G. Krüger, as above, 274. Comp. Heinichen Euseb. II. 98 sq. Likewise, Cod. A. in 1 Tim. iv. 6. has τῆς καλῆς διδασκαλίας ἧς παρηκολούθηκας. By many expositors, however, as recently by Fr., Rom. iv. 17. κατέναντι οὗ ἐπίστευσεν Θεοῦ is resolved into: κατ. Θεοῦ ᾧ ἐπίστ. But this is not necessary. See below, 2.¹ On the other hand, Mt. xxiv. 38. ἦσαν - - γαμοῦντες καὶ ἐκγαμίζοντες ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν is evidently condensed from ἄχρι τῆς ἡμ. ᾗ εἰσῆλθεν. Similar constructions occur in Luke i. 20. Acts i. 2. 22. In Lev. xxiii. 15. ἀπὸ τῆς ἡμέρας ἧς ἂν προσενέγκητε etc. Bar. 1, 19., we find the same attraction, though the two clauses are not condensed into one. Though ἧς ἡμέρας (*on which day*) here occurs, yet, in the Sept., the Dativ. tempor. predominates.

2. The inverse of the ordinary relative attraction sometimes takes place; that is, the Antecedent sometimes assumes the case with which, according to the governing verb, the relative is construed. When this occurs, either

a. The Antecedent is expressed in the clause preceding the relative, as: 1 Cor. x. 16. τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος; Mt. xxi. 42. (LXX.) λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη 1 P. ii. 7., Luke xii. 48. παντὶ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ, probably also Luke i. 72. 73. μνησθῆναι διαθήκης ἀγίας αὐτοῦ, ὅρκον ὃν ᾤμωσε πρὸς Ἀβραάμ, but probably not Acts x. 36. see below, § 61. (comp. Gieseler as above, 126. Krü. 224.). Or

b. The Antecedent, understood in the preceding, is expressed in the relative clause, as: Mr. vi. 16. ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστι, Phil. 10. Luke xix. 37. Likewise Rom. vi. 17. ὑπηκούσατε εἰς ὃν παρεδόθητε τύπον διδασκῆς, can only be resolved into εἰς τὸν τύπον διδ. ὃν παρ., an Acc. with a Passive, for ὃς παρεδόθη ὑμῖν. This resembles the attraction affecting the Acc. of a more remote object. See Demosth. Mid. 385 c. δίκην ἅμα βουλόμενοι λαβεῖν, ὃν ἐπὶ τῶν ἄλλων ἐτεδείξαντο δρασὺν ὄντα, where ὃν for ἅ, that is, ἐν οἷς, is to be joined with δρασ. ὄντα, and Dion. Hal. 9. 565. ἀγανάκτησις ὑμῶν περὶ ὃν ὑβρίζεσθε ὑπὸ τῶν πολεμίων, Demosth. ep. 4. p. 118 b. A simpler explanation of the above passage—Rom. vi. 7.—recently brought forward by Bornem., Rück., Fr., and others, is: ὑπήκ. (τῷ) τύπῳ διδ. εἰς ὃν παρ. The construction ὑπακούειν τινί² is the only one admissible here.

Some consider even Acts xxi. 16. ἄγοντες παρ' ᾧ ξενισθῶμεν

¹ Comp. Schmid in the Tübing. Zeitschr. f. Theol. 1831. II. 137.

² On ὑπακούειν εἰς in Josephus, see Kypke observatt. II. 167., though several of the examples adduced are not satisfactory.

Μνάσανι, etc., as containing an attraction, and resolve it thus : ἄγ. παρὰ Μνάσανα - - παρ' ᾧ ξεν. See also § 31, 5. On 2 Cor. x. 13. see § 59. For passages parallel to the two quoted above, see *a.* Hippocr. morb. 4, 11. τὰς πηγὰς ἃς ἀνόμασα, αὐταὶ τῷ σώματι, etc. *Lysias bon. Arist.* p. 649. *Aelian. anim.* 3, 13. *Her.* 2, 106. *Soph. El.* 653. and *Trach.* 283. *Eurip. Bacch.* 443 sqq. *Aristoph. Plut.* 200. *Alciph.* 3, 59., the well-known passage of *Virgil (Aen.* 1, 577.) *urbem quam statuo vestra est*, *Terent. eunuch.* 4, 3, 11. *Sen. ep.* 53. *Wetsten. I.* 468. From the *Sept.* see *Gen.* xxxi. 16. τὴν δόξαν ἣν ἀφείλετο ὁ Θεὸς - - ἡμῖν ἔσται *Num.* xix. 22., and from the *Acta Petri et Pauli ed. Thilo I.* 7. ἀρκεῖ ἡμῖν τὴν θλιψιν ἣν ἐχομεν παρὰ Πέτρου. *b.* *Xen. A.* 1, 9, 19. εἴ τινα ὁρῶη κατασκευάζοντα ἧς ἄρχοι χάρας (χώραν ἧς ἄρχοι), *Soph. Oed. C.* 907. *El.* 1029. *Eurip. Orest.* 63. *Electr.* 860. and *Hec.* 986. *Plat. Tim.* 49 e. *Demosth. ep.* 4. p. 118 c. *Plut. Coriol.* 9. (*Evang. apocr.* p. 414. *Acta apocr.* p. 69.) *comp. Liv.* 9, 2. *Terent. Andr. prol.* 3. *S. überh. Mtth.* 1054 f. *Lob. Soph. Aj.* p. 354.

Under *b.* would come also *Rom.* iv. 17. κατέναντι οὗ ἐπίστευσε Θεοῦ, if it were to be resolved into κατ. Θεοῦ, ᾧ ἐπίστ. This would be extending the attraction, become so common, to the Dative, of which (*Krü* 247.), there is no doubt, occasional instances occur (*Xen. Cyr.* 5, 4, 39. ἤγετο τῶν ἑαυτοῦ τῶν τε πιστῶν, οἷς ἤδετο καὶ ὧν (*i.e.* τούτων οἷς) ἠπίσται πολλούς). See *Fr. Rom. I.* 237. But the passage may be explained more simply thus : κατ. Θεοῦ, κατ. οὗ ἐπίστ. (see above, 1.). The exposition proposed by *Bretschn. Lex. man.* p. 220. is, in more respects than one, far-fetched.

The following are instances of the insertion of the Antecedent in the relative clause without a change of case : *Mt.* xxiv. 44. ἡ ὥρα οὗ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεται (*Gen.* ii. 17. *Exod.* x. 28. 32. 34. *Num.* vi. 13. xxx. 6.), *Mt.* vii. 2. ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, *Jo.* xi. 6. *Mr.* xv. 12. (*Heb.* xiii. 11.) *Luke* i. 4. *Rom.* iv. 17. also comes under this head. See above.

The Greeks mostly insert in the subsequent principal clause a corresponding demonstrative, and also the relative separated by some word from the Antecedent, *Krü.* 123.

An attraction occasioned by the omission of the demonstrative,

a. Sometimes is accompanied by a preposition, as : *Heb.* v. 8. ἔμαθεν ἀφ' ὧν ἐπαθε, d. h. ἀπὸ τούτων ἃ (ὧν) ἐπαθε, *Rom.* x. 14. *Jo.* vi. 29. xvii. 9. 1 *Cor.* vii. 1. (*Demosth. Euerg.* 684b. ἀγανακτήσασα ἐφ' οἷς ἐγὼ ἐπεπόνθειν *Plat. Cratyl.* 386 a. *Xen. An.* 1, 9, 25. *Arrian. Al.* 4, 10, 3. *Lysias II.* 242. ed. *Aug.*). See § 23, 2. And

b. Sometimes is without a preposition, as : *Rom.* xv. 18. οὐ πολλῷσ' αὐτῷ λαλεῖν τι ὧν οὐ κατεργάσατο etc. *Acts* viii. 24. xxvi. 16. (*Soph.*

Phil. 1227. Oed. R. 855.). Comp. § 23, 2. As to attraction with an adverb of place, *ibid.*, and G. Krü. 302.

3. Sometimes the relative agrees in gender and number with a subsequent noun which is a predicate in the relative clause annexed for explanation. This construction, too, is a sort of attraction (Hm. Vig. 708. Mr. xv. 16. τῆς αὐλῆς, ὃ ἐστὶ πραιτάριον, Gal. iii. 16. τῷ σπέρματί σου, ὃς ἐστὶ Χριστός, 1 T. iii. 15. ἐν οἴκῳ Θεοῦ, ἥτις ἐστὶν ἐκκλησία Θεοῦ, Eph. vi. 17. i. 14. Ph. i. 28. Eph. iii. 13. μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν (for ὃ), also 1 Cor. iii. 17. (where Mey., without reason, makes a difficulty about οἵτινες). Comp. also, Rev. iv. 5. v. 6. 8. Var. On the other hand, Eph. i. 23. τῇ ἐκκλησίᾳ, ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, 1 Cor. iv. 17. Col. i. 24. ii. 17. Some have erroneously referred to this head Col. iii. 5. ἥτις ἐστὶν εἰδωλολατρεία (ἥτις for ἅτινα, that is, μέλη). The reference is only to πλεονεξία (Huther *in loc.*). In Col. iii. 14. ὃ appears to be the correct reading, a pure Neut. without reference to the gender of the preceding or following noun. On Eph. v. 5. see Note 1. In Mt. xxvii. 33., and similar passages, ὃ is = *quod* sc. *vocabulum*. In regard to Heb. ix. 9. expositors are divided in opinion; but most of them now refer ἥτις to πρώτη σκηνή v. 8., so that these constructions do not come under the preceding rule. Commentators differ still more widely in regard to Col. i. 27.; but it is more reasonable to refer ὃς to πλοῦτος, as the principal noun, than to μυστήριον. It would seem that the relative takes the gender of the preceding or following noun, mainly when the latter is viewed as the principal subject; and, consequently, in reference to the *special* appellations of things, which, in the principal clause, were mentioned in general terms (Mr. xv. 1 Tim. iii. comp. Pausan. 2, 13, 4. Cic. pro Sest. 42, 91. domicilia conjuncta quas urbes dicimus), particularly in connection with names of persons (Gal. iii. comp. Cic. legg. 1, 7, 22. animal, *quem* vocamus hominem), or where the relative has been used as a Neut. absolute (Eph. iii.). On the other hand, the relative retains the gender of the noun in the principal clause, when the secondary clause contains an explanatory statement, a predicate of the principal object (as in Eph. i. 1 Cor. iv.). Comp. Bremi on Nep. Thrasyb. 2. See, in general, G. Krü. as above, 90., and, in regard to Latin, Zumpt, Grammat. § 372. Kritz Sallust. I. 292.

4. The relative appears to be put for the interrogative pronoun in *direct* questions,¹ as: Mt. xxvi. 50. ἐταῖρε, ἐφ' ὃ (that is, ἐπὶ τί Aristoph.

¹ "Ος in an indirect question occurs in Soph. Oed. R. 1068. See *Ellendt Lexic.* Soph. II. 372. Also comp. *Passow* under the word.

Lysistr. 1101.) *πάρει*; This is an impropriety of declining Hellenism (Schæf. Demosth. V. 285.), which Lob. Phryn. p. 57. has pointed out in regard to other personal pronouns (Plat. Alcib. 1. p. 110 c.); and cannot be thought surprising when the affinity between the words *qui* and *quis* is considered. This usage is unknown in classic prose. In Plat. Men. 74 d. recent editors have, without MSS. authority, it would seem, substituted *τί*. On Plat. rep. 8. 559 a. see Stallb. But it is not necessary, on this account, to assume (with Mey.) that the preceding passage contains an *aposiopesis*, or, with Fr., to regard the sentence as an exclamation: *vetus sodalis, ad qualem rem perpetranda ades!* By a question Jesus might effectively call his attention to the wickedness of his design. In Mr. ix. 11. *λέγοντες ὅτι λέγουσιν οἱ γραμματεῖς* etc., it would be preferable to regard *ὅτι*, with Lehm., as put for *τί* (that is, *διὰ τί*). In Heliod. 4, 16. 7, 14., quoted by Lob. as above, *ὅστις* is used in a direct question. But *ὅτι* never occurs in the N. T. as an interrogative pronoun (certainly not Jo. viii. 25., see § 54, 2.), and is never once used by the sacred writers in an indirect question. As *ὅτι* immediately follows the words quoted above, it might easily have been written by mistake also before *λέγουσι* for *τί*, see Fr. If *ὅτι*, however, be considered the true reading, it should rather be taken for *ὅτι because*, see § 53, 8.

Note 1. It is peculiar to Paul to connect sometimes two, three, or more clauses, by a repetition of the relative pronoun, even when it refers to different persons or things; as: Col. i. 24. 28. 29. Eph. iii. 11. 12. 1 Cor. ii. 7. comp. 1 Pet. ii. 22. Elsewhere the relative Sing. is thought by some to point to a series of nouns, and, as it were, in a collective sense, as: Eph. v. 5. *ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὃς ἐστὶν εἰδωλολάτρης* etc. Comp. Fritzsche de conformat. crit. p. 46. But this is arbitrary, and would suppose such a forced explanation even of Col. iii. 5. (see above).

Note 2. A relative clause beginning with *ὃς*, *ὅστις*, is usually placed *after* the clause containing the noun (Antecedent); where, however the former is intended to be prominent, it is put first (Krü. 123.), as: 1 Cor. xiv. 37. *ἃ γράφω ὑμῖν ὅτι κυρίου ἐστίν*, Heb. xii. 6. *ὃν ἀγαπᾷ κύριος παιδεύει*, Rom. vi. 2. *οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν* Mr. viii. 34 etc.: and, with a demonstrative in the second clause, Ph. iii. 7. *ἅτινα ἦν μοι κέρδη, ταῦτα ἤγημαι* etc. Jas. ii. 10. Jo. xxi. 25. xi. 45. Mt. v. 39. Luke ix. 50. Acts xxv. 18. 1 Cor. iv. 2. Heb. xiii. 11.

Note 3. The Neut. *ὃ* before a whole clause, in the sense of *as to*, etc. (as *quod* in Latin), occurs in Rom. vi. 10. *ὃ δὲ ζῇ, ζῇ τῷ Θεῷ*, Gal. ii. 20. *ὃ δὲ νῦν ζῷ ἐν σαρκί, ἐν πίστει ζῷ* etc. comp.

Mtth. II. 1063. In both passages, however, *ὅ* may be taken for an objective case: *quod vivit, vita, quam vivit*. See Fr. on Rom. as above.

Note 4. Before the principles of grammar were philosophically investigated, it was believed that *ὅς*, besides the well-known cases, is used in prose for the demonstrative. Now every beginner knows how to construe such passages as, for instance: 2 Cor. iv. 6. *ὁ θεὸς ὁ εἰπὼν ἐκ σκοτῶν φωὶ λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις* etc. In 1 Cor. ii. 9. and Rom. xvi. 27. the construction is *anacoluthic*.

SECTION XXV.

OF THE INTERROGATIVE PRONOUN, AND THE INDEFINITE *τίς*.

1. After verbs of *knowing, inquiring, etc.*, and in *indirect* questions, the N. T. writers never once employ *ὅστις, ὅ, τι*,—the classic Greek form in such cases,—but invariably the interrogative *τίς, τί*, as: Mt. xx. 22. Luke xxiii. 24. (Mr. xiv. 36.) Jo. x. 6. Acts xxi. 33. Rom. viii. 26. Col. i. 27. a., comp. Xen. C. 1, 1, 6. 1, 3, 17. Mem. 1, 6, 4. a. Hm. ad Aeschyl. p. 461. Ellendt Lexic. Soph. II. 823.

The interrogative *τί*, thus used, becomes equivalent to *what*, as a relative, as: Mt. x. 19. *δοθήσεται ὑμῖν - - τί λαλήσετε quod dicatis*, Luke xvii. 8. *ἐτοίμασον, τί δειπνήσω, para, quod comedam* (not *quid com.*, for in such a case that would hardly be allowable in Latin), comp. Bhdy 443. In Acts ix. 6. *ὅ, τι* occurs (as a *Var.*; but *τί* is undoubtedly the true reading.—*Tr.*). The transition to this usage appears in such a construction as Mr. vi. 36. *τί φάγασιν οὐκ ἔχουσι* (Mt. xv. 32.), for which, with little difference of meaning, the sacred writer might have employed *ὅ, τι φάγασιν οὐκ ἔχ.*, exactly as in Latin one may say either *non habent quid comedant* or *non hab. quod com.* (Ramshorn lat. Gramm. 368.). In the latter form of expression, *ἔχειν* and *habere* simply convey the notion of having or possessing (that which they might eat, they have not); the latter comprises the notion of inquiring (accordingly, *habeo quid* must sometimes be translated strictly *I know, what*): if you ask what they have to eat, I must tell you they have nothing. Similar are Xen.

C. 6, 1, 48. οὐκ ἔχω τί μείζον εἶπα, Hell. 1, 6, 5. Soph. Oed. C. 317. οὐκ ἔχω τί φῶ, see, in general, Heindorf Cic. N. D. p. 347. The relative and interrogative are combined in 1 Tim. i. 7. μὴ νοοῦντες μήτε ἂ λέγουσι μήτε περὶ τίνων διαβεβαιοῦνται non intelligentes nec quod dicunt nec quid asserant. So in Greek authors are τί and ὅ, τι coupled in parallel clauses. Comp. Stallb. Plat. rep. I. 248. II. 261. Bornem. Xen. Cyr. p. 641.

Schleusner, Haab (S. 82.), and others, refer to this rule many constructions which are of an entirely different nature from the preceding,—that in *a.* passages in which τίς retains its interrogative force, and must be rendered in Latin by *quis* or *quid*, as: Mt. vii. 9. τίς ἔσται ἐξ ὑμῶν ἄνθρωπος etc., quis erit inter vos homo etc. comp. Mt. xii. 11. Luke xiv. 5. xi. 5.; or *b.* passages in which τίς is not an interrogative, but the indefinite = *aliquis*, as: 1 Cor. vii. 18. περιτετμημένος τις ἐκλήθη; μὴ ἐπισπᾶσθω, has any one who is circumcised (I suppose the case) been called? let him not become uncircumcised; Jas. v. 13. κακοπαθεῖ τις; προσευχέσθω. Here it has been inaccurately asserted that τίς is used for εἴ τις. See similar construction, § 64. In Jas. iii. 13. Pott, Schott, and others, have punctuated the words thus: τίς σοφός -- ἐν ὑμῖν; δειξάτω etc. Likewise in Acts xiii. 25. the passage may be punctuated: τίνα μὲ ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ. Still I think the usual acceptance of τίνα for ὄντινα not to be rejected. Comp. Soph. El. 1167. Callim. epigr. 30, 2.

Sometimes, when only two persons or things are spoken of, τίς is used for the more precise πότερος (which in the N. T. never occurs as an adjective), as: Mt. ix. 5. τί γάρ ἐστιν εὐκοπώτερον; xxi. 31. τίς ἐκ τῶν δύο ἐποίησε; Luke vii. 42. xxii. 27. Phil. i. 22. This occurs also in Greek authors (Sallbaum Phileb. p. 168.), who do not make so nice a distinction between τίς and πότερος as the Romans do between their *quis* and *uter* (though even in Latin there are exceptions in this respect).

It is a mistake to maintain, in phrases such as Luke xv. 26. τί εἶη ταῦτα, Jo. vi. 9. Acts xvii. 20., that the Sing. of the interrogative is put for the Plur. The Sing. τί refers to the plurality in a general sense; *what* (of what sort) are these things (hence also *quid* sibi volunt)? On the other hand, in τίνα ἐστί etc. there is a definite reference to the plurality: *quae* (*qualia*) *sunt*, comp. Plat. Theaet. 154 e. 155 c. (Stallb. Plat. Euthyphr. 101. Weber Dem. 192.).

The interrogative τί is sometimes placed at the end of a clause, as: Jo. xxi. 21. οὗτος δὲ τί; The same occurs more frequently in the orators with πῶς. Weber Demosthen. 180 sq.

In the N. T. and the Sept. ἵνα τί for *what, wherefore*, is also used as an interrogative, as: Mt. ix. 4. ἵνα τί ὑμεῖς ἐνδυμεῖσθε ποτηρά; xxvii. 46. Luke xiii. 7. etc. The expression is elliptical (as *ut quid*

in Latin) for : *ἵνα τί γένηται* (after a Past tense *γένοιτο*), see Hm. Vig. 849. Lob. Soph. Aj. p. 107., and occurs not unfrequently in Greek authors, particularly the later, Plat. apol. 26 d. Aristoph. eccles. 718. Arrian. Epict. 1, 24. a. (comp. Ruth i. 11. 21. Sir. xiv. 3. 1 M. ii. 7.).

2. The indefinite pronoun *τις*, *τι* is put after

a. Abstract nouns, to soften somewhat their import, as : Xen. Cyr. 9, 1, 16. *τούτους ἡγεῖτο ἢ ἀκρατεῖα τινὶ ἢ ἀδικία ἢ ἀμελεία ἀπειναι*—from a certain (a sort of) incontinence, or injustice, etc., Plut. Coriol. 14. Hence, when an unusual or very bold figure of speech is used, as : Jas. i. 18. *ἀπαρχή τις quaedam* (quasi) *primitiae* Bttm. I. 579. Schoem. Plutarch. Agis p. 73.

b. Numerals, when the number is expressed approximatively and not precisely, as : Acts xxiii. 23. *δύο τινάς some two* (about two), xix. 14. see Schaef. Demosth. III. 269. Mth. 1080.

c. Adjectives of quality or quantity, for rhetorical emphasis, as :

Heb. x. 27. *φοβερά τις ἐκδίκησις* *terribilis quaedam* (Klotz on Cic. Lael. p. 142. and Nauck in Jahn's Jahrb. Bd. 52. p. 183.), a peculiarly terrible punishment (comp. Lucian. philop. 8. *φοβερόν τι θάμα*, D. S. 5, 39. *ἐπίπονός τις βίος*, Aeschin. dial. 3, 17. Xen. Cyr. 1, 6, 14. 6, 4, 7. Heliod. 2, 23, 99. Lucian. dial. m. 5, 1. Plutarch. Phoc. c. 13. comp. Boisson. Nicet. p. 268.); hence Acts viii. 9. *μέγας τις* *some great* personage (Xen. Eph. 3, 2. Athen. 4. 21.). Comp. Acts v. 36. *λέγων εἶναί τινα ἑαυτὸν* *pretending to be somebody* (of importance). See Bhdy 440. Krü. 129. To this *quidam* in Latin, and where no substantive or adjective is to be made prominent, *aliquis*, as : *aliquem esse* Cic. Att. 3, 15. On the other hand, *πᾶς τις* does not occur in the N. T. In 1 Cor. ix. 22. some would insert it for *πάντως τινάς*, see Boisson. Eunap. p. 127.; but without necessity, and even without critical probability. In Jo. xi. 49. *εἷς τις unus aliquis* may have been used for emphasis.

In Mt. xx. 20. (see Fr. *in loc.*) the Neut. *τι* *aliquid* may have been employed for emphasis, but probably not. Yet so it must be taken in the phrase *εἶναι* Gal. ii. 6. vi. 3. etc. (= to the well-known *aliquid esse* in Latin). The emphasis depends on the connection of the passage (comp. Hm. Vig. 731.), and is therefore of a rhetorical description. In Greek *τὶ λέγειν*, *τὶ πράσσειν*, are expressions extremely common.

Note. When joined to a substantive, *τις* may be put either *before* or *after* it, as : *τις ἀνὴρ* and *ἀνὴρ τις* Acts iii. 2. v. 1. x. 1. The latter

order is the more usual one in the N. T. On the other hand, it has been doubted (Mtth. p. 1081.) whether *τις* can be used as the first word in a sentence or clause; yet Hm. emend. rat. p. 95. makes no objection to such order. In the N. T. comp. 1 Tim. v. 24. *τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσιν -- τισὶν δὲ* etc. Acts xvii. 18. xix. 31. The abbreviated forms *του, τῷ* (Bttm. I. 301.) are not used in the N. T. They have been unwarrantably introduced in 1 Cor. xv. 8. 1 Th. iv. 6.

SECTION XXVI.

HEBRAISMS IN CONNECTION WITH CERTAIN PRONOUNS.

1. Instead of *οὐδεῖς, μηδεῖς*, we find sometimes in the N. T., in imitation of the Hebrew idiom (Leusden diall. p. 107. Vorst Hebr. p. 529. sq. Gesen. Lg. 831.), *οὐ (μὴ) -- πᾶς*. In this case the verb is directly connected with the negative, as: Mt. xxiv. 22. *οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ*, Rom. iii. 20. *ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ*, Luke i. 37. *οὐκ ἀδυνατήσῃ παρὰ τοῦ Θεοῦ πᾶν ῥῆμα*, 1 Cor. i. 29. *ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ* etc. comp. also Rev. xxi. 27. *οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινόν*, Acts x. 14. *οὐδέποτε ἔφαγον πᾶν κοινόν* (Jud. xiii. 4. Susan. 27.).

On the other hand, *οὐ πᾶς (μὴ πᾶς)*, without an intervening word, denotes *non omnis, not every*, as: 1 Cor. xv. 39. *οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ*, Mt. vii. 21. *οὐ πᾶς ὁ λέγων κύριε, εἰσελεύσεται εἰς τὴν βασ. -- ἀλλ' ὁ ποιῶν*, etc. *not every one that calls me (readily) Lord, but (among such as do) only he who doeth the will* etc.¹; not the mere saying Lord, fits for entering the kingdom of heaven, but etc., Acts x. 41. So in the Plur. *οὐ πάντες non omnes*, Mt. xix. 11. Rom. ix. 6. x. 16.

This distinction is based on the nature of the expression: In the passages quoted *οὐ* negatives the notion of the verb. Something negative is asserted in reference to *πᾶς*; every -- shall fail to be justified, *will not be justified* applies to every --, that is, no one

¹ I cannot concur in Fr.'s explanation (see *Praeliminar.* p. 72.), according to which *οὐ* is here to be connected with the verb, so as to make the sense: *no Lord-sayer* (no one who says Lord). The second clause *ἀλλ' ὁ ποιῶν* by no means excludes the *Lord-sayer*, him who says Lord, and *ποιεῖν τὸ θέλημα τοῦ πατρὸς μου* implies a more certain acknowledgment of Jesus as Lord.

shall be justified.¹ Here οὐ negatives the notion of πᾶς. On the whole, however, this mode of expression is rare, and, as more expressive, appears to have been purposely adopted in the passages in question, which are mostly sentential quotations. It is nearly confined to the rendering of רַבְרָב־לֵךְ from the Old Test.; while in the Sept. as a translation it occurs frequently.² What Georgi Vindic. p. 317. adduces, to show that this construction is pure Greek, is quite preposterous. In all the passages he quotes, πᾶς is joined to the substantive in the meaning of *whole* (as μηδὲ τὸν ἅπαντα χρόνον), or *full, complete* (πᾶσα ἀνάγκη).³

To the expression οὐ (μη) πᾶς should this Hebraism be strictly limited; for in clauses with πᾶς - - οὐ (μη)⁴ the greatest portion of the phraseology is not foreign to the idiom of the Greek language,⁵ or this particular construction has been designedly employed for an obvious reason. 1 Jo. ii. 21. πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν (all falsehood (every lie) is not of the truth), *no lie is of the truth*, might have been employed by a native Greek. Jo. iii. 16. πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' etc. (Var.) whosoever believeth in Him should not perish, but etc. As to Eph. v. 5. πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης - - οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ, the apostle probably intended at first to give an affirmative predicate (Ezech. xlv. 9.). Only in Eph. iv. 29. and perhaps in Rev. xxii. 3. οὐδὲν would have been more natural to a Grecian ear.

¹ Gesenius, as above, merely exhibits this linguistic phenomenon, without making any effort to explain it. Ewald, on the contrary (p. 657.), has, at least, indicated its proper acceptation. See *Drusius* ad Gal. ii. 16. and *Beza* on Rom. iii. 20. Gesenius' distinction between οὐ πᾶς and μὴ πᾶς, I do not fully comprehend.

² For instance, Ex. xii. 16. 44. xx. 10. Dt. v. 14. xx. 16. Jud. xiii. 4. 2 S. xv. 11. Ps. xxxiii. 11. cxlii. 2. Ezech. xxxi. 14. (Tob. iv. 7. 19. xii. 11.). As frequently, however, οὐ—οὐδεῖς (οὐδέν), which is good Greek, occurs, as: Ex. x. 15. Dt. viii. 9. Jos. x. 8. Prov. vi. 35. xii. 21.; or simply οὐδεῖς, as: Jos. xxiii. 9.

³ If *Schleusner* means to prove from Cic. Rose. 27. and ad famil. 2, 12. that *non omnis* is equivalent to *nullus*, he could not have looked at these passages.

⁴ That is, in the *Singular*; for, in the *Plural*, the expression is common in Greek. Under this head comes the passage which, to explain the above Hebraism, *Weiske* pleon. p. 58. has quoted from Plat. Phaed. 91 e., πότερον, ἔφη, πάντας τοὺς ἔμπροσθεν λόγους οὐκ ἀποδέχεσθε, ἢ τοὺς μὲν, τοὺς δ' οὐ; *do you receive not—i.e. reject—all, or do you receive some and reject others?* How otherwise could (with simplicity) the meaning have been expressed? In Sept. comp. Num. xiv. 23. Jos. xi. 13. Ezech. xxxi. 14. Dan. xi. 37.

⁵ A writer, in beginning the clause with the negation (οὐ δικαιοθήσεται), has already in his mind the subject πᾶς, and might equally employ οὐδεῖς. In beginning with πᾶς, either he has not decided whether he is to use an affirmative or negative verb, or has deemed it more suitable to make a negative assertion in reference to *every*—(πᾶς ὁ πιστεύων - - οὐ μὴ ἀπόληται), than an affirmative in reference to *no one*. The statement, *No believer shall perish*, is introduced by a sort of alarming expression, which is not agreeable.

In Mt. x. 29. (Luke xii. 6.) ἐν ἑξ αὐτῶν οὐ πεσεῖται (vel) unum non, ne unum quidem, is contrasted with δύο : two for a farthing, and not even *one*, etc. This construction (with a negative) occurs also in Greek authors, as : Dion. H. comp. 18. (V. 122.) μίαν οὐκ ἂν εὗροι τις σελίδα etc., antiqq. II. 980, 10. μία τε οὐ κατελείπετο (according to Schaef.'s emendation), Plut. Gracch. 9. see Schaef. *in loc.* and Dionys. Compos. p. 247. Erfurdt Soph. Antig. p. 121. From the Sept. comp. Ex. x. 19. Jer. xxxiv. 16. This construction cannot be called either a Hellenism or a Hebraism. It is generally employed as more emphatic, for οὐδεῖς,¹ properly the same in signification, but weakened by usage.

Luke i. 37. οὐκ ἄδυνατήσῃ παρὰ θεῶ πάν ῥῆμα, *nothing, no thing* (comp. רַחֵם and in Greek ἔπος), is apparently a quotation from Gen. xviii. 14. of the Sept. Mt. xv. 23. οὐκ ἀπεκρίθη αὐτῇ λόγον is quite simple : *He answered her not a word* (the ἕνα was superfluous here).² The Greeks employed the same mode of expression ; it is, therefore, not a Hebraism. It occurs in 1 Kings xviii. 21.

2. The one, the other is expressed—

a. In antithetical clauses, sometimes by εἷς - - καὶ εἷς, Mt. xx. 21. xxiv. 40. xxvii. 38. xvii. 4. Mr. x. 37. Jo. xx. 12. Gal. iv. 22. (but Luke xvii. 34. ὁ εἷς - ὁ ἕτερος, comp. xvi. 13. xviii. 10. Aesop. 119. de Fur.) (so in Heb. חֶסֶד Ex. xvii. 12. Lev. xii. 8. xv. 15. 1 Sam. x. 3.), for which Greek authors use εἷς μέν, εἷς δέ or εἷς μέν, ὁ δέ. See Fischer ad Leusden. diall. p. 35. Mtth. 742. What Georgi Vind. p. 159 sq. and Schwarz Comment. p. 421. quote as parallel to the N. T. expression, are more properly enumerations, or calculations of a sum total.

b. In reciprocal statements, as : 1 Th. v. 11. οἰκοδομεῖτε εἷς τὸν ἕνα, 1 Cor. iv. 6. This would rather be an Aramaism (Hoffmann Gramm. Syr. p. 330.), though not in discordance with Greek syntax, Her. 4, 50. ἐν πρὸς ἐν συμβάλλειν, Lucian. conser. hist. 2. ὡς οὖν ἐν, φασίν, ἐνὶ παραβαλεῖν, asin. 54. Comp. also the phrase ἐν ἀνδ' ἐνός (Ast Plat. Polit. p. 339. Bhdv Dionys. perieg. 853.) and Kypke II. 339.

As cuneus cuneum trudit, some translate Mt. xii. 26. ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει the one Satan casts out the other. The mean-

¹ Hence likewise οὐδὲ εἷς must be taken together, *nemo quisquam, nemo unus* (Mt. xxvii. 14. οὐδὲ ἐν ῥῆμα ne unum quidem Jo. i. 3. Rom. iii. 10. 1 Cor. vi. 5.) *Hm.* Vig. 467. *Weber* Dem. 501. (Xen. Cyr. 2, 3, 9. 4, 1, 14.). In the Sept. this occurs more frequently (that is, for חֶסֶד), Ex. xiv. 28. Num. xxxi. 49. Comp. οὐ - - ποτέ 2 Pet. i. 21.

² No accurate grammarian will think ἕνα necessary in the above passage, though εἷς is elsewhere expressed (Mt. xxi. 24. ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἕνα).

ing, however, is: *Satan casts out Satan*. On the other hand, comp. Luke xi. 17.

The Hebrew construction, *the man—or brother—to his friend*, imitated in the Sept. Gen. xi. 3. xiii. 11. Judges vi. 29. Ruth iii. 12. Jer. ix. 20., does not occur in the N. T. Comp. from the Sept. Heb. viii. 11. οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον (better πολίτην) αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ.

As to the Hebraistic circumlocution for the pronoun *every* by the repetition of the noun, e.g. *ἡμέρα καὶ ἡμέρα*, see § 54, 1.

CHAPTER THIRD.

OF THE NOUN.

SECTION XXVII.

NUMBER AND GENDER OF NOUNS.

A Masculine noun in the Singular, with the Article, often represents a whole class, as: Jas. ii. 6. *ἡτιμάσατε τὸν πτωχόν* (Plur. in 1 Cor. xi. 22.), v. 6. Rom. xiv. 1. 1 Pet. iv. 18. Mt. xii. 35.

This construction is especially common with national names, as: *ὁ Ἰουδαῖος* Rom. iii. 1. (so *Romanus* for *Romani* frequently) Markland Eurip. suppl. v. 659.

The distinctive character in question is thus expressed more exclusively and more forcibly by the Singular, than by the Plural which points out the multitude of individuals.

Similar to this construction is the use of the Singular to express, in reference to a plurality, an object which belongs to each of the individuals, as: 1 Cor. vi. 19. *ὅτι τὸ σῶμα ὑμῶν ναὸς τ. ἁγ. πνεύματος* (according to the best Codd.); Mr. viii. 17. *πεπωρωμένην ἔχετε τὴν καρδίαν* (Jas. iii. 14. Luke i. 66. 2 Pet. ii. 14. a.); Mt. xvii. 6. *ἔπесαν ἐπὶ πρόσωπον αὐτῶν* (Luke ii. 21. 2 Cor. iii. 18. viii. 24.);¹ Rev. vi. 11. *ἐδόθη αὐτοῖς στολὴ λευκή* (Luke xxiv. 4. Acts i. 10. ?); Eph. vi. 14. *περιζωσάμενοι τὴν ὀσφὺν ὑμῶν* etc.

This distributive Singular, as it may be called, is frequent in

¹ We must refer to this head *ἀπὸ* or *πρὸ προσώπου αὐτῶν* or *ὑμῶν, κατὰ πρ. πάντων* etc. Luke ii. 31. Acts vii. 45. Ex. xxxiv. 11. Dt. iii. 18. vii. 19. viii. 20. etc.

Greek writers, as : Xen. A. 4, 7, 16. εἶχον κνημῖδας καὶ κράνη κ. μαχαίριον-δόρυ etc. Cyr. 4, 3, 11. Eurip. Cycl. 225. Thuc. 3, 22. 4, 4. 6, 58. Pol. 3, 49, 12. Ael. an. 5, 4. comp. Cic. Rab. 4, 11. Sen. ep. 87. In the Sept. comp. Gen. xlviii. 12. Lev. x. 6. Judg. xiii. 20. Lament. ii. 10. 1 Ch. xxix. 6. See also testam. patr. p. 565.¹

In the N. T. the Plural is the usual construction in this case (Luke xxiv. 5. Acts i. 10.). See in general Elmsley Eurip. Med. 264. Bornem. Xen. Cyr. p. 158.

The collective use of the Singular is not to be extended beyond its natural bounds, in the explanation of passages in which it may seem to occur. In 1 Cor. vi. 5. διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ, it would be a mistake to suppose τοῦ ἀδελφοῦ stands for τῆς ἀδελφότητος. Ἀνὰ μέσον refers to individuals (different from Mt. xiii. 25.), and not to a collective whole. It should be ἀνὰ μέσον ἀδελφοῦ καὶ ἀδελφοῦ (Gen. xxiii. 15.), or, at least, τῶν ἀδελφῶν αὐτοῦ (see Grotius), comp. Pol. 10, 48, 1. Otherwise the structure would be imperfect and mutilated. Meyer's explanation assumes the existence of an expression which is inaccurate and without example.

2. *Vice versa*, the Plural (Masculine or Feminine) is used when the predicate refers to one individual, but the writer wishes to avoid particularising him, as : Mt. ii. 20. τεθνήκασιν οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου (Herod the Great alone is meant, v. 19.), comp. Ex. iv. 19. S. Aeschyl. Prom. 67. Eurip. Hec. 403. Aeschin. adv. Timarch. 21. and Bremi *in loc.* Porson Eur. Phoen. p. 36. Reisig Conject. in Aristoph. p. 58. and C. L. Roth grammaticae quaest. e C. Tacito. Norimb. 1829. 4. § 1.

On the other hand, in Mt. ix. 8. ἐδόξασαν τὸν Θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις, the reference is, undoubtedly, not to Christ alone, but must be taken generally. In Mt. xxvii. 44. οἱ λησταί necessarily implies a difference in details from Luke xxiii. 39. Lastly, in 1 Cor. xv. 29. ὑπὲρ τῶν νεκρῶν cannot easily be referred to (the dead) Christ (for then it would have been εἰς τοὺς νεκρούς), but must be applied to (unbaptized) dead.

The expression τὸ εἰρημένον ἐν τοῖς προφήταις in Acts xiii. 40. (ἐν βιβλίῳ τῶν προφητῶν) is a general form of quotation, as in *Paul's Epistles* and the like, employed when one does not wish, or is at a

¹ In 1 Th. i. 8. ὥστε γενέσθαι ὑμᾶς τύπον πᾶσι τοῖς πιστεύουσιν, the Singular is used quite naturally, as Paul had in view the Church as a *whole*. The Singular would not be appropriate in 1 Cor. x. 6. 11. 1 Pet. v. 3.

loss, to indicate the precise passage or passages. Essentially similar is Mt. xxiv. 26. ἐν τοῖς ταμείοις, opposed to ἐν τῇ ἐρήμῳ, comp. Liv. 1, 3. Silvius casu quodam in *silvis* natus.

In Mt. xxi. 7. ἐπάνω αὐτῶν probably refers to ἱμάτια. There would, however, be no absurdity in the phraseology, were αὐτῶν applied to the two animals, any more than in the expression ἐπιβεβηκώς ἐπὶ ὄνον καὶ πῶλον, v. 5. It is said, *e.g.* loosely, *he sprung from the horses*, when only one of the team, the saddled horse, is meant.

In 1 Cor. xvi. 3. the Plural ἐπιστολαί has, quite erroneously, been supposed to stand for the Singular (Heumann *in loc.*). Though this Plural may signify a single letter (Schaeff. Plutarch. V. 446. Poppo Thuc. 1, 132.), the words δι' ἐπιστολῶν are, undoubtedly, to be here joined to πέμψω; and the sending of different letters to different persons is not an unlikely circumstance.

3. Not a few nouns, which, in most modern languages, are used only in the Singular, are, in Greek authors and the N. T., employed, for the most part, in the Plural. This is owing to their having, from a general or Grecian or Biblical point of view, a manifold or comprehensive signification (Krü. 9.), as: Αἰῶνες Heb. i. 2. *world* (ἡγήγιν), οὐρανοί *sky, heaven* (Schneider lat. Gr. II. 476.) comp. 2 Cor. xii. 2., τὰ ἅγια *the sanctuary*, Heb. viii. 1. ix. 8. 12. etc., ἀνατολαί, δυσμαί (*East, West*) Mt. viii. 11. xxiv. 27. (Plato def. 411 b. epin. 990 a. D. S. 2, 43. Dio C. 987, 32. Lucian. peregr. 39.), τὰ δεξιὰ, ἀριστερά, εὐάνυμα, *the right, the left,θύραι (fores, folding-door)* Acts v. 19. Jo. xx. 19. (also πύλαι, but θύραι is a regular Plural in Acts xvi. 26. Mt. xxiv. 33.), κόλποι *bosom* Luke xvi. 23. (v. 22. Sing.) comp. Pausan. 6, 1, 2. Ael. 13, 31., ἱμάτια of a particular *upper-garment, mantle* Jo. xix. 23. xviii. 4. Acts x. 6.; the names of festivals ἐγκαίνια, γενέσια, ἄζυμα (Παναθήναια, Saturnalia Poppo Thuc. III. IV. 20.), also γάμοι *marriage* Mt. xxii. 2. Luke xii. 36. (comp. Tob. xi. 20.); likewise ὀψώνια *pay* Rom. vi. 23. (Fr. Rom. I. 428.), and ἀργύρια *a piece of money*.

When the names of countries or cities are Plural, this is owing to their having originally consisted of several provinces, as *Galliae*, or settlements, as Ἀθῆναι, Πάταρα, Φίλιπποι, also τὰ Ἱεροσόλυμα.¹

Lastly, the Plural of a noun denoting a sentiment, disposition, or state, expresses its various manifestations, as: 1 Pet. ii. 1. ἀποδέμενοι πᾶσαν κακίαν -- κ. ὑποκρίσεις κ. φθόνους κ. πάσας καταλαλιάς, 2 Cor. xii. 20. ἔρις, ζῆλος, θυμοί, ἐριθεῖαι, καταλαλιάι, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι, 2 Cor. xi. 23. ἐν θανάτοις πολλάκις, Eph. vi. 11. Gal. v. 20. 1 P. iv. 3. Jas.

¹ Comp. *Nobbe schedae* Ptolem. I. 22.

ii. 1. (2 Cor. ix. 6.) Jud. 13. 1 Cor. vii. 2. Fr. Rom. III. 6. Kritz Sallust. I. 76.

So οἰκτιρμοί, רַחֲמִים, is more common than the Singular (only in Col. iii. 12. Var.). To this rule belongs also Eph. ii. 3. *Θελήματα τῆς σαρκός*. See, in general, *Jacobs Act. philol. Monac. I. 154 sq.* Schoem. Plutarch. Agis p. 75 sq. Stallb. Plat. rep. II. 368. Heini-chen Euseb. III. 18 sq. Bhdy 62 f.

Of the Plural αἵματα, as source of descent, a direct parallel occurs only in Eurip. Ion. 693. in the poetic style. The expression, however, in connection with a liquid, is as intelligible as τὰ ὕδατα and τὰ γάλακτα Plat. legg. 10. 887 d. In Rev. xviii. 24. αἵματα is a real Plural, and, accordingly, does not come under this rule. Αἱ γραφαί, τὰ ἱερὰ γράμματα, αἱ διαθήκαι (the covenants which God repeatedly renewed with Abraham, with Jacob, and through Moses, comp. Wisd. xii. 21. 2 Macc. viii. 15.). Similar is ἐπαγγελίας in Heb. vii. 6. A Hebraistic *Plur. maj.* is not to be assumed in these words, nor in Jo. ix. 3. 2 Cor. xii. 1. 7., nor in Heb. ix. 23., where the statement is general. Τὰ σάββατα is either a translation of the Aramaean form סַבְבָּתַי, or is framed after the analogy of names of festivals. More easily might ἅγια ἁγίων, denoting the *most holy place* of the temple of Jerusalem, be pronounced a *Plur. excell.*, unless, with Erasmus, we prefer the accentuation ἁγία ἁγίων (comp. δειλαία δειλαίων Soph. El. 839.). Though, however, this portion of the Israelitish sanctuary is mentioned in the Pentateuch under the designation τὸ ἅγιον τῶν ἁγίων (Ex. xxvi. 33. Num. iv. 4.), comp. Joseph. Antt. 3, 6, 4., yet it means, in 1 Kings viii. 6. strictly the *most holy*. Comp. the Latin *penetralia, adyta* (Vir. Aen. 2, 297.).

In reference to Ph. ii. 6. *το εἶναι ἴσα θεῶ*, where ἴσα is used adverbially, comp. the Greek idiomatic expressions Iliad. 5, 71. Odys. 1, 432. 15, 520. Soph. Oed. R. 1179. Thuc. 3, 14. Philostr. Ap. 8, 26. etc. See Reisig Oed. Col. 526.

4. The Dual does not occur in the N. T., the Plural being used in its stead, as in Later Greek. We find δύο construed with a Plural in Mt. iv. 18. xviii. 9. xxvi. 37. Jo. iv. 20. Acts xii. 6. Only in Rev. xii. 14. *τρέφεται καιρὸν καὶ καιροὺς καὶ ἡμῶν καιροῦ* the Plural of itself denotes *two years*. This construction, however, is an imitation of the Chaldee רַבְּנָא in the Greek version Dan. vii. 25. in indication of the Chaldee's having no Dual (Winer's Chald. Grammat. p. 77.). The Plural, placed between *one year* and $\frac{1}{2}$ a year, was allowably made to signify *two*. In Later Greek, χρόνος, χρόνοι, came more and more to signify *year, years*. See also Evang. apoc. p. 60, 61. Epiphan. Mon. 29, 28.

Bornem. Acts xv. 12. supposes he has found a trace of the Dual in the reading ἐξηγουμένα (*ν* is marked over the line) of *one* Cod., from which Tdf. notes the reading ἐξηγούμενοι, and joyously hails the discovery of this number.

5. The Neuter, Singular or Plural, is sometimes employed to denote a person, when the writer purposely expresses himself in general terms, to avoid particularising the individual, as: 2 Th. ii. 6. τὸ κατέχον οἶδατε (v. 7. ὁ κατέχων), Heb. vii. 7. τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται (Theodor. *in loc.*) Luke i. 35., 1 Cor. i. 27. 28. τὰ μωρὰ τ. κόσμου -- τὰ ἄσθενῆ, τὰ ἐξουθενημένα (v. 26. οἱ σοφοί), Jo. vi. 37. 1 Jo. v. 4. comp. v. 1. (1 Cor. xi. 5. but not Col. i. 20. Heb. vii. 19. Jo. iii. 6. See the more recent expositors. In Rom. xi. 32. the best established reading is τοὺς πάντας). Similar constructions occur in Thuc. 3, 11. τὰ κράτιστα ἐπὶ τοὺς ὑποδεεστέρους ξυνεπῆγον, Xen. A. 7, 3, 11. τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα ἡμεῖς ἱκανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν, ἣν δέ τις ἀνδίστηται etc., Poppe Thuc. I. 104. Seidler Eurip. Troad. p. 61. Kritz Sall. II. 69.

6. The Neuter seems to be employed for the Feminine in Mr. xii. 28. ποία ἐστὶν ἐντολὴ πρώτη πάντων (for which editors have substituted πασῶν). But πάντων, independently of its relation to the noun in gender, is equivalent to the general expression *omnium* (rerum). Comp. Lucian. piscat. 13. μία πάντων ἢ νε ἀληθῆς φιλοσοφία (according to the common reading; otherwise πάντως), Thuc. 4, 52. τάς τε ἄλλας πόλεις καὶ πάντων μάλιστα τὴν Ἀντανδρον, see d'Orville Charit. p. 549 sq. Porson Eur. Phoen. 121. Fr. Mr. l. c.

On the other hand, d'Orville (p. 292 sq.) is quite mistaken in maintaining that in Acts ix. 37. λούσαντες αὐτὴν ἔθηκαν, λούσ. is used for λούσασαι, and on the ground that the washing of corpses was the business of women. The writer expresses himself in the most general terms. *They* washed and laid. Had Luke intended to refer to such a custom with historical precision, he would have employed more definite language. Comp. Xen. M. 2, 7, 2. συνελγύδασιν -- ἀδελφαί τε καὶ ἀδελφίδαι καὶ ἀνεψιαὶ τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρακαίδεκα τοὺς ἐλευθέρους *the free* were fourteen, where the Masculine is used though females are comprehended. Suet. Ner. 33. acceptum a quadam Locusta, venenariorum incluta. (Luke xxii. 58. comp. Mt. xxvi. 71.—the relations are not the same. See Mey.)

Neither is the Masculine used for the Feminine in the Sept. in Gen.

xxiii. 3. ἀνέστη Ἀβραὰμ ἀπὸ τοῦ νεκροῦ αὐτοῦ - - 4. θάψω τὸν νεκρόν μου (v. 15.), though Sarah is meant; nor in the story of Susann. 61. ἐποίησαν αὐτοῖς ὃν τρόπον ἐπονηρεύσαντο τῷ πησίῳ, though the reference is to Susanna. Similar in Soph. Antig. 830. φθιμένα (vulg. φθιμένα) τοῖς ἰσοθεοῖς ἔγκληρα λαχεῖν μέγα. In Greek a corpse is always ὁ νεκρός, and never in the Feminine. See, further, Hm. Soph. Antig. p. 114. 176.

Note 1. In Rom. xi. 4. containing a quotation from the Old Test. (1 Kings xix. 18.) we find ἡ Βαάλ (Hos. ii. 8. Zeph. i. 4.) probably with no secondary contemptuous meaning, as the Feminine names of false gods are said to be used in Arabic and in the Talmud (?). See Gesen. in Rosenm. Repertor. and Tholuck *in loc.*, and, on the other hand, Fr. Rom. II. 442. But Paul, quoting from memory, might easily write ἡ Βαάλ, as he had occasionally found it in the Sept. (yet the Codd. vary), though in this very passage the Sept. has τῷ Βαάλ. Rückert *in loc.* is, as often elsewhere, mistaken. Besides, it was matter of indifference whether Baal was regarded as a male or a female false deity. Theile tries to explain from the usage of the Sept. μοιχαλίδες in the general address in Jas. iv. 4.; but see, on the other hand, de Wette. The omission of the words μοιχοὶ καὶ has no decisive authority in its favour; and it would be carrying reverence for the (other) principal Codd. too far, never to admit an error of a transcriber in the concurrence of similar words.

Note 2. A noun of any gender, taken merely as a word, is used, as all know, with the Neut. Article, as: Gal. iv. 25. τὸ Ἄγαρ, the (word) Agar. On the other hand, the Fem. may appear to be used for the Neut. in ἡ οὐαί Rev. ix. 12. xi. 14. Probably, however, the writer had in his mind some such word as θλίψις or ταλαιπωρία.

Note 3. As to the adverbial use of a Fem. adjective, as: ἰδία, κατ' ἰδίαν etc., see § 54.

SECTION XXVIII.

OF THE CASES IN GENERAL.

1. Foreigners found no difficulty in comprehending, generally, the respective import of the Greek cases (Hm. de emend. rat. I. 137 sqq. Bhdy p. 74 ff.¹). Even the Jews were able, without inflexions,

¹ A *monographia* was published at Erlang. 1831. 8. by J. A. Hartung on the Cases, their formation and import, in the Greek and Latin languages. (See also Rumpel on the Greek Cases. Halle 1845. 8.)

to express, in their own language, those relations which the Greeks usually expressed by cases. The Aramaean mode of denoting the Genitive relation especially approximated the idiom of the West.

To perceive, however, the secondary significations of the Greek oblique cases, in all their extension and diversity, was, to foreigners, a matter of much greater difficulty.

The Grecian use of cases alone, without prepositions, formed a striking contrast to the graphic and explicit phraseology of Orientals. Hence, in the N. T., through the influence of the Eastern idiom, prepositions are frequently employed where, in classic Greek prose, they would be entirely superfluous. We find, for instance, in the N. T., διδόναι ἐκ, ἐσθίειν ἀπό, μετέχειν ἐκ for διδόναι, ἐσθίειν, μετέχειν τινός (comp. § 30.), πολεμῆν μετὰ τινος for τινί, κατηγορεῖν and ἐγκαλεῖν κατὰ τινος (Luke xxiii. 14. Rom. viii. 33.) for τινί,¹ ἐγείρειν τινά εἰς βασιλεία Acts xiii. 22. (§ 32.), βασιλεύειν ἐπὶ τινι or τινά (ὅν ἤρῃ) for τινός, ἀδῶος ἀπό τ. for the Genitive alone (Krebs obs. e Josepho p. 73 sq.). From the Sept. comp. φείδεσθαι ἐπὶ τινι or τινος or ὑπὲρ τινος (ὅν διη).

This use of prepositions with cases, instead of cases alone, is a relic of (antique) simplicity, and occurs not only in the early Greek poets, as in Homer, *e.g.*, but in Greek prose writers, as, *e.g.* in Lucian. See Jacob. quaest. Lucian. p. 11 sq. Hence even from good writers many instances may be quoted, such as παύειν ἀπό, comp. Mtth. 833.

2. There is, in reality, no such thing as what is called *enallage casuum*, the putting of one case for another. Sometimes, however, of two cases either may be entirely appropriate, when the relation to be expressed may be conceived under two different points of view, as: Ἀσσύριος τῷ γένει and τὸ γένος, προσκυνεῖν τινι to show reverence to one, and προσκυνεῖν τινα to revere one, καλῶς ποιεῖν τινα and τινι (Thilo Act. Thom. 38.), ἔνοχος τινι and τινος (Fr. Mt. p. 223.),² ὁμοίος τινος and τινι, μιμνήσκεσθαι τί and τινος (as recordari rei and rem). With the Acc. μιμνήσκεσθαι implies remembrance transitively directed to the object; with the Gen., remembrance proceeding from the object. It cannot be said that in such instances the Dat. or Acc. is used for the Gen., or *vice versa*. Both cases are, logically, employed with equal propriety; though the one construction may

¹ As the Byzantines sometimes say: ἀγανακτεῖν or ὀργίζεσθαι κατὰ τινος, or Dio Chr. 38, 470. ὀργίζεσθαι πρὸς τινα.

² The distinction which Schaef. Demosth. V. 323. lays down between these two constructions, does not appear in the N. T.

be the more usual, or the more frequent in Later Greek, or in any particular writer (as εὐαγγελίζεσθαι τινα, προσκυνεῖν τινι).

Perhaps the most absurd instance of *enallage casuum* that could be alleged, would be 2 Cor. vi. 4. συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι for διακόνους. Both expressions are proper, but in different significations. As an instructor I commend myself, means: I do so in respect to the office I have undertaken. But I commend myself as an instructor, is, I commend myself as one who wishes or is able to be an instructor.

3. Every case, as such, is necessarily connected with the structure of the sentence in which it occurs. This connection is most direct as regards the Nom. and Acc.; the former as the subject, the latter as the object, for the secondary relations of the Gen. and Dat. There are, however, *casus absoluti*, that is, cases which are not comprised in the grammatical structure of a sentence,—cases which are, as it were, grammatically isolated, and have only a logical connection with the sentence. Nominatives absolute are the most frequent and the most distinctly marked (Bengel on Mt. xii. 13.). Real Accusatives absolute are more rare (§ 61.), comp. Fr. Rom. III. 11 sq. What is called an Accusative absolute is often dependent, though loosely, on the construction of the sentence. As to Genitives and Datives absolute, their exact import proves them to be integrant portions of the sentence. See, in general, A. de Wawnowski syntaxeos anomalæ graecae pars de constructione, quae dicitur, absoluta, etc. Lips. 1835. 8., F. W. Hoffmann observata et monita de casibus absol. ap. Graecos et Lat. ita positos ut videantur non posse locum habere. Budiss. 1836. 4. (handelt nur von genit. und dat. absol.), dann J. Geisler de graecor. nominativis absol. Vratisl. 1845. 8. and E. Wentzel de genitivis et dat. absol. Vratisl. 1828. 8. But the whole subject of the Nominative absolute comes under what is to be said on the structure of sentences.

SECTION XXIX.

NOMINATIVE AND VOCATIVE.

1. A noun, considered directly and purely in itself, is represented by the Nominative; and, according to the structure of the sentence, is either the subject or the predicate, as: Jo. i. 1. ἐν ἀρχῇ ἦν ὁ λόγος, Eph. ii. 14. αὐτός ἐστιν ἡ εἰρήνη ἡμῶν.

A Nominative, however, sometimes, without being comprised in

the construction, is placed at the extremity of a sentence, as a sort of case absolute, or term of designation, as if it were an indeclinable word, as : *a.* Acts vii. 40. ὁ Μωϋσῆς οὗτος - - οὐκ οἶδαμεν τί γέγονεν αὐτῷ, see § 28, 3. *b.* Jo. xviii. 10. ἦν ὄνομα τῷ δούλῳ Μάλχος Rev. vi. 8. viii. 11. (Demosth. Macart. 669 b.), Luke xix. 29. πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν.¹ Comp. 1 S. ix. 9. τὸν προφήτην ἐκάλει ὁ λαὸς ἔμπροσθεν ὁ βλέπων Malal. 18. 482. 10. 247. see Lob. Phryn. 517.² But Acts i. 12. ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος.

Usually, however, names, where an oblique case is necessary, are so construed as part of the sentence (and ὀνόματι solely interposed), as : Acts xxvii. 1. ἐκατοντάρχη ὀνόματι Ἰουλίῳ, ix. 11. 12. ἀνδρα Ἀνανίαν ὀνόματι εἰσελθόντα (xviii. 2. Mt. xxvii. 32. Luke v. 27.), xviii. 7. οἰκία τινὸς ὀνόματι Ἰούστου, also Mt. i. 21. 25. καλέσας τὸ ὄνομα αὐτοῦ Ἰησοῦν Luke i. 13. (as an apposition to ὄνομα), even Mr. iii. 16. ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον. (Various modes of expression are combined in Plut. Coriol. 11.)

In Rev. i. 4. the Nom. ὁ ὢν κ. ὁ ἦν κ. ὁ ἐρχόμενος (πῆλ' the Incomprehensible) is designedly used as indeclinable. See § 10.

2. The usage stated above under *a.* is dropped, when the Nom. (with the Article) is employed in addressing, particularly in calling or commanding, and, consequently, instead of the Vocative properly intended for such purpose (Fischer-Weller III. 1. 319 sq. Markland Eurip. Iph. Aul. 446.).

The Nom. is sometimes so employed in the N. T., as : Mt. xi. 26. ναί, ὁ πατήρ (ἐξομολογοῦμαί σοι v. 25.), ὅτι οὕτως ἐγένετο Heb. i. 8. x. 7. (in the Sept. comp. Ps. xlii. 2. xxii. 2.), especially in the Imperat. Luke viii. 54. ἡ παῖς ἔγειρε, Mt. xxvii. 29. χαῖρε ὁ βασιλεὺς τ. Ἰουδ. Jo. xix. 3. Mr. v. 41. ix. 25. Eph. vi. 1. Col. iii. 18.

This form of expression may have originally contained some degree of roughness or harshness (Blhdy 67.), and been so used even in Greek prose. Afterwards, however, it was employed without special emphasis, and also in the kindest addresses, as in Luke xii. 32. μὴ φοβοῦ, τὸ μικρὸν πείνιον, viii. 54. (Bar. 4, 5.), even in prayers, as in

¹ In all earlier editions (including that of Lchm.) we find ἐλαιῶν. I am not prepared, with Fr., to pronounce this accent decidedly erroneous. Luke, intending his Gospel for general readers, might, in mentioning, for the first time, the Mount of Olives, sufficiently known in Palestine, say, *what is called the Mount of Olives*, as in Acts i. 12. But the expression τὸ ὄρος τὸ λεγόμενον ἐλαιῶν must be resolved into τὸ λεγόμενον ὄρος ἐλαιῶν *ad montem qui dicitur olivarum*. The Article is by no means necessary before ἐλ. The Syrian translator probably read Ἐλαιῶν, as he renders the above as he does Acts i. 12., but Mt. xxi. i. differently.

² We find even τὴν ἀνθρωποτόκος Φωνήν Theodoret. IV. 1304., τὴν θεὸς προσηγορίαν III. 241. IV. 454., where the Romans (a circumstance which modern writers of Latin overlook) employ the Genitive.

Luke xviii. 11. Heb. x. 7. On the contrary, in Jo. xx. 28., though directed to Jesus (εἶπεν αὐτῷ), the expressions are rather an exclamation than an address;* and, in the Greek authors, such Nom. has strong prominence (Bhdy as above, Krü. 12.). So also Luke xii. 20. (according to the reading ἄφρων, and 1 Cor. xv. 36., where ἄφρων has little authority in its favour), likewise Ph. iii. 18. 19. πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλὰκις ἔλεγον -- τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χρ., ὧν τὸ τέλος ἀπώλεια -- οἱ τὰ ἐπίγεια φρονοῦντες, probably also Mr. xii. 38-40. βλέπετε ἀπὸ τῶν γραμματέων, τῶν δειλόντων -- καὶ ἄσπασμοὺς -- καὶ πρωτοκαθεδρίας -- οἱ κατεσθίοντες τὰς οἰκίας -- οὗτοι λήφονται περισσότερον κρίμα (yet the words οἱ κατεσθ. may here be joined with οὗτοι λήφοντα.).¹

3. In the N. T. the Vocative, with, or more frequently without ὦ, is, however, far more common than the Nom. in addresses. We find ὦ sometimes in simple forms of addressing, as Acts i. 1. xxvii. 21. xviii. 14. 1 Tim. vi. 11.; but mostly in conjuring and in vituperation (Lob. Soph. Aj. 451 sq., see Fritzsche Aristoph. I. 4.), Rom. ii. 1. 3. ix. 20. 1 Tim. vi. 20. Jas. ii. 20. Gal. iii. 1., or in exclamations, as Luke xxiv. 25. Acts xiii. 10. On the other hand, in mere accosting or calling the Vocative without ὦ is employed, as Luke xiii. 12. xxii. 57. xxvii. 10. Mt. ix. 22. Jo. iv. 21. xix. 26. Acts xiii. 15. xxvii. 25. Even at the beginning of a speech, where ὦ is regularly prefixed by the Greeks, we find, in the N. T. for the most part, the Vocative alone, as in Acts i. 16. ii. 14. iii. 12. xiii. 16. xv. 13. (see, however, Franke Demosth. p. 193.).²

An adjective joined to a Vocative is put in the same case, as: Jas. ii. 20. ὦ ἄνθρωπε κενέ, Mt. xviii. 32. (but comp. Jacobs Achill. Tat. p. 466.); yet we find the apposition in the Nom. Rom. ii. 1.: ὦ ἄνθρωπε πᾶς ὁ κρίνων, comp. Bar. 2, 12. κύριε ὁ θεὸς ἡμῶν.

Note. Some have erroneously regarded the Acc. with εἰς, in the phrase εἶναι or γίνεσθαι εἰς τι, as a Hebraistic circumlocution for the Nom. (Leusden diall. p. 132.). By far the greater part of the passages produced in support of this alleged Hebraism, are either quotations from the Old Test. or expressions taken from it, and become set forms (Mt. xix. 5. 1 Cor. vi. 16. Eph. v. 31. Heb. viii. 10. etc.). Here it has been overlooked that γίνεσθαι εἰς τι fieri, i.e. *abire*

¹ *Ilm.* praef. ad Eur. Androm. p. 15 sq. says: mihi quidem ubique nominativus, quem pro vocativo positum volunt, non vocantis sed declarantis esse videtur: o tu, qui es talis. This applies to some, but not to all the above passages, and, strictly speaking, cannot be generally asserted, except of the poets.

² On ὦ before the Vocative, see, in general, Doberenz Progr. Hildburgh, 1844. 4.

(*mutari*) in *aliquo*. (Acts v. 36. Jo. xvi. 20. Rev. viii. 11.), is good Greek (Georgi Vind. 337. Schwarz Comment. 285.), and is used, by the later authors at least, even in reference to persons (Geo. Pachymer. I. 345. εἰς συμμαχούς αὐτοῖς γίνονται). Besides, in the Hebrew expression equivalent to εἶναι εἰς τι, the *ל* does not properly express the Nom., but corresponds to the German *zu etwas* (*dienen, gereichen*), for something (*serve*), see Heb. viii. 10. 1 Cor. xiv. 22., comp. Wisd. ii. 14. Acta apocr. 169. In 1 Cor. iv. 3. ἐμοὶ εἰς ἐλάχιστόν ἐστιν signifies, *to me* (for me) is the least, the most unimportant (I count it a very small matter). Εἰς οὐδὲν λογισθῆναι Acts xix. 27. is similar: *set at nought* (Wisd. ix. 6.).¹ In Luke ii. 34. κεῖται εἰς πτώσιν the preposition indicates the destination, and is used in accordance with Greek analogy, see Ph. i. 17. (16.) 1 Th. iii. 3., comp. Aesop. 24, 2. εἰς μείζονά σοι ὠφέλειαν ἔσομαι, and the Latin *auxilio esse* (Zumpt Gr. p. 549.). See, further, § 32, 4. b.

In the same way, the phrases with ἐν in the following passages are imitations of the Hebrew *Beth essentiae* (Gesen. Lgb. 838.): Mr. v. 25. γυνή τις οὖσα ἐν ῥύσει αἵματος, Rev. i. 10. ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ (Glass. I. 31.), Eph. v. 9. ὁ καρπὸς τοῦ φωτός ἐν πάσῃ ἀγαθᾷ συνή (Hartmann linguist. Einl. 384.), and Jo. ix. 30. ἐν τούτῳ θανατοῦν ἐστι (Schleusner under ἐν). But, in the first passage, εἶναι ἐν ῥ. is *to be in the state of*, etc. In the second, γίνεσθαι ἐν πνεύματι is *to be anywhere in the spirit*. In the third, εἶναι ἐν means *contineri, positum esse in* (see the Expositors). The last passage may be appropriately rendered: *Herein that (this) is marvellous*, etc.* Gesenius has even attributed this Hebraistic construction to Greek and Latin writers, but unwarrantably; for εἶναι ἐν σοφίᾳ, *in magnis viris (habendum) esse*, contains nothing anomalous, but is quite a natural combination, and to be rendered, *be among, belong to the number of*. There could be no *Beth essentiae* in the use of ἐν and *in*, unless the meaning were, ἐν σοφῳ, *in sapienti viro*, for σοφός, *sapiens*. But this will not be maintained by any reasonable man. In fact, the Hebraistic *Beth essentiae* construction is a pure grammatical figment.² See Winer's edition of Simon. p. 109. and Fr. p. 291 sq. The examples adduced by Haab (p. 337.) are so palpably preposterous, that any attempt to prove their absurdity would be a mere waste of time.

¹ Quite different from the expression χρήματα εἰς ἀργύριον λογίζεσθαι Xen. C. 3, 1, 33.

² With the entirely misunderstood, חַיִּיךָ Exod. xxxii. 22. comp. Ael. 10, 11. ἀποθανεῖν ἐν καλῳ ἐστιν. Should this too be taken for καλόν ἐστιν?

* [Probably the true reading is, ἐν γὰρ τοῦτο θανατοῦν ἐστιν, ὅτι etc. = *this one thing is marvellous*. At the date of the earliest MSS. in existence, ἐν τοῦτο and ἐν τούτῳ were, except as regards the accent, pronounced exactly alike, as is the case in Greece at the present day. Transcribers, writing to dictation, might easily have taken the one for the other. Comp. ἐν in Jo. ix. 25. Ph. iii. 13. 2 Pet. iii. 8.—Tr.]

SECTION XXX.

GENITIVE.

1. The Genitive may be called the *Whence-case*. Its primary import is that of *issuing out of*, or *proceeding from*. Comp. Hartung Casus p. 12.

Its inherent force is most distinctly discerned when it is used in connection with words expressive of facts or events, and, accordingly, when it is governed by a verb. Its most common and most familiar application, however, is in connecting two substantives, and, through its gradually extended signification, denoting any sort of *being dependent on*, or *belonging to*,¹ as: ὁ κύριος τοῦ κόσμου, Ἰούδας Ἰακώβου.

We shall first consider this use of the Genitive, according to which even a pronoun or the Article may hold the place of the governing word. Even in plain prose it comprehends a great diversity of significations (Schaefer. Eurip. Or. 48.), exclusively of those ordinary constructions under which are included the Gen. of quality, Rom. xv. 5. 13. etc., and the partitive Genitive, Rom. xvi. 5. 1 Cor. xvi. 15. Under this head comes, first, the

Objective Genitive after substantives denoting a mental or an external operation—a feeling, expression, action (Krü. 30.), as: Mt. xiii. 18. παραβολὴ τοῦ σπείροντος *parable of the sower*, i.e. *parable about the sower*, 1 Cor. i. 6. μαρτύριον τοῦ Χριστοῦ *testimony for Christ* (ii. 1. comp. xv. 15.), viii. 7. ἡ συνείδησις τοῦ εἰδώλου *consciousness about the idol*, i. 18. ὁ λόγος ὁ τοῦ σταυροῦ, Mt. xxiv. 6. ἀκοαὶ πολέμων *rumours about—reports of, wars*, comp. Mtth. 814., Acts iv. 9. εὐεργεσία ἀνθρώπου *benefit towards (conferred on) a man* (Thuc. 1, 129. 7, 57. Plat. legg. 8. 850 b.), Jo. vii. 13. xx. 19. φόβος Ἰουδαίων *fear in reference to the Jews* (Eurip. Andr. 1059.), xvii. 2. ἐξουσία πάσης σαρκός *power over* (Mt. x. 1. 1 Cor. ix. 12.), Rom. x. 2. ζήλος Θεοῦ *zeal for God* (Jo. ii. 17. 1 Macc. 2, 58.; otherwise 2 Cor. xi. 2.), Heb. ix. 15. ἀπολύτρωσις τῶν παραβάσεων *redemption from* (Plato rep. 1. 329 c.). Comp. likewise Mt. xiv. 1. (Joseph. antt. 8, 6, 5.) Luke vi. 12. (Eurip. Troad. 895.) Eph. ii. 20. Rom. xv. 8. 2 P. i. 9. Jas. ii. 4. 1 Cor. xv. 15. Heb. x. 24. For

¹ If the Genitive is considered as denoting not so much production as abstraction, its import may be defined (*Hm.* Opusc. I. 175. and Vig. p. 877.): Genitivi proprium est id indicare, cujus quid aliquo quocumque modo accidens est. Comp. de emendanda rat. p. 139. A similar definition in *Mdv.* 49. Comp. especially Schneider on Caesar Bell. Gall. 1, 21, 2.

examples from Greek authors see Markland Eur. suppl. 838. d'Orville Char. p. 498. Schaef. Soph. II. 201. Stallb. Plat. rep. II. 201. and Apol. p. 29. Poppo Thuc. III. I. 521.

In the N. T. such phrases as the following are of frequent recurrence : ἀγάπη Θεοῦ or Χριστοῦ love to God or Christ, Jo. v. 42. 1 Jo. ii. 5. 15. iii. 17. 2 Th. iii. 5. (but not Rom. v. 5. viii. 35. 2 Cor. v. 14. Eph. iii. 19.), φόβος Θεοῦ or κυρίου Acts ix. 31. Rom. iii. 18. 2 Cor. v. 11. vii. 1. Eph. v. 21., πίστις τοῦ Θεοῦ, Χριστοῦ or Ἰησοῦ Mr. xi. 22. Rom. iii. 22. Gal. ii. 16. iii. 22. Eph. iii. 12. Ph. iii. 9. Jas. ii. 1. Rev. xiv. 12. (πίστις ἀληθείας 2 Th. ii. 13.), ὑπακοή τοῦ Χριστοῦ or τ. πίστεως etc. 2 Cor. x. 5. Rom. i. 5. xvi. 26. 1 P. i. 22. (2 Cor. ix. 13.). But δικαιοσύνη Θεοῦ, in the doctrinal phraseology of Paul (Rom. i. 17. iii. 21. x. 3. etc.), is, agreeably to his teaching on Θεὸς ὁ δικαίων (comp. iii. 30. iv. 5.), the righteousness God bestows on man, and, the meaning once fixed, even in 2 Cor. v. 21. δικαιοσ. Θεοῦ might be applied as a predicate to believers. Others, with Luther, understand the expression thus: the righteousness that avails before God (quae deo satisfacit Fr. Rom. I. 47.), δικ. παρὰ τῷ Θεῷ. The ground of this explanation lies in δίκαιος παρὰ τῷ Θεῷ Rom. ii. 13. opposed to δικαιοῦσθαι, and still more immediately in δικαιοῦσθαι παρὰ τῷ Θεῷ Gal. iii. 11., or ἐνώπιον τοῦ Θεοῦ Rom. iii. 20. Both expressions are appropriate according to the nature of the righteousness in question. But the meaning δικαιοὶ ὁ Θεὸς τὸν ἄνθρωπον is closer, and the antithesis between 'God's righteousness' and 'own righteousness' is brought out more distinctly, if δικ. Θεοῦ denotes, *righteousness which God bestows*. Comp. also Ph. iii. 9. ἡ ἐκ Θεοῦ δικαιοσύνη.

It is obvious from the preceding considerations that the distinction between the Subjective and the Objective Genitive depends, not on grammatical, but on doctrinal reasons, and that these are to be carefully deduced from an accurate comparison of parallel passages.

In Ph. iv. 7. εἰρήνη Θεοῦ can only mean *the peace that God confers*, in reference to which Paul wishes his readers εἰρήνην ἀπὸ Θεοῦ. This parallelism is decisive, as in Rom. v. 1. εἰρήνην ἔχομεν πρὸς τὸν Θεόν must be rendered peace *with* God. Likewise in iii. 15. εἰρήνη Χριστοῦ must, as appears to me, be considered the Subjective Genitive, comp. Jo. xiv. 27. That δικαιοσύνη πίστεως Rom. iv. 13. signifies *righteousness through faith*, is manifest from the more frequent expression ἡ δικ. ἡ ἐκ πίστεως Rom. ix. 30. x. 6. In Eph. iv. 18. ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ is *life in God*,—the life that God communicates, the life that God creates in the soul of the believer.

Whether the phrase *εὐαγγέλιον τοῦ Χριστοῦ* is to be taken for the Subjective Genitive (the Gospel made known by Christ), or the Objective (the Gospel regarding Christ), may be doubted. For my part, I prefer the latter acceptation, as in various passages we find the entire expression *εὐαγγέλιον τοῦ Θεοῦ περὶ τοῦ υἱοῦ αὐτοῦ* (e.g. Rom. i. 3.), of which the other is but an abridgment. Comp. also *εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ* Acts xx. 24. and *εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ* Mt. iv. 23. ix. 35. Mey. on Mr. i. 1. but half explains his view. Likewise on Col. ii. 18. expositors are not agreed about the Subjective or the Objective meaning of the Genitive. The latter is the preferable: worship paid to angels. Comp. Euseb. H. E. 6, 41. *Θρησκεία τῶν δαιμόνων* (Var.), Philo II. 259. *Θρ. Θεῶν* (ἡ τοῦ Θεοῦ λατρεία Plat. Apol. 23 c.). In 1 Tim. iv. 1. *δαιμονίων* is undoubtedly a Subjective Genitive. But in *βαπτισμῶν διδαχῆς* Heb. vi. 2., if the latter be considered the principal noun (see below 3. note 4.), *βαπτισμ.* can only be the object of the *διδαχή*. In Rom. viii. 23. *ἀπολύτρωσις τοῦ σώματος*, according to Paul's teaching, appears rather to signify *liberation of the body* (from that *δουλεία τῆς φθορᾶς* v. 21.) *than liberation from the body*. Likewise in Heb. i. 3. 2 Pet. i. 9. *καθαρισμὸς τῶν ἁμαρτιῶν* might denote purification from sins (removal of sins, comp. Dt. xix. 3.), as we say *καθαρίζονται αἱ ἁμαρτίαι* (comp. *καθαίρειν αἷμα* to remove by purification, Iliad 16, 667.); but it is simpler to take *τῶν ἁμαρτιῶν* as an Objective Genitive. In Rom. ii. 7. *ὑπομονὴ ἔργου ἀγαθοῦ*, 1 Th. i. 3. *ὑπομονὴ τῆς ἐλπίδος*, is simply: *perseverance in well-doing*, perseverance in hope. In Jas. ii. 4. there is clearly a question indicating indignation: would ye not in this be judges of evil thoughts (your own)?

2. The Genitive is employed likewise to denote still more remote relations of dependence. Comp. Jacob. Lucian. Alex. p. 108 sq. Stallb. Plat. Tim. p. 241 sq. Bhdy 160.

a. The Genitive expresses relations entirely external—of place or time, as: Mt. x. 5. *ὁδὸς ἐθνῶν* *the way to the heathen* (Heb. ix. 8. comp. Gen. iii. 24. *ἡ ὁδὸς τοῦ ξύλου τῆς ζωῆς*, Jer. ii. 18. Judith v. 14.¹), Jo. x. 7. *θύρα τῶν προβάτων* *door to the sheep* (Mey.), Mt. i. 11. 12. *μετοικεσία Βαβυλῶνος* *carrying away* (emigration) *to Babylon* (Orph. 200. *ἐπὶ πλόον Ἀξείνοιο* *ad expeditionem in Axinum*, 144. *νόστος οἴκοιο* *domum reditus*, Eurip. Iph. T. 1066. comp. Schaeff. Melet. p. 90. Seidler Eurip. Electr. 161. Spohn Isocr. Paneg. p. 2. Bttm. Soph. Philoct. p. 67.),² Jo. vii. 35. *ἡ διασπορὰ τῶν Ἑλλήνων* *the dispersion* (the dispersed) *among the Greeks*, Mr. viii. 27. *κῶμαι Καισαρείας τῆς Φιλίππου* *the towns* (villages) *about*

¹ But Mt. iv. 15. *ὁδὸς θαλάσσης* undoubtedly *way by the sea* (of Tiberias).

² *Vice versa* Plat. Apol. 40 c. *μετοίκησις τῆς ψυχῆς τοῦ τόπου τοῦ ἐνθενδε* (from this place).

Caesarea Ph., situated on its territory,¹ Col. i. 20. αἷμα τοῦ σταυροῦ blood of the cross—*blood shed on the cross*, 1 Pet. i. 2. ραντισμὸς αἵματος sprinkling (purifying) with blood, 2 Cor. xi. 26. κίνδυνοι ποταμῶν dangers on rivers (followed immediately by κίνδ. ἐν πόλει, ἐν θαλάσῃ etc.), comp. Heliod. 2, 4, 65. κίνδυνοι θαλασσῶν. Designations of time, as: Rom. ii. 5. (Zeph. ii. 2.) ἡμέρα ὀργῆς day of wrath, that is, day on which the avenging wrath of God will be manifested, Jud. 6. κρίσις μεγάλης ἡμέρας judgment (at) on the great day, Luke ii. 44. ὁδὸς ἡμέρας a day's journey (comp. Her. 4, 101. Ptol. 1, 11, 4.), Heb. vi. 1. ὁ τῆς ἀρχῆς τοῦ Χριστοῦ λόγος elementary Christian instruction. So also τεκμήρια ἡμερῶν τεσσαράκοντα Acts i. 3.² An external (local) relation is expressed in ἀλάβαστρον μύρου Mr. xiv. 3. and κεράμιον ὕδατος v. 13., comp. 1 Sam. x. 3. ἀγγεῖα ἄρτων, ἀσκὸς οἴνου, Soph. El. 758. χαλκὸς σποδοῦ (see Schaef. Longi Pastor. p. 386.), Dion. H. IV. 2028. ἀσφάλτου καὶ πίσεως ἀγγεῖα, Theoph. Ch. 17. Diog. L. 6, 9. 7, 3. Lucian. asin. 37. fugit. 31. Diod. S. Vatic. 32, 1. Under this head come also Jo. xxi. 8. τὸ δίκτυον τῶν ἰχθύων (v. 11. μεστὸν ἰχθύων), ἀγέλη χοίρων Mt. viii. 30. and ἑκατὸν βᾶτοι ἐλαίου Luke xvi. 6. See on this Genitive of containing, Krü. 32.

Ἀνάστασις νεκρῶν is nowhere in the N. T. equivalent to ἀνάστασις ἐκ νεκρῶν, but denotes likewise in Rom. i. 4. the resurrection of the dead, even if referring to only one. The doctrinal remarks of Philippi on this expression are mere trifling.

β. The Genitive, especially in the writings of John and Paul, denotes internal relations still more remote, as: Jo. v. 29. ἀνάστασις ζωῆς, κρίσεως, resurrection to life, resurrection to condemnation (Genitive of destination, Theodor. IV. 1140. ἱερασύννης χειροτονία ordination to the priesthood, comp. Rom. viii. 36. (Sept.) πρόβατα σφαγῆς), Rom. v. 18. δικαίωσις ζωῆς justification to life, Mr. i. 4. βάπτισμα μετανοίας baptism engaging to repentance (or rather, baptism sealing repentance), Rom. vii. 2. νόμος τοῦ ἀνδρός law of the husband, i.e. which defines the relation to the husband (comp. Dem. Mid. 390 a. ὁ τῆς βλάβης νόμος the law of damage, frequently in the Sept. as in Lev. xiv. 2. ὁ νόμος τοῦ λεπροῦ, vii. 1. xv. 32. Num. vi.

¹ This, finally, comes under the topographical (Krü. 27.) Genitive, as, Jo. ii. 1. Κανὰ τῆς Γαλιλαίας, Acts xxii. 3. Ταρσὸς τῆς Κιλικίας xiii. 13. xxvii. 5. Luke iv. 26. comp. Xen. H. 1, 2, 12. D. S. 16, 92. 17, 63. Diog. L. 8, 3. Arrian. Al. 2, 4, 1. see Ellendt Arrian. Al. I. 151. Ramshorn lat. Gr. I. 167.—It is simply the Genitive of relation.

² Others, with little plausibility, take ἡμερῶν τεσσαρ. for during 40 days (Jacobs Achill. Tat. p. 640 sq.); yet see below, No. 11.

12. 21., see Fr. Rom. II. 9.), vi. 6. *σῶμα τῆς ἁμαρτίας* *body of sin*, i.e. body which clings to sin,—in which sin exists and predominates, like *σῶμα τῆς σαρκός* Col. i. 22. body in which carnality permanently dwells, Rom. vii. 24. *σῶμα τοῦ θανάτου τούτου* *body of this death*, i.e. which (in the way described v. 7.) leads to death. See, further, Tit. iii. 5.

In Luke xi. 29. *τὸ σημεῖον Ἰωανᾶ* is simply the sign once exhibited in Jonah (now to be repeated in the person of Christ). In the same way must Jude 11. be explained; but in Jo. xix. 14. *παρασκευὴ τοῦ πάσχα* does not mean the day of preparation for the Passover, but the preparation-day (Friday) of the Passover week. In Heb. iii. 13. *ἀπάτη τῆς ἁμαρτίας* is the Subjective Genitive, and *ἁμαρτία* is to be taken as a personification (Rom. vii. 11. etc.). Yet in 2 Th. ii. 10. *ἀπάτη τῆς ἀδικίας* is, *deceit leading to unrighteousness*. On Eph. iv. 18. see Mey., and on Jas. i. 17. de Wette. Further, in Eph. iii. 1. 2 Tim. i. 8. Phil. i. 9. *δέσμιος Χριστοῦ* means one whom Christ (the cause of Christ) has brought into bondage and retains in it,¹ comp. Wisd. xvii. 2.; and Jas. ii. 5. *οἱ πτωχοὶ τοῦ κόσμου* (if the reading is correct) signifies *the poor of the world*, that is, they who in their social position are poor, poor in worldly goods (though *κόσμος* alone does not mean worldly goods). In Jo. vi. 45. *διδάκτοι τοῦ Θεοῦ* *instructed of God*, that is, instructed by God, as, in Mt. xxv. 34. *οἱ εὐλογημένοι τοῦ πατρὸς* means *blessed by the Father*. In Eph. vi. 4. 11. 13. *κυρίου* and *Θεοῦ* are Genitivi auctoris, as also *τῶν γραφῶν* Rom. xv. 4. Likewise Ph. i. 8. *ἐν σπλάγχχοις Χριστοῦ* *I.* is to be taken as the Subjective Genitive, even though a more strict explanation might be different. Comp. also Eph. vi. 4. and Mey. Lastly, the correct explanation of 1 Pet. iii. 21. does not depend so much on the Genitive *συνειδήσεως ἀγαθῆς* as on the meaning of *ἐπερώτημα*. *Sponsio* might accord with the context, but this rendering has not been grammatically established either by de Wette or Huther. On Heb. ix. 11. see Bleek. In 1 Cor. i. 27. *τοῦ κόσμου* is the Subjective Genitive. See Mey. In 1 Cor. x. 16. *τὸ ποτήριον τῆς εὐλογίας* means simply

¹ As in Philem. 13. *δεσμοὶ τοῦ εὐαγγ.* is *bonds which the Gospel has brought*. Without reference to the parallel passages the above might be rendered: *a prisoner belonging to Christ*. Others translate it, *a prisoner for Christ's sake*. In the N. T. the Genitive is frequently so explained (Mtth. 851. Krü. 31.), yet always incorrectly. Heb. xiii. 13. *τὸν ἐνειδιζμένον Χριστοῦ φέροντες* is: *bearing the reproach which Christ once bore* (and still bears). So also 2 Cor. i. 5. *περισσεύει παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς* the sufferings which Christ had to endure, i.e. from the enemies of divine truth, *come* (are renewed) *abundantly in us*; for the sufferings which believers endure, for the sake of divine truth, are essentially the same as the sufferings of Christ, and but a continuation of them (comp. Ph. iii. 10.). So also Col. i. 24. *αἱ θλίψεις τοῦ Χριστοῦ* and 2 Co. iv. 10. On the first passage, which has been very differently explained, see Lücke *Progr. in loc.* Col. i. 24. (Götting. 1833. 4.) p. 12 sq. and Huther and Mey. *in loc.*

the cup of blessing, that is, over which a blessing has been uttered; and in v. 21. *ποτ. κυρίου cup of the Lord*, where the closer relation of the Genitive is to be gathered from v. 16., as in Col. ii. 11. that of *Χριστοῦ* is to be deduced from v. 14. Mey. gives a correct decision on Col. i. 14. In Acts xxii. 3. *νόμου* depends on *κ. ἀκρίβειαν*.

Some refer the Genitive *οἴκου* in Heb. iii. 3. to *τιμὴν*, for the greater honour of the house (in the house), etc. This explanation, though not of itself inadmissible, is, for this epistle, stiff, and clearly opposed to the writer's meaning. See Bleek.

On the Genitive in apposition, in particular, as *πόλεις Σοδόμων καὶ Γομόρρας* 2 Pet. ii. 6. (urbs *Romae*), *σημεῖον περιτομῆς* Rom. iv. 11., see § 59.

3. It was long usual to regard the Genitive of *kindred* as a Genitive with an ellipsis, as: *Μαρία Ἰακώβου, Ἰούδας Ἰακώβου, Δαυιδ ὁ τοῦ Ἰεσσαί*. As, however, the Genitive is the case of dependence, and as every relationship is a sort of dependence, there is no essential notion wanting in such expressions (Hm. Ellipsis. p. 120.); only the general import of the Genitive (Plato rep. 3. 408 b.) is to be qualified by the reader according to the matter of fact. This Genitive most frequently implies son or daughter, as: Mt. iv. 21. Jo. vi. 71. xxi. 2. 15. Acts xiii. 22. But *μήτηρ* is to be understood in Luke xxiv. 10. Mr. xv. 47. xvi. 1. comp. Mt. xxvii. 56. Mr. xv. 40. (Aelian. 16, 30. *Ὀλυμπιάς ἡ Ἀλεξάνδρου* sc. *μήτηρ*), *πατήρ* Acts vii. 16. *Ἐμμεῶν τοῦ Συχέμ* (comp. Gen. xxxiii. 19; similar in Steph. Byzant. under *Δαϊδάλα*: *ἡ πόλις ἀπὸ Δαϊδάλου τοῦ Ἰκάρου*), *γυνή* Mt. i. 6. *ἐκ τῆς τοῦ Οὐρίου* and Jo. xix. 25. (see Winer's *RW.* II. 57.) comp. Aristoph. eccl. 46. Plin. epp. 2, 20. *Verania Pisonis*; *ἀδελφός* probably in Luke vi. 16. Acts i. 13. *Ἰούδας Ἰακώβου*, if the same apostle is mentioned in Jude 1. (comp. Alciplhr. 2, 2. *Τιμοκράτης ὁ Μητροδώρου* sc. *ἀδελφός*). Such designation in the Apostolic Church might arise from the circumstance that James, the brother of Judas, was better known or more prominent than the father of Judas. See, in general, Bos ellipsis. ed. Schaef. and the Lexicons, Boisson. Philostr. her. p. 307.

In 1 Cor. i. 11. *οἱ Χλόης* are, accordingly, *Chloe's people*, as in Rom. xvi. 10. *οἱ Ἀριστοβούλου, οἱ Ναρκίσσου*. A more definite explanation must be supplied by recorded facts. Probably we should here understand, with most expositors, *the members of the household* of these persons. To the original readers the expression was perfectly clear. See, however, Valcken. *in loc.*

Note 1. It is not unusual, especially in Paul's style, to find *three* Genitives connected together, and grammatically governed each by another. One of them, however, is usually employed instead of an adjective, as : 2 Cor. iv. 4. τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, Eph. i. 6. εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, iv. 13. εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ (where the last two Genitives go together), i. 19. Rom. ii. 4. Col. i. 20. ii. 12. 18. 1 Th. i. 3. 2 Th. i. 9. Rev. xviii. 3. xxi. 6. Heb. v. 12. 2 P. iii. 2. comp. Krüger Xen. A. 2, 5, 38. Bornem. Xenoph. Apol. p. 44. Boisson. Babr. p. 116. In Rev. xiv. 10. (xix. 15.) οἶνος τοῦ θυμοῦ must not be separated : *wine of wrath*, burning wine, according to an Old T. figure. Four Genitives occur in Rev. xiv. 8. ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς, xvi. 19. xix. 15. (Judith ix. 8. x. 3. xiii. 18. Wisd. xiii. 5. etc.). On the other hand, in 2 Cor. iii. 6. διακόνους καινῆς διαθήκης οὐ γράμματος ἀλλὰ πνεύματος the last two Genitives must, on account of v. 7., be considered as both dependent on the principal noun. In Rom. xi. 33. all the three Genitives, in the same way, refer to βάθος.

Note 2. Sometimes, and particularly in Paul's epistles, the Genitive (when placed after) is separated from its governing noun by another word, as : Ph. ii. 10. ἵνα πᾶν γόνυ κάμψῃ ἐπουρανίαν καὶ ἐπιγείαν καὶ καταχθονίαν (Genitives explanatory of τὸ γόνυ, and placed after), Rom. ix. 21. ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ; 1 T. iii. 6. ἵνα μὴ εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου (probably for emphasis), 1 Th. ii. 13. 1 Cor. viii. 7. Heb. viii. 5. Jo. xii. 11. 1 P. iii. 21. Otherwise in Rev. vii. 17. On the other hand, in Eph. ii. 3. ἡμεν τέκνα φύσει ὀργῆς, a different position of the words was hardly possible, unless it had been intended to lay an unsuitable stress on φύσει. See, in general, Jacob Lucian. Tox. p. 46. Ellendt Arrian. Al. I. 241. Fr. Rom. II. 331.

Note 3. Rarely are two Genitives of *different* relations (that is, the one referring to a person, the other to a thing), mostly separated from each other by position, joined to *one* noun (Krü. 33.), as : Acts v. 32. ἡμεῖς ἐσμεν αὐτοῦ (Χριστοῦ) μάρτυρες τῶν ῥημάτων τούτων, 2 Cor. v. 1. ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους, Ph. ii. 30. τὸ ὑμῶν ὑστέρημα τῆς λειτουργίας, 2 P. iii. 2. τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου, Heb. xiii. 7., comp. Her. 6, 2. τὴν Ἰῶναν τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου, Thuc. 3, 12. τὴν ἐκείνων μέλειν τῶν εἰς ἡμᾶς δεινῶν, 6, 18. ἡ Νικίου τῶν λόγων ἀπραγμοσύνη, Plat. legg. 3. 690 b. τὴν τοῦ νόμου ἐκόντων ἀρχήν, rep. 1. 329 b. τὰς τῶν οἰκείων προσηλακίσεις τοῦ γήραος, Diog. L. 3, 37. and very strained Plat. Apol. 40 c. μετοίκησις τῆς Ψυχῆς τοῦ τόπου τοῦ ἐνδένδε s. Ast Plat. Polit. p. 329. ad legg. p. 84 sq. Lob. Soph. Aj. p. 219. Bttm. Demosth. Mid. p. 17. and Soph. Philoctet. v. 751. Fritzsche quaest. Lucian. p. 111 sq. Bhdy 162. Mtth. 864. (Kritz Sallust. II. 170.)

In a different way two Genitives are connected together in Jo.

vi. 1. ἡ θάλασσα τῆς Γαλιλαίας, τῆς Τιβεριάδος *the Sea of Galilee*, of Tiberias. That sea only once again occurs under that name in Jo. xxi. 1. Probably for the sake of foreign readers, John annexed the more definite to the more general designation (comp. Pausan. 5, 7, 3.). Beza *in loc.* takes a different view. Kühnöl's conjecture, that the word Τιβ. is a gloss, is rash. The explanation proposed by Paulus—*near Tiberias*—if not at variance with classic Greek, is at least opposed to the diction of the N. T. (comp. Bornem. Acta p. 149.), which, in such circumstances, prefers to the combination by cases alone, more explicit phraseology by the use of prepositions. Τιβ. cannot depend on the ἀπό in ἀπὸ τῆς.

Note 4. The Genitive, when placed before the governing noun, either *a.* belongs equally to two Nominatives, as in Acts iii. 7. αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά, Jo. xi. 48., or *b.* is emphatic (Stallb. Plat. Protag. p. 118. Mdv. 13.), as, *e.g.*, in 1 Cor. iii. 9. Θεοῦ γὰρ ἐσμεν συνεργοί, Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε, Acts xiii. 23. τούτου (Δαυὶδ) ὁ Θεὸς ἀπὸ τοῦ σπέρματος -- ἤγαγε σωτῆρα Ἰησοῦν, Jas. i. 26. εἴ τις -- τούτου μάταιος ἡ θρησκεία, iii. 3. Heb. x. 36. Eph. ii. 8. The emphasis not unfrequently consists in an expressed antithesis, as: Ph. ii. 25. τὸν συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, Mt. i. 18. Heb. vii. 12. 1 P. iii. 21. Eph. ii. 10. vi. 9. Gal. iii. 15. iv. 28. 1 Cor. vi. 15. Rom. iii. 29. xiii. 4. The Genitive, however, for the most part contains the principal notion, as: Rom. xi. 13. ἐθνῶν ἀπόστολος *apostle of the Gentiles*, 1 Tim. vi. 17. ἐπὶ πλούτου ἀδηλόγητι *riches which are uncertain*, Tit. i. 7. Heb. vi. 16. 2 Pet. ii. 14. That the placing of the Genitive before the governing noun should be ascribed to the diction of individual authors, is certainly not likely (Gersdorf 296.). Such, however, might be; as some writers take away even from emphatic constructions part of their force. Comp. Poppo Thuc. III. I. 243. There is a difficulty in Heb. vi. 2., where βαπτισμῶν διδαχῆς (depending on Θεμέλιον) must be taken together, instead of strangely separating διδαχῆς, and regarding it as the governing noun to all the four Genitives, as, even recently, Ebrard insists on doing. Only the question is, whether we should here admit a transposition for διδαχῆς βαπτισμῶν, as most later expositors do. Such a transposition, however, would be at variance with the general structure of the verse. That βαπτισμοὶ διδαχῆς should be translated *doctrinal baptisms*, to distinguish them from the legal baptisms (lustrations) of the Jews, as peculiarly Christian, is confirmed by this designation in Mt. xxviii. 19. βαπτίσαντες* αὐτοὺς -- διδάσκοντες αὐτοὺς. Ebrard's objection, that Christian baptism is distinguished from mere lustrations, not by instruction, but by the remission of sin and regeneration, amounts to nothing, for Mt. xxviii. says nothing about the remission of sins. As far as regards the use of the word βαπτισμός, and particularly in the Plural, what Tholuck has already remarked, may perhaps throw light on the above explanation.

* Αἱ βαπτίζοντες. See p. 153.—Tb.

Note 5. Kühnöl and others consider *περί* with the Acc. in Mr. iv. 19. αἱ περί τὰ λοιπὰ ἐπιθυμίαι as a circumlocution for the Genitive. But, though Mr. might have written αἱ τῶν λοιπῶν ἐπιθυμιῶν, yet the former expression is not only more definite, but preserves the peculiar force of *περί*: cupiditates, quae circa reliqua (rel. res) versantur (Heliod. 1, 23, 45. ἐπιθυμία περί τήν Χαρίκλειαν, Aristot. rhet. 2, 12. αἱ περί τὸ σῶμα ἐπιθυμίαι), just as (with the Gen.) in Jo. xv. 22. There is some difference also, when, in Greek authors, *περί* with the Acc. is used as a circumlocution for the Genitive of an object to which a certain quality is ascribed, as: Diod. S. 11, 89. ἡ περί τὸ ἱερὸν ἀρχαιοσύνη, so also τὸ περί τοὺς κρατῆρας ἰδίωμα (comp. Schaeff. Julian. p. VI. and Dion. Comp. p. 23.). With more reason might it be said that in 1 Cor. vii. 37. ἐξουσία περί τοῦ ἰδίου θελήματος this preposition is used with the Gen. as a circumlocution for the Genitive, because the Genitive alone would have been sufficient; but *power over his own will*, is a more definite and fuller expression. Expositors find a similar circumlocution for the Gen. with ἀπό and ἐκ in Acts xxiii. 21. τὴν ἀπὸ σοῦ ἐπαγγελίαν, 2 Cor. viii. 7. τῇ ἐξ ὑμῶν ἀγάπῃ. This, however, is like amor qui a vobis proficiscitur, promissio a te profecta, and still near τῇ ὑμῶν ἀγάπῃ, which may be rendered by amor in vos.¹ So Thuc. 2, 92. ἡ ἀπὸ τῶν Ἀθηναίων βοήθεια, Dion. H. IV. 2235. πολὺν ἐκ τῶν παρόντων κινήσας ἔλεον, Plato rep. 2. 363 a. τὰς ἀπ' αὐτῆς εὐδοκίμῃσεις, Demosth. pac. 24 b. Polyaen. 5, 11. D. S. 1, 8. 5, 39. Exc. Vat. p. 117. Lucian. conser. hist. 40. comp. Jacobs Athen. 321 sq. and Anthol. pal. I. 1. 159. Schaeff. Soph. Aj. p. 228. Ellendt Arrian. Al. I. 329. Also Rom. xi. 27. ἡ παρ' ἐμοῦ διαθήκη must be explained in the same way. Comp. Xen. C. 5, 5, 13. Isocr. Demon. p. 18. Arrian. Al. 5, 18, 10. (Fr. in loc. and Schoem. ad Isaeum p. 193.) On Jo. i. 14. see Lücke. None of these passages contains an unmeaning circumlocution. In 1 Cor. ii. 12. οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ Θεοῦ, the apostle has purposely employed in the parallel τὸ ἐκ Θεοῦ, and not τὸ πν. Θεοῦ or τὸ Θεοῦ. No attentive reader will admit the reality of the alleged circumlocutions with ἐν (see Koppe Eph. p. 60.) in 1 Cor. ii. 7. Eph. ii. 21. Tit. iii. 5. 2 Pet. ii. 7. Neither does any of the passages usually quoted in reference to this point, contain a mere circumlocution of the Genitive. In Rom. ix. 11. ἡ κατ' ἐκλογὴν πρόθεσις means the purpose according to, in consequence of, election. In Rom. xi. 21. οἱ κατὰ φύσιν κλάδοι are the branches according to nature, i.e. the natural branches. So likewise in Heb. xi. 7. ἡ κατὰ πίστιν δικαιοσύνη. Yet, see above, § 22, 7. More probable instances in Greek writers, as: Diod. S. 1, 65. ἡ κατὰ τὴν ἀρχὴν ἀπόθεσις the laying down of the government (properly, abdication in reference to the government),

¹ 2 Cor. ix. 2. ὁ ἐξ ὑμῶν ζήλος ἡρέθισεν τοὺς πλείονας comes under the head of Attraction.

4, 13. Exc. Vat. p. 103. Arrian. Al. 1, 18, 12. Mtth. 866. On *εὐαγγ. κατὰ Ματθ.* etc. see Fr. (comp. quotations in the nova biblioth. Lubec. II. 105 sq.). It is quite erroneous to take *τὰ εἰς Χριστὸν παθήματα* 1 Pet. i. 11. for *τὰ Χριστοῦ παθήματα* (v. 1.). The former expression means (similar to *περὶ τῆς εἰς ὑμᾶς χάριτος* v. 10.) *the sufferings destined for Christ*.

It is a different matter, when the Genitive, governed by a noun, is rendered by means of a preposition; as such construction is more appropriate to the import of the corresponding verb, as: *κοινωνία ὑμῶν εἰς τὸ εὐαγγέλιον* Ph. i. 5. comp. iv. 15. So perhaps also *ἐπερώτημα εἰς Θεόν* (in reference to God) 1 Pet. iii. 21. comp. 2 Sam. xi. 7. *ἐπερωτᾶν εἰς Θεόν*.

4. The same sort of direct dependence occurs in the construction of the Genitive with verbal adjectives, though the verbs to which these belong do not govern the Genitive (2 Pet. ii. 14. *μεστοὺς μοιχαλίδος*, Mt. x. 10. *ἄξιος τῆς τροφῆς*, Heb. iii. 1. *κλήσεως μέτοχοι* etc. see No. 8., Eph. ii. 12. *ξένοι τῶν διαθηκῶν* etc.), as: 1 Cor. ii. 13. *λόγοι διδακτοὶ πνεύματος ἁγίου*, see above, 2 Pet. ii. 14. *καρδίαν γεγυμνασμένην πλεονεξίας* comp. Iliad. 5, 6. *λελουμένος ὠκεάνιοι*, Soph. Aj. 807. *φωτὸς ἠπατημένη*, 1353. *φίλων νικώμενος*, and with 1 Cor. especially Soph. El. 344. *κείνης διδακτά*, with 2 Pet. Philostr. her. 2, 15. *θαλάττης οὐπω γεγυμνασμένοι*, 3, 1. *Νέστορα πολέμων πολλῶν γεγυμνασμένον*, 10, 1. *σοφίας ἥδη γεγυμνασμένον*, see Boisson. Philostr. her. p. 451. In German (and English) all these Genitives are resolved by prepositions: taught of (by) the Holy Spirit, bathed in the ocean, inured to the sea, etc. Most probably, in the simple language of antiquity, the Genitive, in such constructions, was regarded as the *Whence* case. See Hartung p. 17. According to this view, the following two passages are easily explained: Heb. iii. 12. *καρδία πονηρὰ ἀπιστίας* a heart wicked (in respect to) unbelief (where *ἀπιστία* is that on which *πονηρία* is founded). Substantively, *πονηρία ἀπιστίας* would be quite natural by the Genitive in apposition. Similar in Wisd. xviii. 3. *ἥλιον ἀβλαβῆ φιλοτίμου ξενιτείας παρέσχεις*, see Monk Eurip. Alcest. 751. Mtth. 811. 818. Likewise Jas. i. 13. *ἀπειράστος κακῶν*, which most expositors render: untempted (cannot be tempted) by evil (comp. Soph. Antig. 847. *ἄκλαυστος φίλων*, Aeschyl. Theb. 875. *κακῶν ἀτρύμονες* Schwenck Aeschyl. Eumen. 96.); Schulthess, however, translates it: *who has not experienced evil*. The parallelism with *πειράζει* does not favour the last interpretation. The active acceptance in the Aethiopic version: *not tempting to sin*, is still more objectionable on the ground that *πειράζει δὲ αὐτὸς οὐδένα* following would be tautology (for the

apostle, as the $\delta\acute{\epsilon}$ shows, wished to say something different from $\acute{\alpha}\pi\epsilon\acute{\iota}\rho$.), and also that $\acute{\alpha}\pi\epsilon\acute{\iota}\rho$ with an active meaning does not occur, than, as Schulth. thinks, on account of the Genitive $\kappa\alpha\kappa\omega\acute{\nu}$.¹ The Genitive has great latitude of import, at least in the poets, and in such writers as approach a poetic or rhetorical diction. $\acute{\alpha}\pi\epsilon\acute{\iota}\rho$ $\kappa\alpha\kappa\omega\acute{\nu}$ might denote *not tempting in respect to evil*, as well as in Soph. Aj. 1405. $\lambda\omicron\upsilon\tau\rho\omega\acute{\nu}$ $\acute{\omicron}\sigma\acute{\iota}\omega\acute{\nu}$ $\acute{\epsilon}\pi\acute{\iota}\zeta\alpha\iota\rho\omicron\varsigma$ suitable for holy washings, or in Iler. 1, 196. $\pi\alpha\rho\delta\acute{\epsilon}\nu\omicron\iota$ $\gamma\acute{\alpha}\mu\omega\upsilon$ $\acute{\omega}\rho\alpha\acute{\iota}\alpha\iota$ ripe for marriage.

Paul's expression $\kappa\lambda\eta\tau\omicron\iota$ $\acute{\iota}\eta\sigma\omicron\upsilon$ $\chi\rho\iota\sigma\tau\omicron\upsilon$ Rom. i. 6. cannot be brought under this rule. Even Thiersch does not attempt this. According to another view of the apostle in reference to $\kappa\lambda\tilde{\eta}\sigma\iota\varsigma$, the expression means: Called of Christ, that is, (by God) called to be Christ's. On the other hand, we may refer to this head $\acute{\omicron}\mu\omicron\iota\omicron\varsigma$ $\tau\iota\omicron\varsigma$ Jo. viii. 55. (this adjective regularly governs the Dative) Mtth. 873. Schneider Plat. civ. II. 104. III. 46. (on similis *alicujus* and the like, see Zumpt lat. Grammat. p. 365.), and $\acute{\epsilon}\gamma\gamma\upsilon\varsigma$ with the Gen. Jo. xi. 18. Rom. x. 8. xiii. 11. Heb. vi. 8. viii. 13. etc., the usual construction here, along with which, however, $\acute{\epsilon}\gamma\gamma\upsilon\varsigma$ $\tau\iota\mu\iota$ occurs. See Bleek Hebr. II. II. 209. Mtth. 812. Even adjectives compounded with $\acute{\sigma}\acute{\upsilon}\nu$ are sometimes construed with the Genitive, as: $\acute{\sigma}\acute{\upsilon}\mu\mu\omicron\rho\phi\omicron\varsigma$ $\tau\tilde{\eta}\varsigma$ $\epsilon\acute{\iota}\kappa\acute{\omicron}\nu\omicron\varsigma$ Rom. viii. 29. (Mtth. 864.).

5. Very closely related to the Genitive of dependence after a substantive, and essential for resolving that Genitive in a sentence, is the very common $\acute{\epsilon}\acute{\iota}\nu\alpha\iota$ or $\gamma\acute{\iota}\nu\epsilon\sigma\theta\alpha\acute{\iota}$ $\tau\iota\omicron\varsigma$. In Greek prose it has a still more diversified import than in the N. T.; and was formerly explained by assuming that a preposition or a substantive was understood (Krü 28. Mdv. 57. Ast Lexic. Platon. I. 621.).

In the N. T. may be distinguished,

a. The Genitive of the *whole class*, or *sphere* to which one belongs, as: 1 Tim. i. 20. $\acute{\omega}\nu$ $\acute{\epsilon}\sigma\tau\iota\nu$ $\Upsilon\mu\epsilon\upsilon\alpha\acute{\iota}\omicron\varsigma$ of whom is (to whom belongs) Hym., 2 T. i. 15. Acts xxiii. 6. (1 M. 2, 18. Plato Protag. 342 e. Xen. A. 1, 2, 3.), 1 Th. v. 5. 8. $\acute{\omicron}\upsilon\kappa$ $\acute{\epsilon}\sigma\mu\acute{\epsilon}\nu$ $\nu\upsilon\kappa\tau\omicron\varsigma$ $\acute{\omicron}\upsilon\delta\acute{\epsilon}$ $\sigma\kappa\acute{\omicron}\tau\omicron\upsilon\varsigma$ - - $\acute{\eta}\mu\epsilon\acute{\iota}\varsigma$ $\acute{\eta}\mu\acute{\epsilon}\rho\alpha\varsigma$ $\acute{\omicron}\nu\tau\epsilon\varsigma$ belonging to the night, to the day, Acts ix. 2.

b. The Genitive of *dominion*, *property*, or *possession*, etc. as: Mt. xxii. 28. $\tau\iota\omicron\varsigma$ $\tau\acute{\omega}\nu$ $\acute{\epsilon}\pi\tau\acute{\alpha}$ $\acute{\epsilon}\sigma\tau\alpha\iota$ $\gamma\upsilon\eta\acute{\eta}$; 1 Cor. iii. 21. $\pi\acute{\alpha}\nu\tau\alpha$ $\acute{\upsilon}\mu\omega\acute{\nu}$ $\acute{\epsilon}\sigma\tau\acute{\iota}\nu$ (Xen. A. 2, 1, 4. Ptol. 1, 8, 1.), vi. 19. $\acute{\omicron}\upsilon\kappa$ $\acute{\epsilon}\sigma\tau\acute{\epsilon}$ $\acute{\epsilon}\alpha\upsilon\tau\omega\acute{\nu}$ ye are not your own—ye do not belong to yourselves, 2 Cor. iv. 7. $\acute{\iota}\nu\alpha$ $\acute{\eta}$ $\acute{\upsilon}\pi\epsilon\rho\beta\omicron\lambda\eta$ $\tau\tilde{\eta}\varsigma$ $\delta\upsilon\upsilon\acute{\nu}\alpha\mu\epsilon\omega\varsigma$ $\tilde{\eta}$ $\tau\omicron\upsilon$ $\theta\epsilon\omicron\upsilon$ $\kappa\alpha\acute{\iota}$ $\mu\eta$ $\acute{\epsilon}\xi$ $\acute{\eta}\mu\omega\acute{\nu}$ that - - may be God's and not ours—of God and not of us, x. 7. $\chi\rho\iota\sigma\tau\omicron\upsilon$ $\acute{\epsilon}\acute{\iota}\nu\alpha\iota$ Rom.

¹ On the active and passive acceptance of the verbals see Wex. Soph. Antig. 1. 162.

viii. 9. (similar in 1 Cor. i. 12. of heads of parties ἐγὼ εἰμι Παύλου, comp. Diog. L. 6, 82.). Under this come Acts i. 7. οὐχ ὑμῶν ἐστὶ γινῶναι etc. *it does not depend on you,—it is not in your power to know* (Plato Gorg. 500 a. Xen. Oec. 1, 2.), Mr. xii. 7. ἡμῶν ἔσται ἡ κληρονομία (Mt. v. 3.), further Heb. v. 14. τελείων ἐστὶν ἡ στερεὰ τροφή *is suited (belongs) to full-grown persons, etc.*

c. The Genitive of a quality, in which one participates, in diversified acceptations, as: 1 Cor. xiv. 33. οὐκ ἐστὶν ἀκαταστασίας ὁ Θεός, Heb. x. 39. ἡμεῖς οὐκ ἐσμὲν ὑποστολῆς - - ἀλλὰ πίστεως etc. (Plato apol. 28 a.). Likewise the *genit. concret.* Acts ix. 2. τινὰς τῆς ὁδοῦ ὄντας, particularly the Genitive of age, as: Mr. v. 42. ἦν ἐτῶν δώδεκα Luke ii. 42. iii. 23. Acts iv. 22. Tob. xiv. 7. 11. Plato legg. 4. 721 a. In these passages the subject is a person, but, in the following, it is a thing: Heb. xii. 11. πᾶσα παιδεία οὐ δοκεῖ χαρᾶς εἶναι *is not (a matter) of joy* (this, however, might be referred to a.), 2 Pet. i. 20. πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνε-ται. Moreover, this construction of εἰμί, when persons are the subject, is sometimes made more forcible, in the Oriental style, by the insertion of υἱός or τέκνον. Comp. 1 Th. v. 5. ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας.

6. In the N. T. as well as in Greek authors, the Genitive is construed with verbs and adjectives, to denote *proceeding from, removal from*, with a diversity of acceptance natural to that relation. There is this difference, however, that this diversity is more copious in Greek prose, and in the N. T. the Genitive construction is more frequently strengthened by prepositions.

As *separation from* is related to *proceeding from*, yet that which departs and is separated may often be conceived as a part of the remaining whole; the Genitive, as the case of *proceeding from*, is also naturally the case of *separation* and of *partition*. We shall first elucidate the Genitive of *separation* and *removal*, as the more limited.

Even in Greek prose the Genitive is usually employed to denote separation or removal, as: ἐλευθεροῦν τινος to free from something, καλύειν, ὑποχωρεῖν, παύειν, διαφέρειν, ὑστερεῖν τινος, see Mtth. 829. 845. Bhdy 179. (though even in such circumstances frequently prepositions are properly inserted). Accordingly, in the N. T. such verbs as the following are construed with the Genitive: μετασταθῆναι Luke xvi. 4., ἀστοχεῖν 1 T. i. 6., παύεσθαι 1 P. iv. 1., καλύειν Acts xxvii. 43. (comp. Xen. C. 2, 4, 23. Anab. 1, 6, 2. Pol. 2, 52, 8. a.), διαφέρειν Mt. x. 31. 1 Cor. xv. 41. a. (Xen. C. 8, 2, 21. comp.

Krü. Dion. H. p. 462.), ἀποστερεῖσθαι 1 T. vi. 5.,¹ also ὑστερεῖν *to be behind one*, 2 Cor. xi. 5. xii. 11. see Bleek on Heb. iv. 1. and ξένοι τῶν διαθηκῶν Eph. ii. 12.

The interposition of prepositions, however, predominates,

a. With verbs of *disjoining*, *freeing*, and *being free*, invariably (Mtth. 665. Bhdy 181.), as : χωρίζειν ἀπό Rom. viii. 35. 1 Cor. vii. 10. Heb. vii. 26. (Plat. Phaed. 67 c., but Polyb. 5, 111, 2.), λύειν ἀπό Luke xiii. 16. 1 Cor. vii. 27., ἐλευθεροῦν ἀπό Rom. vi. 18. 22. viii. 2. 21. (Thuc. 2, 71., also with ἐκ Mtth. 830.), ῥύεσθαι ἀπό Mt. vi. 13. (2 S. xix. 9. Ps. xvi. 13 f.), with ἐκ Luke i. 74. Rom. vii. 24. a. Ex. vi. 6. Job xxxiii. 30. Ps. lxxviii. 15.; σώζειν ἀπό Rom. v. 9. (Ps. lxxviii. 15.), and more frequently with ἐκ, as in Jas. v. 20. Heb. v. 7. (2 S. xxii. 3 f. 1 Kings xix. 17.); λυτροῦν ἀπό Tit. ii. 14. Ps. cxviii. 134. (but λ. τινος Fabric. Pseudepigr. 1. 710.); καθαρίζειν ἀπό 1 Jo. i. 7. 2 Cor. vii. 1. Heb. ix. 14. (conformably to καθαρὸς ἀπό Acts xx. 26. comp. Tob. iii. 14. Demosth. Neaer. 528 c. [with ἐκ Appian. Syr. 59.] and ἀθῶος ἀπό [ἡ ῥη] Mt. xxvii. 24. comp. Krebs observ. 73. Gen. xxiv. 41. Num. v. 19. 31., with Dat. Jos. ii. 17. 19.); similar λούειν ἀπό (cleanse by washing) Acts xvi. 33. Rev. i. 5.

b. Where the construction with the Genitive alone is also used, as : ἀναπαύεσθαι ἐκ τῶν κόπων Rev. xiv. 13., παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ 1 Pet. iii. 10. (Esth. ix. 16. Soph. Electr. 987. Thuc. 7, 73.); ὑστερεῖν ἀπό Heb. xii. 15. is probably a pregnant construction.

On the notion of *separation* and *removal* is founded also the Hellenistic construction κρύπτειν (τι) ἀπό τινος Luke xix. 42. (for which classic authors use κρύπτειν τινά τι), and is properly a construct. praeagnans (comp. in the Sept. Gen. iv. 14. xviii. 17. 1 Sam. iii. 18. etc.). To verbs of *remaining behind* anything (ὑστερεῖν τινος) may be referred 2 Pet. iii. 9. οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας (οὐ βραδύς ἐστι τῆς ἐπαγγελίας), comp. ὑστέρουν τῆς βοηθείας Diod. S. 13, 110. The Syrian translator joins ἐπαγγ. with βραδ.

7. The Genitive of *proceeding from* and of *derivation* occurs, in its simplest prosaic form, in ἀρχομαί τινος I begin *from* (with) something (Hartung 14.), δέχομαί τινος I receive *from* somebody δέομαί τινος, I request *of* one (Mtth. 834.), ἀκούω τινός I hear *from* somebody; γεύομαί τινος, ἐσθίω τινός (e.g. ἄρτου, μέλιτος) I taste, eat,

¹ Lachm. has, on the authority of good Codd., adopted in Acts xix. 27. - - μέλλειν τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς. Still I agree with Mey. in thinking this reading (which most probably is an error of the transcribers, see Bengel) unsuited to the style of the passage.

of something; *ὀνίνημί τινος*, I derive advantage, enjoyment, *from* something; *δίδωμί τινος*, λαμβάνω τινός, I give, take, *of, from*, something (Hm. Opusc. I. 178.).

The Genitive here denotes generally the object from, out of which *hearing, eating, giving*, etc. comes; from which that proceeds which is eaten, tasted, given, etc.; and, in the last expressions, indicates the mass, the whole, of which a part is enjoyed, given, etc. Consequently these Genitives may be regarded also as *Genitivi partitivi*. When the whole or the object simply is meant, the strictly Objective case, the Accusative, is used. In the N. T. diction the Genitive, in many of those constructions, is strengthened by a preposition. We remark in particular that

a. *Δέομαι* has invariably the Genitive of the person (Mt. ix. 38. Luke v. 12. viii. 28. Acts viii. 22. etc.), the object of the request being subjoined in the Acc., as: 2 Cor. viii. 4. *δεόμενοι ἡμῶν τὴν χάριν*, etc. (Weber Demosth. p. 163.).

b. Of the construction of verbs of *giving* with the Genitive, we have only *one* instance, Rev. ii. 17. *δώσω αὐτῷ τοῦ μάννα* (where some Codd. have δ. α. *φαγεῖν ἀπὸ τοῦ μ.* as a correction).¹ On the other hand, in Rom. i. 11. 1 Th. ii. 8. the apostle could not have written *μεταδιδόναι χαρίσματος* or *εὐαγγελίου* (Mtth. 798.), as in the first passage a particular charisma (in fact, he says *χάρισμά τι*) is meant; and in the second, the Gospel is mentioned as indivisible. Paul did not purpose to communicate a portion of (*from*) a spiritual gift, or a portion of (*from*) the Gospel.

c. Verbs of *enjoying*, or *partaking*, as: *προσλαμβάνεσθαι τροφῆς* Acts xxvii. 36., *μεταλαμβάνειν τροφῆς* Acts ii. 46. xxvii. 33 f., *γεύεσθαι τοῦ δείπνου* Luke xiv. 24. (figuratively Heb. vi. 4. *γεύεσθαι τῆς δωρεᾶς τ. ἐπουρανίου*, *γεύεσθαι θανάτου* Mt. xvi. 28. Luke ix. 27. Heb. ii. 9. etc.), and with gen. pers. Phil. 20. *ἐγώ σου ὀναίμην ἐν κυρίῳ* (comp. also Odys. 19, 68.), Rom. xv. 24. *ἐὰν ὑμῶν - ἐμπλησθῶ*. But *γεύεσθαι* governs also the Acc., as: Jo. ii. 9. *ἐγέυσατο τὸ ὕδωρ*, Heb. vi. 5.² (as more frequently in Hebraizing Greek, Job xii. 11. Sirach xxxvi. 24. Tob. vii. 11; but perhaps never in Greek authors).³

¹ Even this passage clearly shows the distinction between the Genitive and the Acc., as the construction *καὶ δώσω ψῆφον λευκὴν* follows: comp. Heliod. 2, 23, 100. *ἐπεβρόφον ὁ μὲν τοῦ ὕδατος, ὁ δὲ καὶ οἶνον*.

² Bengel on Heb. vi. 4. appears to trifle, in attempting to make a distinction between *γεύεσθαι* with the Gen. and *γεύεσθαι* with the Acc.

³ In the sense of *eating up, consuming*, *φαγεῖν* and *ἐσθίειν* have regularly the Acc. (Mt. xii. 4. Rev. x. 10.): comp. for distinction, 1 Cor. ix. 7. They also take the Acc. when merely the receiving of our ordinary food is expressed, as: Mr. i. 6. *ἦν Ἰωάννης - ἐσθίων ἀκριδὰς καὶ μέλι ἀγρίου*, Rom. xiv. 21. Mt. xv. 2.

Verbs of *eating, giving, or taking, of or from*, are, moreover, in the N. T. invariably joined to the noun by a preposition.

a. By *ἀπό*, as : Luke xxiv. 42. ἐπέδωκαν αὐτῶ - - ἀπὸ μελισσίου κηρίου, xx. 10. Mt. xv. 27. τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψυχίων τῶν παιδίων (comp. *ἢ ἕξ* and *φαγεῖν ἀπό* Fabric. Pseudepigr. I. 706.), Luke xxii. 18. οὐ μὴ πῶ ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου (Jer. li. [xxviii.] 7.), Acts ii. 17. ἐκχεῶ ἀπὸ τ. πνεύματος μου (LXX.), v. 2. καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, Jo. xxi. 10. ἐνέγκατε ἀπὸ τῶν ὀψαρίων, Mr. xii. 2. ἵνα - - λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος.

b. By *ἐκ*, as : 1 Cor. xi. 28. ἐκ τοῦ ἄρτου ἐσθίτω, ix. 7. (2 S. xii. 3. 2 Kings iv. 40. Sir. xi. 17. Judith. xii. 2.), Jo. iv. 14. ὅς ἂν πῇ ἐκ τοῦ ὕδατος,¹ vi. 50. ὁ ἄρτος - - ἵνα τις ἐξ αὐτοῦ φάγῃ, 1 Jo. iv. 13. ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. But we must not refer to this head Heb. xiii. 10. φαγεῖν ἐκ θυσιαστηρίου, as if it were equivalent to ἐκ θυσίας; for θυσιαστ. means altar. To eat from the altar is the same as to eat from (of) the offering (placed on the altar). Perhaps there is no instance of ἐσθίειν ἀπό or ἐκ in classic Greek; but ἀπολαύειν ἀπό τινος, which is akin to it, occurs in Plat. rep. 3. 395 c. 10. 606 b. Apol. 31 b.

c. Of verbs of *perception* ἀκούω is construed with the Genitive (to hear *from, out of* one), to hear one, as : Mt. xvii. 5. Mr. vii. 14. Luke ii. 46. Jo. iii. 29. ix. 31. Rom. x. 14.² The object is expressed by the Acc., as : Acts i. 4. ἦν ἠκούσατέ μου, Lucian. dial. deor. 20, 13. Yet we find likewise ἀκούειν τι ἀπό in 1 Jo. i. 5., ἐκ in 2 Cor. xii. 6. (also Odyss. 15, 374.), παρά in Acts x. 22., where in classic Greek the Gen. alone would have been sufficient. A Genitive of the thing with ἀκούω occurs in Jo. v. 25. Heb. iv. 7. ἀκ. φωνῆς, Luke xv. 25. ἤκουσε συμφωνίας καὶ χορῶν, Mr. xiv. 64. ἠκούσατε τῆς βλασφημίας, 1 M. x. 34. Bar. iii. 4. (Lucian. Halc. 2. gall. 10.

1 Cor. viii. 7. x. 3. f. (Jo. vi. 58.), comp. Diog. L. 6, 45. It may be stated generally, that ἐσθίειν τι (comp. also 2 Th. iii. 12.) would in no passage be found entirely unjustifiable, and thus the absence of ἐσθίειν τινός (interchanged with ἀπό or ἐκ τινος) would cease to be strange. In Luke xv. 16. ἀπὸ τῶν κερατίων ὧν ἡσθιον οἱ χοῖροι the construction is founded on Attraction. Besides, we find ἐσθίειν, πίνειν τι the regular construction in the Sept. Only in Num. xx. 19. εἰάν τοῦ ὕδατος σου πῶμεν occurs.

¹ Otherwise in 1 Cor. x. 4. ἐπίνον ἐκ πνευματικῆς ἀκολουθούσης πέτρας, where Platt's attempt to explain the construction is a failure.

² Others, *Ruck* and *Fr.*, take the Genitive of the person οὗ οὐκ ἤκουσαν thus : of (about) *whom* (de quo) they have heard nothing (as ἀκούειν τινός even in Iliad. 24, 490.). This appears to me neither plausible (the construction in this sense is entirely poetical), nor necessary : One hears Christ, when one hears the Gospel in which He speaks; and thus ἀκούειν Χριστόν Eph. iv. 21. is said of those who have not heard Christ in person. The observations of *Philippi* on the passage are quite superficial.

Xen. C. 6, 2, 13. etc.). On the other hand, ἀκούω is construed with the Acc. in Luke v. 1. ἀκούειν τὸν λόγον τ. Θεοῦ, Jo. viii. 40. τὴν ἀλήθειαν, ἣν ἤκουσα παρὰ τ. Θεοῦ etc. In the last passages the object is the whole connection, and the hearing meant is intellectual; while, in the previous passages, the object is simply certain sounds or words received by the ear. Comp. Rost 532.

The Genitive with τυγχάνειν (ἐπιτυγχάνειν) exclusively occurs in the N. T. (on the Acc. see Hm. Vig. 762. Bhdy 176.),¹ as: Luke xx. 35. Acts xxiv. 3. xxvii. 3. etc. This construction, in its origin, is most probably to be referred to the preceding rule; yet we find it also where the *whole* object is meant. In the same way the earlier Greek authors almost always construe κληρονομεῖν (*inherit*, also *participate in*) with the Genitive (Kypke II. 381.), but the later and the N. T. writers construe it with the Accusative of the thing, as: Mt. v. 4. xix. 29. Gal. v. 21. (Polyb. 15, 22, 3.) see Fischer-Well. III. I. 368. Lob. Phryn. 129. Mtth. 802.

Δαγχάνειν has the Accusative in Acts i. 17. 2 Pet. i. 1. ἰσότημον ἡμῶν λαχοῦσι πίστιν (where πίστις does not mean the faith objectively, but the subjective faith of *these* Christians) Mtth. 801. But in Luke i. 9. the Gen. is used. Comp. Brunck Soph. Electr. 364. Jacobs Anthol. pal. III. 803.

8. In the foregoing examples we already perceive the transition from the notion of *proceeding from* to that of *partaking of*, *participating in*. This partitive import of the Genitive is still more distinctly apparent in such expressions as μετέχειν τινός, πληροῦν τινος, διγγάνειν τινός.

With the Genitive are construed

a. Words that express the notion of *having a share*, *partaking*, *wanting* (wishing to partake) Mtth. 797., as: κοινωνεῖν Heb. ii. 14., κοινωνός 1 Cor. x. 18. 1 P. v. 1., συγκοινωνός Rom. xi. 17., μετέχειν 1 Cor. ix. 12. x. 21. Heb. v. 13., μεταλαμβάνειν Heb. vi. 7. xii. 10., μέτοχος Heb. iii. 1., also χορῆζειν² Mt. vi. 32. 2 Cor. iii. 1. a., προσδεῖσθαι Acts xvii. 25. But κοινωνεῖν is also construed with the Dat. of the thing, and in the N. T. this is the more usual construction, as: 1 Tim. v. 22. μὴ κοινωνεῖς ἁμαρτίαις ἀλλοτρίαις, Rom. xv. 27. 1 P. iv. 13. 2 Jo. 11. (Wisd. vi. 23.), and in a transitive acceptation it has

¹ According to good authorities, only ἐπιτυγχάνειν has the Acc. Rom. xi. 7. See Fr.

² Though in Luke xi. 8. several Codd. have ὅσον χορῆζει, neither from this, nor from the construction χορῆζειν τι (Mtth. 834.), should it be concluded, as is done by Kühnöl. that χο. is construed with the Acc. in the sense of *desiring*, *desiring*.

εἰς in Ph. iv. 15. οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς λόγον δόσεως. Comp. Plat. rep. 5. 453 b. δυνατὴ φύσις ἡ θήλεια τῇ τοῦ ἀρρένου γένους κοινωνῆσαι εἰς ἅπαντα τὰ ἔργα. Act. Apocr. p. 91. The Dat. of the thing with κοινωνεῖν and μετέχειν sometimes occurs in Greek authors (Thuc. 2, 16. Demosth. cor. c. 18.) Poppo Thuc. III. II. 77.; and, in respect to κοινωνεῖν, is to be explained from the notion of *community* implied in the word (1 Tim., as above, cannot be resolved into μηδὲν σοι καὶ ταῖς ἀμαρτίαις ἄλλοτρ. κοινὸν ἔστω).

Moreover, μετέχειν is once construed with the interposition of ἐκ, 1 Cor. x. 17. ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. I am not aware that a similar instance is to be found in any Greek author.

b. Words that denote *abounding*, *filling*,¹ being or making *empty*, *wanting* (Mtth. 826.), as: Rom. xv. 13. ὁ Θεὸς πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης, Luke i. 53. πεινῶντας ἐνέπλησεν ἀγαθῶν, Acts v. 28. πεπλήρωκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν (ii. 28. LXX.), Jo. ii. 7. γεμίσατε τὰς ὑδρίας ὕδατος (vi. 13.), Mt. xxii. 10. ἐπλήσθη ὁ γάμος ἀνακειμένων (Acts xix. 29.), Jo. i. 14. πλήρης χάριτος, 2 P. ii. 14. ὀφθαλμοὶ μεστοὶ μοιχαλίδος, Luke xi. 39. τὸ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας, Jas. i. 5. εἴ τις ἡμῶν λείπεται σοφίας (Matthiae Eurip. Hippol. 323.), Rom. iii. 23. πάντες ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ (comp. Lob. Phryn. p. 237.) see also Acts xiv. 17. xxvii. 38. Luke xv. 17. xxii. 35. Jo. xix. 29. Rom. xv. 14. 24. Verbs of filling or being full are not unfrequently construed with ἀπό (Luke xv. 16. ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων, xvi. 21.) or ἐκ (γεμίζεν ἐκ Rev. viii. 5. xvii. 2., χορτάζ. ἐκ Rev. xix. 21., but χορτάζειν τινός Klagl. iii. 15. 29., μεθύειν and μεθύσκεσθαι ἐκ Rev. xvii. 2. 6. comp. Lucian. dial. d. 6, 3.).² The Dat. after πληροῦν, μεθύσκεσθαι etc. rests on a conception essentially different. See § 31, 7. How 1 Cor. i. 7. ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι must be taken, is obvious. Comp. Plat. rep. 6. 484 d.

¹ To this head may be referred also πλούσιος with the Gen. in Eurip. Orest. 394. In the N. T. ἐν is always used with πλούσιος, as: Eph. ii. 4. πλούσι. ἐν ἐλέει (rich in mercy), Jas. ii. 5. Comp. πλουτεῖν, πλουτίζεσθαι ἐν τινι 1 Tim. vi. 18. 1 Cor. i. 5. etc.

² On πληθύνειν ἀπὸ Athen. 13. 569. see Schweighauser. add. et corrig. p. 478. Mt. xxiii. 25. ἔσωθεν γέμουσιν (cup and platter) ἐξ ἀσπαγῆς καὶ ἀκροαίας is perhaps to be rendered: *full of extortion*, their contents consist of extortion. Luke, on the other hand, refers the fulness to the Pharisees themselves, and therefore writes: τὸ ἔσωθεν ὑμῶν γέμει ἀσπαγῆς etc. Likewise in Jo. xii. 3. ἡ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. we must not regard ἐκ τῆς ὁσμῆς as merely equivalent to a Genitive, but as denoting especially that *whence* the filling of the house was come: *it was filled with (from) the odour of the Ointment (with fragrance)*.

c. Verbs of *touching*, in as far as the touching is confined to a *part* of the object, as : Mr. v. 30. ἤψατο τῶν ἱματίων (vi. 56. Luke xxii. 51. Jo. xx. 17. 2 Cor. vi. 17. u. a.), Heb. xii. 20. καὶ ἤψεν τὸν θώρακα τοῦ ὄρους (xi. 28.). Under this head comes also Luke xvi. 24. βάπτειν ὕδατος Bhdy 168. (βάπτειν εἰς ὕδωρ Plato Tim. 73 e. Ael. 14, 39.).

d. Verbs of *taking hold of*, when the act refers to only a *part* of a whole, as : Mt. xiv. 31. ἐκτείνας τὴν χεῖρα ἐπέλαβετο αὐτοῦ, comp. Theoph. ch. 4. (Jesus with His hand took hold of Peter, probably by the arm, while he was about to sink) Luke ix. 47. The construction is different in Mr. ix. 27. κρατήσας αὐτὸν τῆς χειρός, Acts iii. 7. πιάσας αὐτὸν τῆς δεξιᾶς χειρός (*by* the hand), comp. Plato Parm. 126. Xen. A. 1, 6, 10. Hence usually such verbs are construed with the Genitive of a limb, as : Luke viii. 54. κρατήσας τῆς χειρὸς αὐτῆς, Acts xxiii. 19. (Jes. xli. 13. xlii. 6. Gen. xix. 16.). On the contrary, κρατεῖν or λαμβάνειν, ἐπιλαμβάνεσθαι *τινα* always denotes *seize*, apprehend one, that is, the whole person, as : Mt. xii. 11. xiv. 3. xviii. 28. Acts ix. 27. xvi. 19. The same distinction is observed in the figurative use of this verb, as : Genitive, Heb. ii. 16. Luke i. 54. 1 Tim. vi. 2. (Xen. C. 2, 3, 6.); Acc. 2 Th. ii. 15. Col. ii. 19. etc. But κρατεῖν *hold fast* Heb. iv. 14. and vi. 18., and ἐπιλαμβάνεσθαι *lay hold of* 1 Tim. vi. 12. 19. (Ael. 14, 27.), are construed with the Genitive. In these instances, however, there is reference to a collective amount of a definite good (ὁμολογία, ἔλπις), which the individual, for his respective part, holds fast, or attains. See, in general, Mtth. 803 f. In an intellectual sense ἐπιλαμβάνεσθαι is construed with a double Genitive, as : Luke xx. 20. ἵνα ἐπιλάβωνται αὐτοῦ λόγου *that they might catch him by a word*, v. 26. ἐπιλάβεσθαι αὐτοῦ ῥήματος (comp. especially Xen. A. 4, 7, 12.). Lastly, to this head is to be referred the construction ἔχεσθαι *τινος*, hold *by*, hang *from* (pendere ex), be connected with, anything, Bleek Heb. II. II. 220 f. Mtth. 803., and ἀντέχεσθαι *τινος*. Both these verbs occur in the N. T. only in the figurative sense, as : Heb. vi. 9. τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, Mt. vi. 24. τοῦ ἐνὸς ἀνθέξεται καὶ τοῦ ἐτέρου καταφρονήσει, 1 Th. v. 14. ἀντέχεσθαι τῶν ἀσθενῶν, Tit. i. 16. ἀντεχόμενος τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου. Also ἀνέχεσθαι *τινός* *endure anything or any one*, comes under this head, as it denotes properly *to hold by* a person or thing (Mt. xvii. 17. Heb. xiii. 22. Eph. iv. 2.), comp. Kypke II. 93. Likewise ἑνοχός (ἐνεχόμενός) *τινος*, as : Mt. xxvi. 66. ἑνοχος θανάτου, or 1 Cor. xi. 27. ἑνοχος τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου

(Jas. ii. 10.). In both these passages the apprehension, seizure, of a thing is denoted. The first refers to a punishment to be suffered ; the second, to a wrong for which satisfaction is due. See Fr. Mt. p. 223. Bleek Hebr. II. I. 340 f. comp. § 31.

Note 1. The partitive Genitive is sometimes governed by an adverb, as : Heb. ix. 7. ἅπαξ τοῦ ἐνιαυτοῦ once a year, Luke xviii. 12. xvii. 4. (Ptol. geogr. 8, 15. 19. 8, 29. 31. 8, 16. 4.) comp. Mdv. 54.

Note 2. The partitive Genitive sometimes refers to the Subject, as : Xen. A. 3, 5, 16. ὅποτε - - σπείσαιντο καὶ ἐπιμίγνυσθαι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς αὐτούς and such of the Persians and of the Carduchi as may be disposed have intercourse with each other. In the N. T. a similar construction occurs in Acts xxi. 16. συνῆλθον καὶ τῶν μαθητῶν σὺν ἡμῖν (comp. Pseudarist. p. 120. Haverc. ἐν οἷς καὶ βασιλικοὶ ἦσαν καὶ τῶν τιμωμένων ὑπὸ τοῦ βασιλέως). In all instances, however, the Genitive is accompanied by a preposition, as : Jo. xvi. 17. εἶπον ἐκ τῶν μαθητῶν αὐτοῦ etc.

9. The Genitive as the *Whence* case is easily discovered when joined to

a. Verbs of *accusing, trying* (judicially), *condemning, acquitting*, as Genitive of the thing (Mtth. 848.), e.g. : Acts xix. 40. κινδυνεύομεν ἐγκαλεῖσθαι στάσεως, xxv. 11. οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσί μου, Luke xxiii. 14. οὐδέν εὗρον ἐν τῷ ἀνδρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ (yet we find also περί τινος de aliqua re Acts xxiii. 29. xxiv. 13., comp. Xen. Hell. 1, 7, 2., as κρίνεσθαι περί τινος Acts xxiii. 6. xxiv. 21.). The offence of which one is accused is that *from, out of*, which the κατηγορεῖν arises.

It must not, however, be overlooked, that the preceding two verbs have usually, in Greek authors, a different construction, which is, κατηγορεῖν τινός τι (that cannot be proved to occur in the N. T. from Mr. xv. 3. comp. Lucian. neeyom. 19.) and ἐγκαλεῖν τινί τι Mtth. 849 f.¹

b. Κατακαυχᾶσθαι to boast of a thing (claim glory from a thing) Jas. ii. 13. On the other hand, the construction ἐπαινεῖν τινά τινος (4 Mace. i. 10. iv. 4. Poppo Thuc. III. I. 661.) does not occur in the N. T. In Luke xvi. 8. τῆς ἀδικίας is undoubtedly to be joined to οἰκονόμος, and the object of ἐπαινεῖν is expressed in the

¹ Why κατηγορεῖν (properly maintain, assert against one) has the Genitive of a person (Mt. xii. 10. Luke xxiii. 2. etc.), is obvious ; but καταγινώσκειν τινός 1 Jo. iii. 20. is construed exactly in the same manner. Instead of ἐγκαλεῖν τινί (Sir. xlv. 16.) we find in Rom. viii. 33. ἐγκαλ. κατὰ τινος is as easily accounted for κατηγορεῖν εἰς τινά Maetzner Antiph. 207.

clause ὅτι φρονίμως ἐποίησεν. In general, see on the former construction (Sintenis) in the Leipz. L. Z. 1833. I. 1135. Like ἐπαινεῖν, the verb μισεῖν has in Later Greek the Genitive of a thing (Liban. Oratt. p. 120 d. Cantacuz. I. 56.).

c. Verbs signifying to *smell* (*scent, breathe out*), Mtth. 856.; for in ὄζειν τινός the Genitive denotes the substance *from* which the ὄζειν proceeds. In the N. T. an instance occurs only in a figurative sense, Acts ix. 1. ἐμπνέων ἀπειλῆς καὶ φόνου *breathing of threatening and slaughter*, comp. Aristoph. eq. 437. οὗτος ἤδη κακίας καὶ συκοφαντίας πνέει Heliod. 1, 2. Ephraem. 2358. Different from this are φόνον πνέοντες Theocr. 22, 82., θυμὸν ἐμπνέων Eurip. Bacch. 620., where the direct object is expressed: *breathing murder, courage*, the verbs being used as transitive.

10. The signification of the Genitive appears more remote from its original import, when joined to—

a. Verbs of *feeling*, that denote the object towards which the feeling in question is directed, as: σπλαγχνίζεσθαι τινος Mt. xviii. 27. Even in the German phrase, *sich jemandes erbarmen*, we find the Genitive construction. In Greek the object is clearly conceived as affecting the subject that feels, and, consequently, as the point *from* which the feeling proceeds. Most verbs of this kind, however, are construed with the Acc., conformably to a different conception of the relation. See § 32, 1. and Hartung S. 20.

b. Verbs of *longing*, and *desiring* (Mtth. 824 f.). Except when a partitive Genitive occurs, as ἐπιθυμ. σοφίας, ἐπιθυμεῖν τινος, for instance, was so conceived by the Greeks, that the *longing* and *desire* were supposed to proceed from the object,—the object being supposed to excite the feeling in the subject. In the N. T. ἐπιθυμεῖν invariably (only in Mt. v. 28. we find *Var.*) takes the Genitive, as: Acts xx. 33. ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα (1 Tim. iii. 1.), so also ὀρέγεσθαι 1 Tim. iii. 1. εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ (Isocr. Demon. p. 24. ὀρεχθῆναι τῶν καλῶν ἔργων Lucian. Tim. 70.) Heb. xi. 16., and ἰμείρεσθαι 1 Th. ii. 8. Likewise in the Sept. and the Apocrypha (Wisd. vi. 11. 1 Macc. iv. 17. xi. 11. etc.) we find ἐπιθυμεῖν τινος (ὀρέγεσθαι does not occur there at all) usually construed with the Genitive, though the verb had already come to be sometimes employed as transitive, and to take the Acc., as in Ex. xx. 17. Deut. v. 21. vii. 25. Mich. ii. 2. Job xxxiii. 20. comp. Wisd. xvi. 3. Sir. xvi. 1. The verb ἐπιποθεῖν appears to have been constantly used with the Acc. even by the early Greeks (the desire being conceived to proceed

towards the object, — ποθεῖν or πόθον ἔχειν ἐπί τι, comp. Fr. Rom. I. 31.), Plat. legg. 9. 855 e. Diod. S. 17, 101. comp. 2 Cor. ix. 14. Ph. i. 8. 1 Pet. ii. 2. Likewise πεινῆν and διψῆν, which, in Greek authors, regularly take the Genitive, are used in the N. T. in a figurative sense (in reference to spiritual blessings), and with the Acc. (φιλοσοφίαν διψ. Epist. Socr. 25. p. 53. Allat.) Mt. v. 6. πεινῶντες καὶ διψῶντες δικαιοσύνην.¹ The distinction between these two constructions is obvious: διψ. φιλοσοφίας means *to have a thirst for philosophy*, while διψ. φιλοσοφίαν represents philosophy as something indivisible which one wishes to attain.

c. Verbs of *thinking of, remembering, forgetting* (Mtth. 820.), as: Luke xvii. 32. μνημονεύετε τῆς γυναικὸς Λῶτ, i. 72. μνησθῆναι διαθήκης Acts xi. 16. 1 Cor. xi. 2. Luke xxii. 63. Heb. xiii. 2. Jude 17. 2 P. iii. 2. (also ὑπομιμνήσκειν τινὰ περί τινος 2 Pet. i. 12.) Heb. xii. 5. ἐκλέλησθε τῆς παρακλήσεως, vi. 10. ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν, xiii. 2. 16. But the Acc. is often elsewhere used with ἀναμιμνήσκεισθαι in Heb. x. 32. 2 Cor. vii. 15. Mr. xiv. 72. and μνημονεύειν in Mt. xvi. 9. 1 Th. ii. 9. Rev. xviii. 5. (Mtth. 820.), yet rather in the sense of *having present in the mind*, holding in remembrance (Bhdy 177.). Likewise ἐπιλανθάνεσθαι in Ph. iii. 14., so sometimes in the Sept. (Deut. iv. 9. 2 Kings xvii. 38. Jes. lxxv. 16. Wisd. ii. 4. Sirach iii. 14.), and even in Attic. This double construction rests on a different conception of the relation, and is the same as may be remarked also in Latin. Verbs of *mentioning, reminding*, do not take the Genitive in the N. T. We find, instead, μνημον. περί Heb. xi. 22. (comp. μιμνήσκεισθαι περί Xen. C. 1, 6, 12. Plut. paedag. 9, 27. Tob. iv. 1.).

d. By an easy transition, verbs of *caring for or neglecting* (Mtth. 821.), Luke x. 34. ἐπεμελήθη αὐτοῦ (1 T. iii. 5.), 1 Cor. ix. 9. μὴ τῶν βοῶν μέλει τῷ Θεῷ; (Acts xviii. 17. Plut. paedag. 17, 22.) Tit. iii. 8. ἵνα φροντίζωσι καλῶν ἔργων, 1 T. v. 8. τῶν ἰδίων οὐ προνοεῖ, 1 T. iv. 14. μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος (Heb. ii. 3.), Heb. xii. 5. μὴ ὀλιγάροι παιδείας κυρίου. Under this head comes also φείδεσθαι (Mtth. 822.),² Acts xx. 29. μὴ φειδόμενοι τοῦ ποιμνίου *not sparing the flock*, 1 Cor. vii. 28. 2 Pet. ii. 4. etc. On the other hand, we

¹ In the Sept. this verb is found with the Dat. Ex. xvii. 3. ἐδίψησεν ὁ λαὸς ὕδατι (*for water*). Likewise in Ps. lxii. 2. the Cod. Vat. has ἐδίψησέ σοι (θεῷ, al. σε) ἡ ψυχὴ μου.

² In Latin *parcere alicui*. In Greek φείδεσθαι, to judge from the construction, consists rather in the notion of restraining one's self *from*, sibi temperare etc. In the Sept., however, this verb also takes the Dative, and is also construed with a preposition.

find μέλει also with περί Mt. xxii. 16. Jo. x. 13. xii. 6. a. (Her. 6, 101. Xen. C. 4, 5, 17. Hiero 9, 10. a. Wisd. xii. 13. 1 M. xiv. 43., comp. Strange in Jahns Archiv. II. 400.).

e. Lastly, verbs of *ruling* (Mtth. 838.) take the Genitive as the simple case of dependence, that being implied in the notion of *superiority* (Hartung S. 14.), as : Mr. x. 42. οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν (Rom. xv. 12. LXX.) comp. also κυριεύειν Rom. xiv. 9. 2 Cor. i. 24., ἀνθεντεῖν 1 T. ii. 12., καταδυναστεύειν Jas. ii. 6., ἀνδυπατεύειν Acts xviii. 12. etc. All these verbs are clearly derived from nouns, and the construction is to be resolved thus : κύριόν τινος εἶναι, ἀνδύπατόν τινος εἶναι. On the other hand, βασιλεύειν τινός (Her. 1, 206. and Sept.) never occurs in the N. T.; but, instead, we find, conformably to the Heb. idiom (לְ with verbs of *ruling*, Ps. xlvii. 9. Prov. xxviii. 15. Neh. v. 15.) βασ. ἐπὶ τινος Mt. ii. 22. Rev. v. 10. or ἐπὶ τινα Luke i. 33. xix. 14. 27. Rom. v. 14. comp. Lob. Phryn. 475.

Verbs of *buying* or *selling* take the Genitive of the price (Bhdy 177 f. Mdv. 67 f.), as : Mt. x. 29. οὐχὶ δύο στρούθια ἀσσαρίου πωλεῖται (xxvi. 9. ἡδύνατο τοῦτο παραθῆναι πολλοῦ, xx. 13. Mr. xiv. 5. Acts v. 8. [Plato apol. 20 b.] 1 Cor. vi. 20. comp. Rev. vi. 6.) Bar. 1, 10. 3, 30. (but Mt. xxvii. 7. ἡγόρασαν ἐξ αὐτῶν viz. ἀργυρίων, Acts i. 18.), Acts vii. 16. ὠνήσατο τιμῆς ἀργυρίου (with ἐκ Palaeph. 46, 3. 4.). Also under this head comes Jude 11. τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν for a reward (Xen. C. 3, 2, 7. Plat. rep. 9. 575 b.). Agreeably to the construction with ἐκ, and without reference to the fundamental import of the Genitive, the *genitivus pretii* might be reduced to the notion of *proceeding from* (comp. *proceeds*), as that which is bought for a price *comes* to us, as it were, *out of* the price given. But it would probably be more appropriate to refer this construction to the Genitive of *exchanging*, and phraseology such as ἀλλάσσειν τι ἐν τινι (Hartung 15. Mtth. 483.). One buys or sells *for* so much money. Hence in Greek ἀντί is the preposition of price. (A different view will be found in Hm. Opusc. I. 179.; but see Prüfer de graeca et lat. declinat. 98 sq.) Even the construction ἀλλάσσειν, διαλλάσσειν τί τινος does not occur in Biblical Greek, but in Rom. i. 23. we find the more explicit ἀλλάσσειν τι ἐν τινι, as in the Sept. (after the Heb. בְּ הַיָּרֵךְ) Ps. cv. 20. Ἀλλάσσειν τί τινι, which comes very near the above, occurs in Her. 7, 152. Sept. Ex. xiii. 13. Lev. xxvii. 10. etc. Connected with verbs of *buying* etc. are verbs of *valuing*, *estimating*, which like the former, govern the Genitive (Krü. 44.). Comp. ἄξιός Mt. iii. 8. x. 10. Rom. i. 32., ἀξιούν 2 Th. i. 11. 1 Tim. v. 17. Heb. iii. 3. etc.

11. The Genitive of *place* and of *time* is employed without being

directly governed by a single word, but in accordance with its primary import, and in obvious connection with the structure of the sentence (Hm. Vig. 881. Hartung 32 ff.), as: Aesch. Prom. 714. *λαιᾶς χειρὸς σιδηροτέκτονες οἰκοῦσι Χάλυβες* *left hand* (Her. 5, 77.), Xen. Eph. 5, 13. *ἐκείνης τῆς ἡμέρας* *that day*, Philostr. her. 9, 3 f. *χειμῶνος* *in winter* (in the season of winter), Thuc. 3, 104. (Mtth. 857 f.). The N. T. writers, in this case, almost invariably employ a preposition. Only in certain standing phrases do they use the Genitive alone—the strictly partitive Genitive, as: *νυκτός* *by night*, also *μέσης νυκτός* Mt. xxv. 6., *ἡμέρας καὶ νυκτός* Luke xviii. 7. Acts ix. 24. (Xen. A. 2, 6, 7.), *χειμῶνος* Mt. xxiv. 20. (verb. m. *σαββάτω*). Luke xxiv. 1. ὁρθρου βαθέος, v. 19. *μὴ εὐρόντες, ποίᾳς (ὁδοῦ) εἰσενέγκωσιν αὐτόν* *by (through) what way*, xix. 4. (ἐκείνης sc. ὁδοῦ Gal. vi. 17. *τοῦ λοιποῦ* (Thuc. 4, 98.). Comp. the German *des weitern*. But, though the Genitive of time is confined in the N. T. to certain simple expressions of frequent occurrence, Acts i. 3. *ἡμερῶν τεσσαράκοντα* must not be translated *within 40 days* (Mtth. 858.), see above 2, a. Had such been Luke's meaning, he would undoubtedly have employed a preposition.

Rev. xvi. 7. *ἤκουσα τοῦ θυσιαστηρίου λέγοντος* is certainly not to be referred to this head (*I heard speaking from the altar*, comp. Soph. El. 78. Erfurdt Soph. Oed. R. 142. Bttm. Philoct. 115. Bhdy 137.). From the analogous expressions in v. 5. and vi. 3. 5., it must be translated: *I heard the altar speaking*. See Bengel *in loc*. This prosopopoeia might be attributed to the singularly mysterious character of the vision. See de Wette. The reading ἡ. ἄλλου ἐκ τοῦ θυσιαστηρίου λέγ. is a manifest correction. On Τιβεριάδος Jo. vi. 1. see above.

Note. The Genitives absolute, which in the historical style of the N. T. frequently occur, are not, in their original application, properly absolute, but come under the case of defining time, comp. Hartung S. 31. (hence they correspond to the Ablatives absolute in Latin). They are used, however, to denote a more remote relation, that of cause and condition, involved also in the primary force of the Genitive. We have merely to remark here, that they sometimes occur where the nature of the verb following would lead one to expect a different oblique case, as: Luke xvii. 12. *εἰσερχομένου αὐτοῦ* - - ἀπήντησαν αὐτῷ, xxii. 10. 53. xviii. 40. *ἐγγίσαντος αὐτοῦ ἐπερώτησεν αὐτόν*, Mr. xi. 27. Acts iv. 1. xxi. 17. 2 Cor. xii. 21. Jo. iv. 51. This is usual likewise in Greek authors, partly because, at the beginning of the sentence, the writer had not yet determined the principal verb he was to employ, and partly because the regular construction would render the expression heavy, comp. Her. I, 41.

Thuc. 1, 114. 3, 13. Xen. A. 2, 4, 24. Mem. 4, 8, 5. Pol. 4, 49, 1. Xen. Eph. 4, 5. Heliod. 2, 30, 113. Wyttenbach Plut. Mor. II. 21. Schaef. Apollon. Rh. II. 171. and Dem. II. 202. Poppo Thuc. I. 2. 119. Siebelis Pausan. II. 8. Hoffmann Pr. de casib. absol. p. 1.¹ Likewise 2 Cor. iv. 18. αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν, μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα might have been expressed thus : μὴ σκοποῦσι τὰ βλεπ. By the former construction, however, the participial clause is brought out with more prominence and force. Comp. Xen. C. 6, 1, 37. There is an exception to this rule when the subject of the principal clause (in the Nominative) is the same as that of the secondary, as : Mt. i. 18. μνηστεύεισθης τῆς μητρὸς αὐτοῦ Μαρίας τῇ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτούς, εὐρέθη ἐν γαστρὶ ἔχουσα, where the writer probably had contemplated another structure of the sentence. So perhaps Rev. xvii. 8. In Greek authors *such* instances are rare ; yet see Her. 5, 81. Plat. rep. 8. 547 b. Pol. 31, 17, 1. comp. Poppo Thuc. I. 119 sq. Wannowski p. 61 sqq. In the Sept. may be pointed out Gen. xlv. 4. Ex. iv. 21. v. 20. xiv. 18. comp. Acta apocr. p. 68. 69. Epiphan. vit. p. 326. 340. 346. (in the 2d vol. of the Works of Epiphan. ed. Colon.) ; in Latin, Suet. Tib. 31. In all these instances Genitives absolute appear as fixed forms of expression, their grammatical origin being no further taken into consideration.

SECTION XXXI.

OF THE DATIVE.

In Greek the Dative is more comprehensive in its import than in Latin ; as it represents the Ablative also, which, in the latter language, is a separate case (comp. Hm. emend. rat. p. 140.).

Its relation to the tenor of a sentence is not so close and essential as that of the Acc. or Gen. It serves merely to complete and extend a sentence. It points out the object (mostly a person) in reference to whom or which the action takes place. It does not, however, represent this object as directly affected by the action. Hence the Dative frequently accompanies the Acc. that directly denotes the object of a transitive verb, as : 2 Cor. ix. 2. προθυμίαν ἣν καυχώμαι Μακεδόσιν, Acts xxii. 25. πρότειναν αὐτὸν τοῖς ἱμάσιν (Kühnöl *in loc.*), xxiv. 5. Jo. vi. 13. In a looser application (to things) the Dative denotes what accompanies the action, as motive, power, or other circumstance (of time and place), etc.

¹ From the Latin comp. Ablat. absol. Cic. Phil. 11, 10. fam. 15, 4, 18. Caes. b. gall. 5, 4. civ. 1, 36. 2, 19. 3, 21.

1. We shall first consider the Dative as the case of reference (of the more remote object, as it is usually expressed), when joined to a transitive verb, as : διδόναι (δωρεῖσθαι) τί τινι, γράφειν τί τινι (2 Cor. ii. 3.), εὐαγγελίζεσθαι τινί τι (Luke ii. 10. 2 Cor. xi. 7.), ὀφείλειν τινί τι Mt. xviii. 28. Rom. xiii. 8. (comp. Rom. i. 14. viii. 12. contrary xv. 27.), ὁμοιοῦν τινά τινι Mt. vii. 24. xi. 16., καταλλάσσειν τινά τινι 2 Cor. v. 18.

The import of the Dative is equally plain, when it is used with an intransitive verb or an adjective derived from it. Its force is more or less distinctly perceived,

a. In ἀκολοθεῖν, ἐγγίζειν, κολλᾶσθαι, δεδέσθαι (Rom. vii. 2. 1 Cor. vii. 27.), ἐντυγχάνειν τινί etc., also εὔχεσθαι τινι Acts xxvi. 29.

b. In μεριμνᾶν, ὀργίζεσθαι Mt. vi. 25. v. 22., μετριοπαθεῖν τινι Heb. v. 2., in μέμψεσθαι Heb. viii. 8. (Krü. 21.), φθονεῖν Gal. v. 26.

c. In πιστεύειν, πεποιθέναι, ἀπιστεῖν, ἀπειθεῖν, ὑπακούειν, ὑπήκοος, ἐναντίος etc.

d. In προσκυνεῖν, λατρεύειν (not Ph. iii. 3.), δουλοῦν.

e. In ἀρέσκειν, ἀρκεῖν Mt. xxv. 9. 2 Cor. xii. 9., ἀρκετός and ἱκανός Mt. vi. 34. 1 P. iv. 3. 2 Cor. ii. 6.

f. In ξενίζεσθαι τινι 1 Pet. iv. 12. (Thuc. 4, 85.) be surprised at a thing (the surprise being in reference to the thing), ἀπολογεῖσθαι (2 Cor. xii. 19. Acts xix. 33. comp. 1 P. iii. 15.) and διαλέγεσθαι τινι (Acts xvii. 2. xviii. 19.), διακατελέγχεσθαι τινι Acts xviii. 28. (δογματίζειν τινί comp. Col. ii. 20.), where the person to whom the conversation or defence is addressed, is indicated by the Dative. Also ὁμολογεῖν and ἐξομολογεῖσθαι τινι (Jas. v. 16.), even in the sense of *praise* (ᾧ πῆν) Luke x. 21. Rom. xiv. 11. Heb. xiii. 15., as praise addressed to God is a confession made to Him, that we recognise Him as the Most High and Almighty.

g. In κρίνεσθαι Mt. v. 40., διακρίνεσθαι τινι Jude 9. (Jer. xv. 10.) to go to law, to contend, with one.

h. In verbs of *likeness* or *unlikeness*, under another point of view, as : Mt. xxiii. 27. ὁμοιάξετε τάφοις κεκοιναμένοις, vi. 8. Heb. ii. 17. 2 Cor. x. 12. comp. ὁμοίός, ἴσος τινί Mt. xi. 16. Jo. ix. 9. 1 Jo. iii. 2. Acts xiv. 15. Mt. xx. 12. Ph. ii. 6. comp. Fritzsche Arist. amic. p. 15. (ὅμοιος also once with the Genitive, Jo. viii. 55. Mtth. 873. comp. § 30, 4.), and in verbs of *sharing in*, *participating in*, as : 1 Tim. v. 22. 1 P. iv. 13. comp. Luke v. 10. Rom. xv. 27. (These verbs have more frequently the Genitive, § 30, 8.) See also ὁμιλεῖν τινι Acts xxiv. 26.

i. In verbs of *using*, as: χρῆσθαι Acts xxvii. 17. 1 Cor. ix. 12. 15. (On the contrary, once in 1 Cor. vii. 31. with the Acc. in the best Codd., as sometimes in later writers, *e.g.* Malal. p. 5. Theophan. p. 314. Böckh corp. inscript. II. 405. [not Xen. Ages. 11, 11.] comp. Bornem. Act. p. 222. But in Acts xxvii. 17. the Acc. has little authority.)

k. In στήκειν (ἐστηκέναι) τινί to stand to, adhere to, a thing 2 Cor. i. 24. Gal. v. 1. (Var.), or to a person Rom. xiv. 4.

Προσκυνεῖν (*reverence* and *worship*) invariably governs the Dative in Mt., Mr., and Paul (Mt. iv. 10. is a quotation from Deut. vi. 13.). In the other N. T. writers it has sometimes the Dat. (Jo. ix. 38. Acts vii. 43. Heb. i. 6. Rev. iv. 10. vii. 11. xiii. 4. etc.), sometimes the Acc. (Luke iv. 8. xxiv. 52. Jo. iv. 23. Rev. ix. 20. xiv. 11.); like γονυπετεῖν τινα Mr. (i. 40.) x. 17. Mt. xvii. 14. (and λατρεύειν τινά sometimes, Mtth. 886.). The Dative with προσκυνεῖν is peculiar to Later Greek. Lob. Phryn. p. 463. comp. Bos exercitatt. philol. p. 1 sqq. Kypke obs. I. 7 sq.

Χαίρειν, which in Greek authors (Fr. Rom. III. 78 f.), and sometimes also in the Sept. (Prov. xvii. 19. comp. Bar. 4, 37.), is construed with the Dative, is employed in the N. T. for the most part with ἐπί. On Rom. xii. 12. see below, No. 7. In 1 Cor. xiii. 6. the Dative is governed by σύν.

On the contrary, the phrases ἀποθανεῖν τῇ ἁμαρτίᾳ, τῷ νόμῳ Rom. vi. 2. Gal. ii. 19., θανατοῦσθαι τῷ νόμῳ Rom. vii. 4., νεκρὸν εἶναι τῇ ἁμ. vi. 11., ζῆν τινι (τῷ Θεῷ Rom. vi. 10. comp. 1 P. iv. 10.) signify: *to be dead to* (for, in reference to) *sin, the law*. Comp. Rom. vii. 4. εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ and ἀπογενέσθαι τῇ ἁμαρτ. 1 P. ii. 24. In the same way, in Rom. vi. 20. ἐλεύθεροι τῇ δικαιοσύνῃ is contrasted with δουλοῦσθαι τῇ δικαιοσύνῃ (v. 18. comp. 19. 20.): *when ye were slaves to sin, ye were freemen in relation to righteousness*,—free from all control of righteousness.

In κατακρίνειν τινὰ θανάτῳ Mt. xx. 18. (comp. 2 Pet. ii. 6.),¹ an expression unknown in classical Greek, we find a Dative of the thing after a verb of sentencing: *to condemn one to death*, that is, to adjudge, by a decision, to death. The classical Greek construction is κατακρίνειν τινὰ θανάτου or even θάνατον (Mtth. 850. Heupel Mr. 285.), or κατακρ. τινὶ θάνατον Her. 6, 85. (to decree death). Of the same description is καταδικάζειν τινὰ θανάτῳ, Lob. Phryn. p. 475. Comp. also ἐνοχος τῇ κρίσει Mt. v. 21. liable to condemnation—or amenable to the court (§ 30, 8.). Comp. Bleek Heb. II. I. 340.

2. Closely connected with this is the Dative dependent on εἶναι (ὕπαρχειν) and γίνεσθαι (not on the predicates joined to them); for

¹ This construction is unknown also in the Old T. Among the parallel passages quoted by Bretsch. that from Sus. 41. is κατέκριναν αὐτὴν ἀποθάνειν, and another v. 48. κατεκρίνατε θυγατέρα Ἰσραήλ.

ἐστί or γίνεταί μοι φόβος can only mean : the φόβον εἶναι or γίνεσθαι applies, refers, is imparted, to me. The following expressions have become usual :

a. Without a predicate, εἶναι τινι signifies property or possession, γίνεσθαι τινι being imparted to, as : Luke ii. 7. οὐκ ἦν αὐτοῖς τόπος *they had no room*, Acts viii. 21. x. 6. iii. 6. xxi. 23. Mt. xviii. 12., Luke i. 14. ἔσται χαρά σοι, Mt. xvi. 22. οὐ μὴ ἔσται σοι τοῦτο *this shall not be unto thee*, Acts xx. 3. 16., ii. 43. ἐγένετο πάσῃ ψυχῇ φόβος *fear fell upon*, Rom. xi. 25. Ellipt. 1 Cor. vi. 13. v. 12. 2 Cor. vi. 14. Jo. ii. 4. (Krü. 59.).

b. With a predicate (mostly a substantive), εἶναι or γίνεσθαι τινι denotes what quality for a person a thing has or receives, objectively as well as subjectively (as the case may be), as : 1 Cor. viii. 9. μήπως ἡ ἐξουσία - - πρόσκομμα γένηται τοῖς ἀσθενέσιν, i. 18. ὁ λόγος ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν etc., ix. 2. xiv. 22. Rom. ii. 14. vii. 13. 1 Cor. iv. 3. ix. 3. Ph. i. 28. But *become to* (Krü. 59.) in the N. T. is usually expressed by εἶναι or γίνεσθαι εἰς τι.

3. Substantives derived from verbs governing a Dative sometimes take the same case, instead of the ordinary Genitive, as : 2 Cor. ix. 12. εὐχαρισταί τῷ Θεῷ (not v. 11.), nearly as εὐχαί τοῖς Θεοῖς Plat. legg. 7. 800 a. see Wytttenbach Plut. Mor. I. 154. Lips. Stallb. Plat. Euthyphr. 101. and rep. I. 372. Ast Plat. Polit. 451. Bornem. Xen. Cyr. 374. Fr. Mr. p. 63. Yet comp. τὸ εἰωθὸς αὐτῷ Luke iv. 16. Acts xvii. 2. (Plat. legg. 658 e. τὸ ἥθος ἡμῶν) and τὸ εὐπάρεδρον τῷ κυρίῳ 1 Cor. vii. 35. Another instance occurs in Luke vii. 12. υἱὸς μονογενὴς τῇ μητρὶ *a son who was to his mother an only son* (thus not strictly for the Genitive, comp. Tob. iii. 15. μονογενὴς τῷ πατρί, Jud. xi. 34.), with which we must not confound the Dative of relationship. Comp. Luke v. 10. Rom. iv. 12. (Bttm. Philoct. p. 102 sq. Boisson. Nic. p. 271. Ast Plat. Polit. 451. 519. also legg. p. 9.). On Rom. iv. 12. see § 62.

A substantive with the Dative occurs also in Mt. xxvii. 7. ἡγόρασαν τον ἀγρὸν - - εἰς ταφὴν τοῖς ξένοις *for a burying-ground for strangers*. Comp. Strabo 17. 807. πρὸς ἐπίδειξιν τοῖς ξένοις. See Schoem. Isae. p. 264. Krü. 68 f. But in 1 Cor. vii. 28. the Dative may be referred. Yet see Bhdy S. 88.

4. The Dative, without being directly connected with the notion of a verb or noun, expresses the relation of the action or matter to any one, as : 2 Cor. ii. 12. οὐκ ἔσχηκα ἀνεσιν τῷ πνεύματί μου *for*

my spirit (1 Cor. vii. 28.), or Luke xviii. 31. πάντα τὰ γεγραμμένα - - τῷ υἱῷ τοῦ ἀνθρώπου were written for Him, in reference to Him, were to be fulfilled in Him (Mt. xiii. 14. Jude 14.). Yet comp. Mt. xiii. 52. Ph. i. 27. 1 Tim. i. 9.

Especially deserving of notice are,

a. The Dative of *opinion* or *decision* (comp. above, No. 2.), as: Plato Phaed. 101 d. εἴ σοι ἀλλήλοις ξυμφωνεῖ ἢ διαφωνεῖ; Soph. Oed. C. 1446. So in the expressions in Acts vii. 20. ἀστεῖος τῷ Θεῷ, 2 Cor. x. 4. δυνατὰ τῷ Θεῷ.¹ Yet see 1 Cor. ix. 2. Comp. Wyttēnb. Plat. Phaed. as above. Erfurdt Soph. Oed. R. 615. Krü. 61.

b. The Dative of *interest*, as: 2 Cor. v. 13. εἴτε ἐξέστημεν, Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν (Rom. xiv. 6. 1 Cor. xiv. 22.); or, more definitely, the *dativus commodi* and *incommodi*, Jo. iii. 26. ᾧ σὺ μεμαρτύρηκας, to whom, in behalf of whom (Luke iv. 22. Rom. x. 2. 2 Cor. ii. 1., comp. Xen. M. 1, 2, 21.). On the other hand, Mt. xxiii. 31. μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἐστε, etc., *against* yourselves, comp. Jas. v. 3. Yet comp. Heb. vi. 6. Jude 1. Rom. xiii. 2. On Rev. viii. 3., see Ewald. [But Eph. v. 19. λαλοῦντες ἑαυτοῖς (ἀλλήλοις) ψαλμοῖς, etc., is a simple Dative of direction: *speaking to one another*, etc.]

5. The preceding illustrations suffice to show that the Dative is related to the preposition εἰς (Engelhardt Plat. Menex. p. 360.),² and πρὸς, exactly as the Gen. is to the prepositions ἐκ and ἀπό. Hence in many phrases one of the former prepositions is used instead of the Dative. Thus we find, as every one knows, not only λέγειν τινί and πρὸς τινα (the latter is in Mt. and Mr. the usual, and almost the invariable expression, see Schulz Parab. v. Verwalt. S. 38.), but also εὔχεσθαι Θεῷ Acts xxvi. 29. (Xen. Cyr. 5, 2, 12. Demosth. Conon. 729 c. Plut. Coriol. 9. Xen. Eph. 4, 3.), and εὔχεσθαι πρὸς Θεόν 2 Cor. xiii. 7. (Xen. M. 1, 3, 2.), βοᾶν τινι Luke xviii. 7. and β. πρὸς τινα Hos. vii. 14., ψεύδεσθαι τινι (Acts v. 4. Ps. xvii. 45. lxxvii. 36. Jer. v. 12., but not in Greek authors) and ψευδ. πρὸς τινα (*against one, to be false towards one*) Xen. A. 1, 3, 5., καταλλάττειν τινί and πρὸς τινα Xen. vectig. 6, 8. Joseph. antt. 14, 11, 3.,³ εὐδοκεῖν εἰς τινα 2 Pet. i. 17. and τινί in Greek

¹ Jas. ii. 5. τοὺς παχωὺς τῷ κόσμῳ, as Lchm. and Tdf. read, would be similar.

² In modern Greek the Acc. with εἰς serves usually as a circumlocution for the Dative, even in its simplest relations, as: λέγω εἰς τὸν φίλον μου *dico amico meo*.

³ Col. i. 20. ἀποκαταλλ. εἰς, would be analogous, if this were not designedly a pregnant construction. See Mey.

writers (Pol. 4, 22, 7. 1 M. 1, 45.), μάχεσθαι *τινι* Xen. A. 4, 5, 12. Plato rep. 3. 407 a. and πρὸς *τινα* Jo. vi. 52. Iliad. 17, 98. Plato Lach. 191 d. Lucian. conv. 42., and more frequently (also in Sept.),¹ ὁμιλεῖν *τινι* and πρὸς *τινα* Luke xxiv. 14. Xen. M. 4, 3, 2. The N. T. writers, through the influence of the more explicit and graphic idiom of their vernacular tongue, employ prepositions where, in native Greek authors, the Dat. *commodi* or *incommodi* would have been sufficient, as, e.g. εἰς: Acts xxiv. 17. ἐλεημοσύνας ποιήσαν εἰς τὸ ἔθνος μου, Luke vii. 30. τὴν βουλὴν τοῦ Θεοῦ ἡθέτησαν εἰς ἑαυτούς *to their own harm* (εἰς also signifies *contra*).² On the contrary, κηρύττειν or εὐαγγελίζομαι εἰς, being constantly followed by the Plural of the noun, denote *to make known among*, Mr. xiii. 10. 1 Pet. i. 25. Luke xxiv. 47. (Paus. 8, 5, 8.). In Mt. xx. 1. μισθοῦσθαι εἰς τὸν ἀμπελῶνα means *hire*, not *for*, but *into* his vineyard. In the same way, the construction is pregnant in Mr. viii. 19. τοὺς ἄρτους ἔκλασα εἰς τοὺς πεντακισχίλ. *broke (and divided) among* the 5000. Likewise in Mt. v. 22. ἐνσῆς εἰς τὴν γέενναν *liable into Gehenna*, i.e. to go, be cast, into (different from τῇ κρίσει, τῷ συνεδρίῳ). In Rom. viii. 18. τὴν μέλυνσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς a retrenchment in the expression is to be remarked, similar to the Hebrew לִפְנֵי הָיָה 1 Sam. iii. 7. Lastly, in the phrases ὠφέλιμος πρὸς *τι* 1 Tim. iv. 8. 2 Tim. iii. 16. (with εἰς Xen. Oec. 5, 11. comp. χρήσιμος εἰς Wisd. xiii. 11.), εὐθετος εἰς *τι* Luke xiv. 35. (Dion. H. de Thuc. 55, 3., with πρὸς Pol. 26, 5, 6. D. S. 5, 37.) the preposition with the Acc. must not be regarded as put for the Dative, as *useful, adapted, for, to*, are quite appropriate expressions, though the Dative would be more strictly proper in reference to a person. Yet comp. Luke ix. 62. Var.

The phrase πιστεύειν εἰς or ἐπὶ *τινα* (Acts ix. 42. xxii. 19.) obviously means, in Christian phraseology, nearly the same as πιστεύειν *τινί* (*credere, confidere alicui*), and is to be taken as pregnant: to resign one's self to any one as a believer in him, to profess one's self a believer in one, *fide se ad aliquem applicare*.³ Likewise

¹ So παραβάλλειν *τί τινι* (Her. 4, 198.) occurs also, as well as *τι πρὸς τι* (Joseph. Ap. 2, 15.). Otherwise Mr. iv. 30. ἐν ποίᾳ παραβολῇ παραβάλλομεν τὴν βασιλείαν τοῦ Θεοῦ. see Fr. Besides, the reading here varies.

² In Luke viii. 43. the *text. rec.* has εἰς ἰατροὺς προσαναλῶσα ὄλον τὸν βίον, but the best Codd. have ἰατροῖς. The latter must be preferred, as the former appears a correction. In Greek authors the verb is usually construed with εἰς, Xen. Cyrop. 2, 4, 9. Aelian. 14, 32.

³ Πιστεύειν ἐν Χριστῷ might be understood in the same way, yet this expression cannot be distinctly established from Gal. iii. 26. Eph. i. 13; but we find

παραδιδόναι εἰς (to deliver up to any one) is not simply = παρ. τινί, but rather denotes *deliver into the power of*, Mt. x. 17. Hence it is used with θάνατος Mt. x. 21. 2 Cor. iv. 11., θλῆψις Mt. xxiv. 9., ἀκαθαρσία Rom. i. 24. comp. Xen. Hel. 1, 7, 3. The construction ἐαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης etc. Eph. iv. 19. requires no explanation.

Note. The Dative is related also to μετά. Accordingly, in the N. T. we find πολεμεῖν μετά τινος Rev. xii. 7. xiii. 4. for πολεμεῖν τινι, also κρίνεσθαι μετά τινος 1 Cor. vi. 6. (7.). Another sort of circumlocution for the Dative is formed, *a.* With ἐνώπιον Acts vi. 5. ἤρεσεν ἐνώπιον παντὸς τοῦ πλήθους (Gen. xxxiv. 18. xli. 37. 2 Sam. iii. 36. etc.) comp. 1 Jo. iii. 22. προσκυνεῖν ἐνώπιον τοῦ Θεοῦ (Luke iv. 7. Rev. xv. 4.). This, and almost all constructions with ἐνώπιον (ἐνῶπι), is Hebraistic.—*b.* With ἐν after πέποιδα Ph. iii. 3., or ἐπί with Dat. Mr. x. 24. 2 Cor. i. 9., and with Acc. Mt. xxvii. 43. (1 Macc. x. 77.).—*c.* With ὀπίσω after ἀκολουθεῖν Mt. x. 38. see § 33.

That the Dative can be employed precisely for the *local* πρὸς or εἰς with the Acc. has been denied by Bornem. (in Rosenm. Repertor. II. 253. and in the New Crit. Journ. of Theol. Literat. VI. 146 f., comp. also ad Anab. p. 23.), and also by Mey. on Acts ii. 33. The truth is, the passages quoted from Greek poets by Fr. (Conject. I. 42.) do not establish the rule (for prose). Besides, the N. T. passages may be explained differently. In Acts ii. 33. and v. 31. ὑψοῦν τῇ δεξιᾷ may signify *through, by, His right hand*. In Rev. ii. 17. σοι is simply a Dat. *incommodi*. Even Acts xxi. 16. might be rendered (after Beza and Glass.) *adducentes secum, apud quem hospitaremur Mnasonem*, so that Μνάσωνα might be understood as governed in the Acc. by ἄγοντες, the Dative of which, Μνάσωνι, is inserted in the relative clause. But the latter rendering has little to recommend it.¹ With greater appearance of accuracy, the attraction in the above passage of Acts might, on the recent suggestion of Bornem. (Luke p. 177 sq.), be resolved thus: ἄγοντες (ἡμᾶς)

in Mr. i. 15. πιστ. ἐν τῷ εὐαγγελίῳ, which is not essentially different. Further, ἡ τοὺς τινα πίστις, and the like (Schwarz Comment. p. 1102.), do not prove the expression πιστεύειν πρὸς or εἰς τινα to be pure Greek.

¹ Not precisely on account of the annexed predicate ἀρχ. μαθητῇ (Bengels n. Archiv. III. 175.), as that refers to Mn., to show that Paul knew him to be perfectly trustworthy; but much more because it is not credible that the conductors from Caesarea would have brought a host for Paul, as there were in Jerusalem so many sure Christians. It must thus be inferred that this Mn. was either accidentally in Caesarea, or that he had a residence equally in two places. By dropping *secum*, which is not implied in ἄγοντες, the statement would become simpler—(they brought *introduced*). after their arrival in Jerusalem, Mn.); but then the position of the words would not be suitable.

παρὰ Μνάσωνά τινα -- παρ' ᾧ ξενισδῶμεν (as to ἄγειν παρὰ τινα comp. Her. 1, 86. 3, 15.). This, however, is not the easiest way of removing the difficulty. The construction ἄγειν τινί *bring to one* (yet see the Note) may be unusual in Attic prose, but in later prose authors we find expressions entirely similar, as φοιτᾷν τινι Philostr. Soph. 2, 1. 14. (Wytttenbach Plutarch. Mor. IV. 339.), ἔκειν τινί Plutarch. Aem. 16, 1., εἰσφέρειν τινά τινι Malal. 10. p. 231. On Acts xxi. 16., however, comp. especially Xen. Eph. 3, 6. p. 63. πότερον ἡγόμην Ἀβροκόμῃ and Epiph. vit. p. 340 d. ἤγαγεν αὐτὸν Ἀθανασίῳ τῷ πάππῃ.¹ See also Bhdy 95. Held Plutarch. Aem. P. p. 200. Hence ὑποῦν τῇ δεξιᾷ might, without hesitation, be translated : *raised to the right hand*. Comp. v. 34. κάθου ἐκ δεξιῶν μου. Comp. Lucian. asin. 39.

In Luke ii. 41. ἐπορεύοντο—εἰς Ἱερ. τῇ ἑορτῇ is not *to the festival* (Luth. *auf das Osterfest*), but either *on account of the f.* (see below, 6. b.), or, as a loose expression, *at the f.* We also say : they made a yearly journey at Easter to—to attend divine service. There would be more reason for referring to the preceding rule, Mr. xiv. 53. συνέρχονται αὐτῷ *convenerant eum*, and Jo. xi. 33. τοὺς συνελθόντας αὐτῇ Ἰουδαίους (Fr. Mr. 648.). Still, as appears to me, in both these passages the Dative is really governed by σύν : the second signifying simply, *who had come with her* ; and the first, *they came with Him*, that is, with Jesus (v. 54.), see BCrus.

Different from the foregoing construction is that of verbs of *going* or *coming* with the Dative, in a figurative sense, as : Acts xxi. 31. ἀνέβη φάσις τῷ χιλιάρχῳ *tidings came unto*. A similar usage occurs frequently in Greek authors, as : Plutarch. Brut. 27. μέλλοντι αὐτῷ διαβαίνειν -- ἦκεν ἀγγελία περὶ τῆς μεταβολῆς, and Pomp. 13. τῷ Σύλλᾳ πρώτη μὲν ἦλθεν ἀγγελία. Comp. ἀνάγειν τί τινι *to bring a thing before one* (notify to), Malal. 3. p. 63. 10. p. 254.

6. The Dative, relating to things, denotes that *in reference to which* an action is done or a state exists. Accordingly, it is employed to express,

a. The sphere or range to which a general predicate is to be confined (comp. Bhdy 84. Krü. 74.), as : 1 Cor. xiv. 20. μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε *children in understanding, children in reference to malice* (Plat. Alcib. pr. 122 c.),

¹ Yet ἄγειν τινί (comp. προσάγειν τινί § 52, 4.) is not here used in a purely local or material sense ; but rather means *introduce to one's acquaintance*. Similar φοιτᾷν τινι (to attend one as teacher), different from φοιτᾷν πρὸς τ. Epict. ench. 33, 13.

Rom. iv. 20. ἐνεδυναμώθη τῇ πίστει *he grew strong in faith*, Ph. ii. 7. στήματι εὐρεθείς ὡς ἄνθρωπος, iii. 5. Mt. xi. 29. Acts vii. 51. xiv. 8. xvi. 5. xviii. 2. xx. 22. Rev. iv. 3. 1 Cor. vii. 34. Heb. v. 11. xi. 12. xii. 3. 1 P. iii. 18. v. 9. (Pol. 20, 4, 7.) Gal. i. 22. Rom. xii. 10 f. Col. ii. 5. Eph. iv. 18. 23. (Mtth. 898. Fr. Rom. III. 68.). Such a Dative intervenes between a noun and its dependent Genitive in Eph. ii. 3. ἡμεν τέκνα φύσει ὀργῆς *by nature children of wrath*.

b. The rule, or custom, according to which something is performed, as: Acts xv. 1. εἰ μὴ περιτέμνησθε τῷ εἶδει Μωϋσέως (but xvii. 2. κατὰ τὸ εἰδός, and more frequently κατὰ εἶδος) comp. Xen. C. 1, 2, 4. Sext. Emp. 2, 6. Strabo 15. 715. (Tob. iii. 8. 2 M. vi. 1.).

c. The occasion or cause, as: Rom. xi. 20. τῇ ἀπιστίᾳ ἐξεκλάσθησαν *on account of unbelief* (comp. v. 30. ἡλεήθητε τῇ τούτων ἀπειθείᾳ) Gal. vi. 12. Col. i. 21.—also the motive (*through, from, etc.*) 1 Cor. viii. 7. τῇ συνειδήσει τοῦ εἰδώλου ὡς εἰδωλόδουτον ἐσθίουσι 2 Cor. i. 15. Rom. iv. 20. S. Diog. L. 2, 57. Heliod. 1, 12, 33. Paus. 3, 7, 3. Joseph. antt. 17, 6, 1. comp. Ast Plat. Polit. p. 392. Goeller Thuc. p. 157. 184. a. Mtth. 894 f. Bhdy 102 f. Krü. 73.

The use of the Dative in Rev. viii. 4. ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων *etc.* is more strong, and has given rise to numerous conjectures. The simplest interpretation of the passage is: *the smoke of the incense* (of the angels) *rose on (for) the prayers*, that is, the ascending smoke awaited for the prayers, to attend and render them acceptable (see Ewald *in loc.*). Expositors who understood σύν took the same view of the expression. The rendering *inter preces sanctorum*, has, on the contrary, nothing to support it.

7. In the expressions quoted under No. 6. we still perceive, more or less distinctly, the Dative of reference, and, consequently, the Dative proper agreeably to the genius of the Greek language. But this case, by a further extension of its import, is made to denote whatever accompanies the action, and thus becomes a real Ablative of the *mode and manner*, as: 1 Cor. xi. 5. προσευχομένη ἀκατακάλυπτα τῇ κεφαλῇ *with the head uncovered*, x. 30. Col. ii. 11. Ph. i. 18. (Jude 6.), also Rom. viii. 24. τῇ ἐλπίδι ἐσώθημεν (and Eph. v. 19.); or of the *instrument* (casus instrumentalis Mdv. 45., yet comp. Krü. 72.), as: 1 P. i. 18. οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε, Gal. ii. 13. ὥστε - - συναπλήρωται αὐτῶν τῇ ὑποκρίσει (2 P. iii. 17. comp. Zosim. 5, 6.) Eph. i. 13. Col. ii. 7. Rom. xiii. 2, 1 Cor. ix. 7. τίς στρατεύεται ἰδίοις ὀφθαλμοῖς ποτέ *with his own re-*

sources, at his own expense, Heb. vi. 17. ἐμεσίτευσεν ὄρκῳ, iii. 1. Rom. xv. 18.,—likewise Acts i. 5. ἐβάπτισεν ὕδατι (xi. 16.), Jo. xxi. 8. τῷ πλοιαρίῳ ἦλθον Mr. vi. 32. (though elsewhere we find ἐν πλοίῳ, as in Mt. xiv. 13. Acts xxviii. 11. D. S. 19, 54.), Acts xii. 2. Rom. i. 20. iii. 24. Tit. iii. 7. Eph. v. 19. etc. To this head may also be referred Heb. xii. 18. ὄρος κεκαυμένον πυρί igni ardens, *burning with fire*, kindled with fire—in fire (Ex. iii. 2. Deut. iv. 11. ix. 15. comp. Lob. Paralip. p. 523 sq.). In Rom. xii. 12. τῇ ἐλπίδι χαίροντες is rejoicing *through* (in) *hope*. In reference to δέησεις in 2 Cor. ix. 14. I now agree with Mey. We find ἐν or διὰ (of persons) more frequently used for the Dative of the instrument, as Rom. xv. 18. 2 Cor. xi. 23. 26.

A virtual Ablative will be perceived also in μεθύσκεσθαι οἶνον Eph. v. 18. (Prov. iv. 17.), and in πληροῦσθαι τινί Rom. i. 29. 2 Cor. vii. 4. (Eurip. Herc. fur. 372., comp. πλήρης τινί Eurip. Bacch. 18. [oftener with the Gen.] Bhdy 168., πλησθέντες ἀγνοία Malal. p. 54.). But in Eph. iii. 19. εἰς with the Acc. is not used for the Ablat. The preposition expresses much more : *filled to the fulness*, etc.

8. In expressing such relations, however, prepositions are not rarely, and sometimes even more usually employed, in Greek prose, but especially in N. T. Greek, with or without a modification of the meaning, as :

a. ἐν 1 Pet. iv. 1. ἐν σαρκὶ παθών, Tit. i. 13. comp. ii. 2.; διαφέρειν ἐν τινί 1 Cor. xv. 41. (Soph. Oed. C. 1112. Dion. H. ep. p. 225. Krü.).

b. κατὰ, as almost always κατὰ τὸ ἔθος, εἰωδός Luke iv. 16. Acts xvii. 2.

c. διὰ with the Acc. § 49. c.

d. διὰ or ἐν, also μετὰ. Thus we find βαπτίζεσθαι ὕδατι usually ἐν ὕδατι (in water) Mt. iii. 11. Jo. i. 26. 31. (but also ἐν πνεύματι), for βίᾳ always μετὰ βίας Acts v. 26. xxiv. 7.; for πίστει also διὰ πίστεως, etc. But in Eph. ii. 8. τῇ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως, and Rom. iii. 24., the Dat. expresses the motive, and διὰ πίστ. the Subj. means. For παντὶ τρόπῳ Ph. i. 18. we find ἐν παντὶ τρόπῳ 2 Th. iii. 16.

When, however, N. T. expositors strictly took ἐν for a nota dativi (comp. Blomfield Aeschyl. Agam. 1425. and Eurip. Med. p. 628.), even where a Dative proper (not an Ablative) is required, there was exaggeration, and the opinion could not be upheld by a reference to

the Hebrew idiom. From most of the passages in question it is merely probable that, in such circumstances, a Dative of a person might be employed (comp. 1 Cor. xiv. 11. iii. 1. i. 18.), but, in reality, they are not purely equivalent to that case alone. In Acts iv. 12. *δεδομένον ἐν ἀνθρώποις* is undoubtedly : *given* (held up) *among men*, comp. 2 Cor. viii. 1.;¹ Gal. i. 16. *ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ* to reveal *His Son in me* (ἐν τῷ πνεύματί μου); 1 Jo. iv. 9. *ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν*, the love of God was manifest *in us*, and certainly not merely *to us*; 1 Cor. xiv. 11. *ὁ λαλῶν ἐν ἐμοὶ βάρβαρος* according to me, in my estimation (*meo judicio*, comp. Jacobs Athen. p. 183. Döderlein Oed. Col. p. 529. Wex Soph. Antig. v. 549.); 1 Cor. ii. 6. *σοφίαν λαλοῦμεν ἐν τοῖς τελείοις* means : *among, before, them that are perfect*, etc. (i.e. when we have to deal with such) comp. Judith vi. 2. Baumgarten has, in the main, correctly explained 2 Cor. iv. 3. *ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον* : is hid *in* (among) *them that are lost*. On *ὁμολογεῖν ἐν τινι* see § 32, 3. b. Acts xiii. 15. and Col. ii. 13. require no explanation, and Eph. ii. 5. *νεκροὺς τοῖς παραπτώμασι* is not grammatically parallel to the last passage. In Eph. i. 20. *ἐνήργησεν ἐν Χριστῷ* signifies, with strict propriety, (*power*) *which He wrought in Christ* (by raising Him from the dead). In Mt. xvii. 12. *ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν* (Mr. ix. 13. *ἐποίησαν αὐτῷ*) is : *they did, perpetrated on Him*, comp. Mr. xiv. 6. Jo. xiv. 30. Luke xxiii. 31. 1 Cor. ix. 15. (Gen. xl. 14. Judith vii. 24.). Likewise 2 Cor. x. 12. *μετρεῖν ἑαυτοὺς ἐν ἑαυτοῖς* is correctly rendered : *measuring themselves by* (among) *themselves*; though, in Greek authors, the Dative alone would have been used. Aristot. rhet. 2, 12. Herod. 1, 6, 2.

9. Time, as that *substratum* with which all events are connected, is expressed in the Dative, if in answer to the question, *When*. Accordingly the Dative denotes,

a. A space of time, as : Luke viii. 29. *πολλοὺς χρόνους συνηπάκει αὐτόν* during (for) *a long time*, Acts viii. 11. xiii. 20. Rom. xvi. 25. Jo. ii. 20 (not Eph. iii. 5.) comp. Joseph. antt. 1, 3, 5. *τὸ ὕδωρ ἡμέραις τεσσαράκοντα ὕλαις κατεξέρετο*, Soph. Trach. 599. *μακρῷ χρόνῳ*, Aeschin. ep. 1. p. 121 c. Diod. S. 19, 93.

b. A point, term, of time, *at* which something takes place, and with words that directly signify the notion of time or a division of time (with a numeral or Genitive annexed, Krü. 57.), as : Luke xii. 20. *ταύτη τῇ νυκτί*, Mr. vi. 21. *Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησε*, Mt. xx. 19. *τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται*, xxvi. 17. Luke xiii.

¹ So also in Diog. L. 1, 105. *τί ἐστιν ἐν ἀνθρώποις ἀγαθόν τε καὶ φαῦλον*, where the Latin translator has : *quidnam esset hominibus bonum etc.* Yet comp. Fabric. Pseudepigr. I. 628. *δοιλεῦσουσιν ἐν τοῖς ἔχθοις αὐτῶν*. Arrian. Epict. 1, 18, 8.

16. Acts vii. 8. xii. 21. xxi. 26. xxii. 13. xxvii. 23.; or in names of festivals (Wannowski p. 86.) Luke xiii. 14. τῇ σαββάτῳ ἔδεράπευσε (xiv. 1.), Mt. xii. 1. τοῖς σάββασι etc. Comp. Plat. conv. 174 a. Mdv. 48. Yet ἐν is inserted, regularly in the last case, and frequently also in the second (that is, with ἐσχάτῃ ἡμέρᾳ or ἡμέρᾳ τῆς κρίσεως), even in Luke (iii. 1. i. 26.), comp. Krü. 57. The expression τῇ ἑορτῇ or ταῖς ἑορταῖς seldom occurs without ἐν, even in Greek authors (Wannowski 88.).

The Dative of *place* is not deeply rooted in the N. T. Before names of cities ἐν is always put, as : ἐν Πάμῃ, ἐν Τύρῳ Acts xvii. 6. xix. 1. Rom. i. 7. 2 Tim. i. 17. iv. 20. etc. Occasionally ὁδός is used in the Dative without the preposition, as : Jas. ii. 25. ἑτέρα ὁδῶ ἐκβαλῶσα (where, however, the prepos. was hardly necessary) comp. Xen. Cyr. 1, 2, 16., ὁδῶ πορεύεσθαι 2 P. ii. 15. Acts xiv. 16. (trop.) comp. Lucian. Tim. 5. ὁδῶ βαδίζειν (Fr. Rom. III. 140 sq.), στοιχεῖν τοῖς ἔγχεσι Rom. iv. 12. (βαίνειν ἔγχεσι Plut. Sol. 30.), with which may be classed the figurative expressions πορ. τῷ φόβῳ Acts ix. 31. xiv. 16. Prov. xxviii. 26. 2 S. xv. 11. 1 M. vi. 23. Bar. i. 18. ii. 10. iv. 13. Tob. i. 2. iv. 5. (interchangeably with πορ. ἐν 1 P. iv. 3. etc.) and even περιπατεῖν τοῖς ἰδέσι Acts xxi. 21. 2 Cor. xii. 18. Gal. v. 16. Rom. xiii. 13. Generally, even in Greek prose, the use of the *Dativus localis* is very limited. See Mdv. 48. Poppo Thuc. 1, 143.

10. The Dative (of a person) for ὑπό, παρά etc., with Passives, is but seldom employed, and then usually with the Perfect. It occurs in Luke xxiii. 15. οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ (Isocr. paneg. c. 18.). Yet this construction is not entirely the same as a Passive with ὑπό etc. It does not precisely denote the person by whom something has been done; but the person who has to answer for what has been done (Mdv. 45. Krü. 72. Benseler Isocr. Evag. p. 13.). It is used in particular with εὐρίσκεσθαι 2 Cor. xii. 20. 2 Pet. iii. 14. Rom. x. 20. Sept. Comp. besides Luke xxiv. 35. (Jas. iii. 18.) Ph. iv. 5. (Acts xxiv. 14.). But in Acts xvi. 9. ὤφθη ὄραμα τῷ Παύλῳ *appeared to him*, became visible to him (as often ὀφθῆναι τινι *appear to one*). In Jas. iii. 7. τῇ φύσει τῇ ἀνδρωπίνῃ *by human means* (ingeniis hominum). In general, the Dative of a thing with Passives (probably also in Rom. xii. 16. see Fr. *in loc.*) is less unusual, as it comes under the Dative of the instrument. In Heb. iv. 2. τοῖς ἀκούουσιν indicates perhaps the persons in reference to whom the μὴ συγκρ. τῇ πίστει occurred. Lastly, Mt. v. 21. ἐρρήθη τοῖς ἀρχαίοις *should*, according to some, be rendered, *said to*. See Tholuck Bergpred. 158. The Dative (pers.) with a Passive is used in Greek

prose, but especially with participles. Comp. Demosth. Olynth. 3. p. 12 c. Theocrin. 507 c. coron. 324 a. Conon. 731 b. Diog. L. 8, 6. Philostr. her. 4, 2.

Note 1. The use of the Dative in Col. ii. 14. ἐξαλείψας τὸ κατ' ἡμῶν χειρόγραφον τοῖς δόγμασι, deserves particular attention. By some expositors this is supposed to mean ὃ ἦν ἐν τοῖς δόγμασιν, quod constabat placitis (inos.), conformably to Eph. ii. 15. τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας. This explanation, though perhaps admissible in regard to the sense, is not in accordance with grammar. Had Paul intended to make the precise statement alleged, he would have said: χειρόγρ. τὸ ἐν τοῖς δόγμασι. The expression τῶν ἐντολῶν ἐν δόγμασι must undoubtedly be taken as expressive of *one* notion: *commandments in individual ordinances*, comp. § 20, 2. But in Col., all things considered, δόγμασι must be closely connected with τὸ κατ' ἡμῶν χειρόγραφον: *the bond against us through ordinances*. Probably Paul employed the word δόγμασι, in this passage, to bring out the notion with prominence. Meyer's explanation: *what has been written with commandments* (Dat. as *what has been with letters*), is the more forced, because the word χειρόγραφον has acquired, from usage, so distinct and independent a meaning, that it could scarcely take a Dative after it as if equivalent to γεγραμμένον.

Note 2. What Kühnöl remarks on Mt. viii. 1. is, it is true, generally admitted by scholars. Datives absolute, he says, are sometimes put for Genitives absolute, as καταβάντι αὐτῷ for καταβάντος αὐτοῦ, Mt. xxi. 23. ἐλθόντι αὐτῷ for ἐλθόντος αὐτοῦ (Fischer Well. III. a. p. 391. Wytttenbach Plat. Mor II. 304. Heupel Mr. p. 79.). In reality, however, all such Datives (at least in the better class of authors, Wannowski p. 91 sqq.) may be as easily explained from the nature of the Dative, as the Genitive absolute is from the nature of the Genitive. See Bhdy 82. Stallb. Plat. Protag. 60. Rost Gr. 712 f. It cannot, with the slightest plausibility, be maintained that, in the passages quoted from the N. T., the Dative is put for the Genitive absolute. Both καταβάντι and ἐλθόντι are governed by the verb ἀκολουθεῖν. At the same time, the author might have written: καταβάντος αὐτοῦ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, comp. Mt. viii. 28. Mr. v. 2. Var. There is only this peculiarity in these constructions, that in all αὐτῷ is repeated (because several words are inserted between the Dative of the participle and the governing verb). In the passages quoted by Kypke I. 47. from Pausan. and Joseph., either there is simply a participle joined to a pronoun, or a pronoun directly connected with a verb (Joseph. antt. 8, 13, 4.). Accordingly, they have no bearing on the point in question. Even in Acts xxii. 6. 7. the Datives are not properly absolute. In the latter passage μοι ὑποστρέφαντι, precisely as in v. 6., is connected with ἐγένετο. Then follows a quite different construction (with the

Genit. absol.): accidit mihi reverso, cum precabar in templo, etc. Comp. Paus. 3, 10, 7. and 25, 3.

Note 3. Two Datives, the one of a person and the other (explaining, qualifying) of a thing, occur in 2 Cor. xii. 7. ἐδόθη μοι σκόλον τῇ σαρκί *a thorn was given me for (in) the flesh* (Ex. iv. 9. Gen. xlvii. 24.) comp. in Homer δίδου οἱ ἡνία χερσίν Reisig Soph. Oedip. C. 266. Elmsley Eurip. Bacch. p. 49. 80. ed. Lips. Bornem. Xen. conviv. p. 214. Jacobs Achill. Tat. p. 811. Ast Plat. legg. p. 278. The Datives in Eph. iii. 5. Rom. vii. 25. Heb. iv. 2. Rev. iv. 3. are of a different nature, and require no remark.

Note 4. A very singular Dative occurs in 2 Cor. vi. 14. μὴ γίνεσθε ἐτεροζυγοῦντες ἀπίστοις, where some understand σύν, while others attribute the meaning to the Dative itself. Though, however, the Dat. is sometimes to be resolved by *with* (Reitz Lucian. VI. 599. Bip. Mtth. 907. comp. Polyæn. 8, 28.), this is an entirely different case. The Apostle seems to express himself elliptically, referring the Dative rather to the thought than the words. He evidently means: μὴ γίν. ἐτερ. καὶ οὕτως ὁμοζυγοῦντες (συζυγ.) ἀπίστ. *do not put yourselves into an unsuitable yoke, that is, be not united in the same yoke with unbelievers.*

SECTION XXXII.

OF THE ACCUSATIVE.

1. The Accusative, when joined to *transitive* verbs (Active, Middle, or Deponent), is strictly the Objective Case, as: κόπτειν τὴν θύραν, κόπτεισθαι τ. κεφαλὴν, φυλάσσειν τ. κῆπον, φυλάσσεσθαι τὰς ἐντολάς.

It must be remarked, however, that, *a.* not only in Later, and especially in Biblical Greek, many Neuter Verbs received a transitive (causative) meaning (μαθητεύειν τινά § 38.), but, *b.* that, in general, certain classes of verbal notions, which we consider either entirely or mainly intransitive, were regarded by the Greeks as transitive. Such are,

a. Verbs denoting *emotions*, as: ἐλεῖν Mt. ix. 27. Mr. v. 19. Ph. ii. 27 *a.* (Plato symp. 173 c. Ael. 13, 31.) and οἰκτεῖρειν Rom. ix. 15. LXX. (Soph. El. 1403. Xen. C. 5, 4, 32. Lucian. abd. 6. Tim. 99.), ἐπαισιχύνεσθαι τινά and τι Mr. viii. 38. Heb. xi. 16. Rom. i.

16. (Plat. Soph. 247 c.; comp. αἰσχύνεσθαι Soph. Oed. R. 1079. Eurip. Io 1074.). The last once takes ἐπί, Rom. vi. 21. comp. Isocr. permut. 778. On the contrary, σπλαγχνίζεσθαι is usually construed with ἐπί, only once governing the Genitive, Mt. xviii. 27. see § 33. Ἐντρέπεσθαί τινα, *to be abashed before, feel shame before, one*, Mt. xxi. 37. Luke xviii. 2. Heb. xii. 9., is a later construction, usual from the time of Plut. Earlier authors used τινί with ἐντρ.

β. Verbs denoting *to treat one well or ill (harm, benefit)*, or *to speak well or ill of one*, as : ἀδικεῖν, βλάπτειν, ὠφελεῖν, λυμαίνεσθαί, ὑβρίζειν τινά (Xen. Hell. 2, 4. 17. Lucian. pisc. 6.) ; ἐπηρεάζειν τινά (with Dat. pers. Xen. M. 1, 2, 31.), λοιδορεῖν τινα Jo. ix. 28. Mtth. 871., βλασφημεῖν τινα Mt. xxvii. 39. Acts xix. 37. Rev. xiii. 6. a., yet also εἰς τινα Luke xii. 10. comp. Demosth. cor. nav. p. 715 c. Diod. S. 2, 18. and LXX. hist. Drac. 9. (as in Greek prose ὀνειδίζειν εἰς τινα and ὑβρίζειν εἰς τινα Lucian. Tim. 31.) and ἔν τινι 2 P. ii. 12. (in Greek authors also περί τινος Isocr. permut. 736.), ὀνειδίζειν τινά Mt. v. 11. (LXX. comp. Rom. xv. 3.) Schaef. Plutarch. V. 347. (earlier writers say ὀνειδίζ. τινί or εἰς τινα), κακῶς ἐρεῖν τινα Acts xxiii. 5. (Plat. Euthyd. 284 e. D. S. Vat. p. 66.), also καταρᾶσθαί τινα Mt. v. 44. Jas. iii. 9. (Wisd. xii. 11. Sir. iv. 5. a., with Dative Xen. A. 7, 7, 48.). All these constructions are finally based on the simple λέγειν or εἰπεῖν τινα, Jo. i. 15. viii. 27. Ph. iii. 18. etc. comp. Hm. Soph. Oed. C. 1404. Mtth. II. 929. On the contrary, we find καλῶς ποιεῖν with the Dative of a person, Luke vi. 27. (Acts xvi. 28. μηδὲν πράξῃς σεαυτῷ κακόν is of another kind, and this, as similar, frequent in Greek writers, Lys. accus. Agor. 41. Xen. C. 5, 4, 11. 5, 5, 14. 8, 7, 24.), as also εὖ ποιεῖν Mr. xiv. 7. In Greek prose the Acc. is here always preferred. See Biblioth. Brem. nova I. 277. Yet comp. Odys. 14, 289. ὅς δὲ πολλὰ κάκ' ἀνδρώποισιν ἐάργει. But ποιεῖν τινά τι *to do something to one* occurs also in the N. T. Mt. xxvii. 22. Mr. xv. 12. Comp. Aristoph. nub. 258 sq.

γ. Ὀμνύειν τινά Jas. v. 12. (οὐρανόν) *swear by*, comp. Hos. iv. 15. Xen. C. 5, 4, 31. Herod. 2, 10, 3. Yet in the N. T. these constructions are not strictly uniform. Many verbs vary, in Greek authors, between a transitive and a Neuter acceptance, as : κλαίειν with Acc. Mt. ii. 18. Sept., but ἐπὶ τινα Luke xix. 41. xxiii. 28.; πενθεῖν τινα 2 Cor. xii. 21., but ἐπὶ τινι Rev. xviii. 11.; κόπτεσθαί τινα Luke viii. 52. (Eurip. Troad. 628. 1 Macc. ii. 70.) and ἐπὶ τινα Rev. i. 7. xviii. 9.; εὐδοκεῖν τινα Heb. x. 6. 8. Sept. (Lev. xxvi. 34. Ps. li. 16.), usually ἐν τινι. Ὀμνύειν is mostly regarded as Neuter, and construed with κατὰ τινος, Heb. vi. 13. 16. (Amos viii. 14. Zeph. i. 5. Jes. xlv.

23. Schaef. Long. p. 353.) or ἐν τινι Mt. v. 34. Rev. x. 6. (Jer. v. 2. 7. Ps. lxii. 10.). But in 2 Cor. i. 11. εὐχαρ. (τινί) τι occurs for εὐχαριστεῖν (τινι) ἐπὶ τινι (in a Passive acceptation); and in 2 Cor. ix. 2. xi. 30. we find καυχᾶσθαι with the Acc. of a thing.

With Jude 15. τῶν ἔργων ἀσεβείας αὐτῶν ᾧν (ᾧ) ἡσέβησαν comp. Zeph. iii. 11. τῶν ἐπιτηδευμάτων σου ᾧν ἡσέβησας εἰς ἐμέ (ἀσεβεῖν τι Plato legg. 12. 941 a. is of another description, Mtth. 923.).

Ἰερουργεῖν, ἐργάζεσθαι and ἐμπορεύεσθαι are real transitives, and as ἱερ. θυσίαν is a proper expression (Palaeph. 5, 3. comp. Acta apocr. 113.), so ἱερ. τὸ εὐαγγέλιον, in a figurative sense, is quite correct. Ἐμπορ. has not only an Acc. of the merchandise, but an Acc. of a person, as ἐμπ. τινα Ezek. xxvii. 21. This in 2 Pet. ii. 3. means: *make merchandise of you*. Lastly, with Rev. xviii. 17. ὅσοι τὴν θάλασσαν ἐργάζονται comp. Appian. Pun. 2. Boisson. Philostr. p. 452. Similar is γῆν ἐργάζ. Paus. 6, 10, 1.

Εὐαγγελίζεσθαι (of Christian preaching) is employed in the N. T. entirely as a transitive with the Acc. of a person, as: Luke iii. 18. Acts viii. 25. xiv. 21. comp. εὐαγγ. τινά τι Acts xiii. 32. Yet εὐαγγ. τινι occurs Luke iv. 18. Rom. i. 15. Gal. iv. 13. 1 Pet. iv. 6.

Βασκαίνειν *fascinare* also is construed with the Acc. Gal. iii. 1. In the signification *invidere* it has the Dative (Philostr. epp. 13.) Lob. 463. Yet the ancient grammarians are not agreed among themselves on the distinction between these constructions, see Wetsten. II. 221 sq. Παρανεῖν, which in Greek writers usually governs the Dative of a person (Aesch. dial. 2, 13. Pol. 5, 4, 7.), has the Acc. in Acts xxvii. 22. On the contrary, we find in Rev. ii. 14. διδάσκειν τινί (Var.), as in some later writers. See Schaef. Plut. V. 22.

Φυλάσσεσθαι, *to beware of*, governs the Acc. in Acts xxi. 25. 2 Tim. iv. 15. (as frequently in Greek authors, Xen. M. 2, 2, 14. Lucian. asin. 4. D. S. 20, 26.), as if *to observe, keep a watch on, some one, for one's self*. This construction is not at variance with Greek propriety (Xen. C. 2, 3, 9.).

In a similar way, φοβεῖσθαι *to be afraid in reference to something, to fear something (for one's self)*, is usually construed with the Acc., but sometimes has ἀπό (*to be afraid of, from*), as: Mt. x. 28. μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα -- φοβηθῆτε δὲ μᾶλλον τὸν δυνάμενον, etc. Greek authors say φοβ. ὑπό τινος or τινι (yet comp. Xen. Cyr. 3, 3, 53. 6, 3, 27.). Φοβεῖσθαι ἀπὸ is an imitation of the Hebrew פָּחַד (or פָּחַד) סָחַד (Jer. i. 8.). According to this analogy are construed also βλέπειν ἀπὸ (prægnanter) Mr. viii. 15. xii. 38. and προσέχειν ἀπὸ Mt. xvi. 6. On the other hand, Ph. iii. 2. βλέπετε τὴν κατατομήν, etc., *see, look at* (βλέπειν τι as signifying *to beware of*, could receive no confirmation from φυλάσσεσθαι τι,

which is strictly Middle). *To beware* is here but a secondary acceptance.

Φεύγειν governs the Acc. in a figurative sense in 1 Cor. vi. 18. 2 Tim. ii. 22. (to flee a fault, *i.e.* to shun); but once it has ἀπό, 1 Cor. x. 14. φεύγετε ἀπὸ τῆς εἰδωλολατρείας. This last construction is otherwise very usual in the N. T. (as in the Sept.), and φεύγειν ἀπὸ τινος means either *to flee from one* in a different sense (Jo. x. 5. Rev. ix. 6. Mr. xiv. 52. Jas. iv. 7.), or (implying the result of fleeing) *to escape from, avoid*, Mt. xxiii. 33. In Greek authors, φεύγειν ἀπό only in a strictly local sense, Xen. Cyr. 7, 2, 4. Mem. 2, 6, 31. Plato Phaed. 62 d. Pol. 26, 5, 2.

On χρῆσθαι τι see § 31, 1. i.

The Acc. of *the place to which*, after verbs of motion, was, when the full use of prepositions had been introduced, mostly confined to poetry (Mtth. 747.). In the N. T., from its peculiar style, a preposition is invariably used after such verbs. Even Acts xxvii. 2. μέλλοντι πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους (where in several good Codd. εἰς is inserted) forms no exception, and must be rendered: *sail (over) the parts along the Asiatic coast*. In this signification πλεῖν is used in the Acc. by the best authors as a strictly transitive verb.¹ Comp. Poppo Thuc. 6, 36.

2. Neuter verbs, expressive of a feeling or action, frequently take an Acc. of a noun which is either from the same root, or of kindred signification. Such nouns, inasmuch as they denote substantively the notion of the verb, are virtually implied in it. They are never annexed, except when the meaning of the verb has to be extended (Hm. Soph. Philoct. 281. Eurip. Androm. 220 sq. Krü. 16 f.) either

a. By an (Objective) Genitive, as: 1 Pet. iii. 14. τὸν φόβον αὐτῶν μὴ φοβηθῆτε (Jes. viii. 12.), Col. ii. 19. αὕξει τὴν αὕξησιν τοῦ Θεοῦ (Plat. legg. 10. 910 d. ἀσεβεῖν ἀνδρῶν ἀσέβημα, 1 Macc. ii. 58. ζηλῶσαι ζῆλον νόμου, Judith ix. 4.); or

b. By an Adjective, as: Mt. ii. 10. ἐχάρησαν χαρὰν μεγάλην σφόδρα, Jo. vii. 24. τὴν δικαίαν κρίσιν κρίνετε, 1 T. i. 18. ἵνα στρατεύῃ τὴν καλὴν στρατείαν (Plutarch. Pomp. 41.), Mr. iv. 41. ἐφοβήθησαν φόβον μέγαν, 1 T. vi. 12. 2 T. iv. 7. Rev. xvii. 6. 1 P. iii. 6. (LXX. Gen. xxvii. 33. Zech. i. 15. Jon. i. 10. iv. 1. 6. Wisd. ix. 3.). This, too, is very common in Greek authors, see Fischer Well. III. I. 422 sq. Bhdy 106 f. Ast Plat. Polit. 316. Weber Dem.

¹ Wahl's parallels from Xen. Hell. 4, 8, 6. Pol. 3, 4, 10. only confirm the phrases πλεῖν τὴν θάλασσαν, τὰ πελάγη, of which instances already existed in 1 Macc. xiii. 29. Sirach xliii. 24.

471. especially Lob. Paralip. 501 sqq. (Mtth. 744 f. 910 f. 941.) comp. Plato Protag. 360 b. αἰσχροὺς φόβους φοβοῦνται, Xen. M. 1, 5, 6. δουλεύειν δουλείαν οὐδεμιᾷς ἦττον αἰσχροῖν, Her. 5, 119. μάχην ἐμαχέσαντο ἰσχυρήν (magnam pugnavimus pugnam Terent. Adelph. 5, 3, 57.) Plat. Apol. 28 b. τοιοῦτον ἐπιτήδευμα ἐπιτηδεύσας, p. 36 c. εὐεργετῆιν τὴν μεγίστην εὐεργεσίαν, Alciph. 2, 3. δεῖταί μου πάσας δεήσεις, Lysias 1. Theomnest. 27. πολλοὺς δὲ καὶ ἄλλους κινδύνους μεθ' ὑμῶν ἐκινδύνευσε (Plato conv. 208 c.), Demosth. Neaer. 517 b. ep. p. 121 b. Aristot. polit. 3, 10. rhet. 2, 5, 4. Long. 4, 3. Aeschin. ep. 1. 121 b. Lucian. asin. 11. Philostr. Apoll. 2, 32. Yet see Georgi Vind. 199 sqq. Wetst. II. 321. (Ges. Lg. 810.). The passive acceptance occurs Rev. xvi. 9. ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα (Plato Euthyd. 275 e. ὠφέλειται τὴν μεγίστην ὠφέλειαν Plutarch. Caes. 55. a.).

We find the same construction in a relative clause in Jo. xvii. 26. ἡ ἀγάπη ἣν ἠγάπησάς με, Eph. ii. 4. Mr. x. 38. τὸ βάπτισμα ὃ ἐγὰρ βαπτίζομαι βαπτισθῆναι.

This must be distinguished from the case in which a kindred noun denotes, as a concrete notion, the objective result of an action, as : διαθήκην διατίθεσθαι (Jud. ii. 2.), μαρτυρίαν μαρτυρεῖν, πλοῦτον πλουτεῖν (Dan. xi. 2.), ψήφισμα ψηφίζεσθαι, ἀμαρτάνειν ἀμαρτίαν (1 Jo. v. 16.) = make a covenant, bear a testimony etc., Ewald Gr. 595. Here the noun does not necessarily require the aid of an adjective, etc. (as αἰσχροῖν ἀμαρτ. ἀμαρτάνειν Soph. Phil. 1249. Plato Phaed. 113 e. Lucian. Tim. 112. Dio Chr. 32. 361.) comp. Eph. iv. 8. (Sept.) ἡχμαλώτευσεν αἰχμαλωσίαν (Judg. v. 12. 2 Chr. xxviii. 17. Demosth. Steph. 2. 621 b.).

Constructions of this description occur, for the most part, only through the interposition of a relative clause, as : Jo. v. 32. ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ, 1 Jo. v. 10. Heb. viii. 10. αὕτη ἡ διαθήκη, ἣν διαθήσομαι (x. 16., but viii. 9. διαθήκην ποιεῖν) Acts iii. 25. Luke i. 73. 1 Jo. ii. 25. Mr. iii. 28. comp. Isocr. Aegin. 936. Lucian. paras. 5. That such expressions, however, are more full and explicit in Hebrew and Greek than our general phrases, *make a covenant*, *bear testimony*, there can be no doubt.

Entirely different from the preceding are constructions in which the substantive denotes something objective and material not implied in the action of the verb, as : φυλάσσειν φυλακὰς Xen. A. 2, 6, 10., φόρον φέρειν Aristoph. av. 191. Aristot. pol. 2, 8. Lucian. paras. 43. Comp. also in the N. T. Luke ii. 8. φυλάσσοντες φυλακὰς τῆς νυκτός,

viii. 5. τοῦ σπείραι τὸν σπόρον αὐτοῦ, Mt. xiii. 30. δῆσατε δεσμάς πρὸς τὸ κατακαῦσαι bind bundles, Mt. vii. 24. ὅστις ἀκοδόμησεν τὴν οἰκίαν αὐτοῦ Luke vi. 48. comp. also 1 P. iv. 2. (ἀκοὴν ἀκούειν Obad. 1.). Here there is nothing further to be said (yet comp. ἀποστόλους ἀποστέλλειν, legatos legare Cic. Vatin. 15., γράμματα γράφειν Dem. Polycl. 710 b.), and the connection of the noun and the verb is purely etymological and historical. On the whole Greek phraseology, under this head, which is extremely diversified, see Wunder on Lobeck's Sophocl. Aj. p. 37 ff.

Akin to this construction is ὄρκον ὀμνύναι Luke i. 73. (Demosth. Apat. 579 c.), δέρειν (πληγὰς) πολλάς, ὀλίγας, which further takes an Acc. of a person. Comp. Wunder as above, 86. On Luke ii. 44. ἦλθον ἡμέρας ὁδὸν proceeded a day's journey, or Acts viii. 39. ἐπορεύετο τὴν ὁδὸν αὐτοῦ (comp. ὁδὸν βαδίζειν Plut. Coriol. 9.; LXX. 1 Sam. vi. 9. Num. xxi. 33. Exod. xiii. 17.), scarcely any remark is necessary. Yet see Wunder 41 f.

By analogy the Dative is employed, as: φανεῖν φωνῇ μεγάλῃ Acts xvi. 28., and βοᾶν or κράζειν φωνῇ μεγ. Mr. xv. 34. Mt. xxvii. 50. Acts vii. 69., ὀρκῶ ὀμνύναι Acts ii. 30., χαρᾷ χαίρειν 1 Th. iii. 9. (ἀγαλλισθῆναι χαρᾷ ἀνεκλαλήτω 1 Pet. i. 8.). Also ποίω θανάτω ἡμελλεν ἀποθνήσκειν Jo. xii. 33. xviii. 32. Comp. Aristot. pol. 3, 9. Plut. Coriol. 3. (Jon. i. 16.) Krü. 17. (Bengel Apoc. xviii. 2.) comp. § 54, 3.

3. It is alleged by some that, in many cases, a preposition, ἐν (אֶנְ), is Hebraistically used for the Accusative of the object; but the passages adduced merely exhibit, when closely examined, the use of the preposition according to its proper import.

a. Acts xv. 7. ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη, etc., is not to be referred to אֶנְךָ, but ἐν ἡμῖν signifies: among us (the Apostles). This is evident, partly because the singular μου is immediately applied to Peter, and partly because τὰ ἔθνη is to be regarded as the apostolic field of labour: God has made choice among us, that the heathen should be instructed through me. See also Olshausen *in loc.* On the Hebrew אֶנְךָ, which in the Sept. is sometimes rendered ἐκλέγ. ἐν (1 Sam. xvi. 9. 1 Kings viii. 16. 1 Chr. xxviii. 4. Neh. ix. 7., which Gesenius has not once deemed it necessary to explain), see Ewald Gr. 605.

b. Ὁμολογεῖν ἐν Mt. x. 32. Luke xii. 8. to give a confession to one, that is, according to another construction, about one. The Hebrew expression עַל הַיָּהוּ Ps. xxxii. 5. has not entirely the same meaning.

4. Two Accusatives are used,

a. One of a person and another of a thing (Mtth. 930. 932.), uniformly after verbs of *clothing* and *unclothing* Jo. xix. 2. Mt. xxvii. 28. 31. Mr. xv. 17. Rev. xvii. 4., (giving to eat and) *giving to drink* Mr. ix. 41. 1 Cor. iii. 2.,¹ of *anointing* Rev. iii. 18. (Heb. i. 9.), of *loading* Luke xi. 46., of *adjuring* (by) Acts xix. 13. 1 Th. v. 27., of *reminding* 1 Cor. iv. 17. (Xen. C. 3, 3, 37. Her. 6, 140.; but ἀναμν. τινά τινος Xen. C. 6, 4, 13.), of *teaching* Jo. xiv. 26., of *entreating, requesting, asking, inquiring* Mt. vii. 9. Jo. xvi. 23. 1 Pet. iii. 15. (αἰτεῖν), Mt. xxi. 24. (Lob. Paralip. 522.) Mr. iv. 10. (ἐρωτᾶν). On the other hand, εὐαγγελίζεσθαι, only Acts xiii. 32., is construed with two Accusatives, comp. Heliod. 2, 10. Alciph. 3, 12. Euseb. H. E. 3, 4. Var. For κρύπτειν τινά τι the construction κρύπτειν τι ἀπό τινος is invariably used, Col. i. 26. Luke xviii. 34. xix. 42., or, at least, is indicated. Διδάσκειν is once joined, but according to an uncertain reading, to ἐν τινι of the person, Rev. ii. 14. (as if *instructing at a person*).² Other and better Codd. have ἐδίδασκε τῷ Βαλάκ, comp. Thilo Apoc. I. 656. (5 תַּבַּח Job. xxi. 22.). Besides αἰτεῖν τινά τι, we find αἰτεῖν τι παρά or ἀπό τινος Acts iii. 2. ix. 2. Mt. xx. 20. (Xen. A. 1, 3, 16.). Likewise χρίειν τινά with the Dative of the material occurs Acts x. 38., as ἀλείφω uniformly, Mr. vi. 13. Jo. xi. 2. etc.; ὑπομιμνήσκειν τινὰ περί τινος 2 Pet. i. 12., also περιβάλλεσθαι ἐν Rev. iii. 5. iv. 4., ἡμψιεσμένος ἐν Mt. xi. 8. Luke vii. 25. (Dat. in Plat. Protag. 321 a.). For ἀφαιρεῖσθαι τινά τι we find ἀφαίρ. τι ἀπό τινος Luke xvi. 3.

Heb. ii. 17. ἡλάσκεσθαι τὰς ἁμαρτίας (comp. Sir. xxviii. 5. Dan. ix. 24. Theodot.) *expiare peccata* is perhaps to be explained from the expression, which had become usual, ἡλάσκεσθαι τὸν θεὸν τὰς ἁμαρτίας. In 1 Sam. iii. 14. ἐξιλασθήσεται ἀδικία οἴκου Ἡλὶ, the verb is strictly passive.

To the same rule essentially may be referred the Accusative of a pronoun (τί, τὸ αὐτό) or adjective (πάντα, μέγα, etc.), which is joined to many verbs along with the Acc. or Gen. of a person (Mtth. 927. 939. Rost 497 f. 503.), as: βλάπτειν Luke iv. 35.,

¹ To this class belongs also ψωμίζειν Num. xi. 4. Deut. viii. 16. Wisd. xvi. 20., for which we find in Jambl. Pyth. 13. ψωμίζειν τινά τινι. On the other hand, 1 Cor. xiii. 3. ψωμίζειν πάντα τὰ ὑπάρχοντα *spend all my property in giving to eat*.

² This construction cannot be established in reference to the Hebrew תַּבַּח from 2 Chr. xvii. 9., as the meaning there probably is *teach in Juda*. In Acts vii. 22. ἐπαιδεύθη πάση σοφίᾳ is not put for πᾶσαν σοφίαν (comp. Diod. S. 1, 91.); but the Dative is employed to denote the means of training. Ἐπαιδ. πᾶσαν σοφίαν would be *edoctus est (institutus ad) sapientiam*. The true reading of the passage, however, is ἐν π. σοφίᾳ, comp. Plat. Crito 50 d.

ἀφελεῖν Gal. v. 2. comp. Lucian. Tim. 119., ἀδικεῖν Acts xxv. 10. Gal. iv. 12. Phil. 18., μνησθῆναι 1 Cor. xi. 2.). There is only this difference, that, in these instances, the use of two Accusatives only reaches, as it were, the first stage. To this I should refer also Mt. xxvii. 44. Instances of intransitive verbs constructed with such Accusative of a thing, and thus becoming, to a certain extent, transitive, it is scarcely necessary to adduce. Yet see 1 Cor. ix. 25. πάντα ἐγκρατεύεται, xi. 2. Ph. i. 6. ii. 18. 2 Cor. vii. 14. (comp., however, above, 1.) Mt. ix. 14. Rev. v. 4. etc. Fr. explains, in the same way, also Rom. vi. 10. ὃ ἀπέθανεν and Gal. ii. 20. ὃ νῦν ζῶ ἐν σαρκί, see above, § 24. Note 3.

b. An Acc. of the Subject and of the Predicate (Mtth. 934 f.), as : Jo. vi. 15. ἵνα ποιήσωσιν αὐτὸν βασιλέα, Luke xix. 46. ὑμεῖς αὐτὸν (οἶκον) ἐποιήσατε σπῆλαιον ληστῶν, Heb. i. 2. ὃν ἔθηκε κληρονόμον (i. 13.), Jas. v. 10. ὑπόδειγμα λάβετε τῆς κακοπαθείας - - τοὺς προφῆτας, Heb. xii. 9. τοὺς τῆς σαρκὸς πατέρας εἰχομεν παιδευστάς, Ph. iii. 7. ταῦτα (κέρδη) ἡγῆμαι ζημίαν, Luke i. 59. ἐκάλουν αὐτὸ - - Ζαχαρίαν, ver. 53. (Pol. 15, 2, 4.). So, in particular, verbs of *making*, *calling* (naming), *appointing*, *setting forth*, *looking upon*, etc., Mt. iv. 19. xxii. 43. Jo. v. 11. x. 33. xix. 7. Acts v. 31. vii. 10. xx. 28. Luke xii. 14. xix. 46. Rom. iii. 25. vi. 11. viii. 29. 1 Cor. iv. 9. 2 Cor. iii. 6. Eph. ii. 14. Tit. ii. 7. Heb. vii. 28. xi. 26. Jas. ii. 5. 2 Sam. ii. 5. 13. iii. 15.

The Acc. of the Predicate (of destination) is, however, sometimes construed with the preposition εἰς, as : Acts xiii. 22. ἡγειρεν αὐτοῖς τὸν Δαυῖδ εἰς βασιλέα, vii. 21. ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν, *for a son*, to be her son,¹ xiii. 47. (comp. also the Passive λογίζεσθαι εἰς τι Acts xix. 27. Rom. ii. 26. ix. 8. § 29.); or with ὡς, as 2 Th. iii. 15. καὶ μὴ ὡς ἐχθρὸν (τοῦτον v. 14.) ἡγεῖσθε (ᾗ ψῆ). This is a Hebrew construction (Ewald Gr. 603.), and is frequently imitated in the Sept., Is. xlix. 6. 2 Kings iv. 1. Judith iii. 8. v. 11. Gen. xii. 2. xliii. 17. 1 Sam. xv. 11. What has been quoted from classical Greek authors as parallel to the construction with εἰς, is different from it, as the εἰς of destination in Her. 1, 34. πάντες τοῖσι χρέονται ἐς πόλεμον, or Eurip. Troad. 1201. οὐ γὰρ εἰς κάλλος τύχας δαίμων δίδωσι, or Alciaphr. 3, 28. On the other hand, real parallels occur in later writers, as : Niceph. Constant. p. 51. ed. Bonn. : ὁ τῆς πόλεως ἅπας δῆμος - - ἀναγορεύουσιν εἰς βασιλέα Ἀρτέμιον, p. 18.

¹ On the other hand, comp. Xen. Anab. 4, 5, 24. πῶλους εἰς δασμὸν βασιλεὶ παρασφόμενους, whereas Arrian. Alex. 1, 26, 5. τοὺς ἵππους, οὓς δασμὸν βασιλεὶ ἔτρεφεν, see Ellendt in loc.

εἰς γυναῖκα δίδωμί σοι αὐτήν, Geo. Pachym. I. 349. τὴν ἐκείνου ἔκγονον λαβὼν εἰς γυναῖκα, Theophan. contin. p. 223. κεχρισμένος εἰς βασιλέα. See, in general, the Index to Pachym., Leo Grammat. and Theophan. in the Bonn edition; Acta apocr. p. 71. To the latter mode of expression may also be referred Heb. xi. 8. λαμβάν. εἰς κληρονομίαν, and perhaps Acts vii. 53. ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, *received the law for ordinances of angels*, that is, as ordinances of angels. See Bengel *in loc.* Yet εἰς may here perhaps be more easily explained from Mt. xii. 41. In Ph. iv. 16., however, the construction εἰς τὴν χρεῖαν μοι ἐπέμψατε is obviously different from τὴν χρεῖαν μ. ἐπ., and does not come under this head.

Essentially the same as the preceding constructions are Luke ix. 14. κατακλίνετε αὐτοὺς κλισίας ἀνὰ πεντήκοντα (in rows of 50), Mr. vi. 39. ἐπέταξεν αὐτοῖς ἀνακλίνειν πάντας συμπόσια συμπόσια (in separate parties). These Accusatives are simply conceived as predicates. See § 59.

5. Verbs which, in the Active voice, govern the Acc. both of a person and of a thing, retain, as is well known, the latter in the Passive, as : 2 Th. ii. 15. παραδόσεις ἃς ἐδιδάχθητε, Luke xvi. 19. ἐνεδιδύσκετο πορφύραν, Heb. vi. 9. So also in the constructions considered under No. 2. : Luke xii. 47. δαρήσεται ὀλίγας (comp. δέρειν τινὰ πληγὰς), Mr. x. 38. τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι, Rev. xvi. 9. (comp. Lucian. Tox. 61. Dion.-Hal. IV. 2162, 8.). On the other hand, the Acc. of a Predicate often becomes a Nominative, as : Heb. v. 10. προσαγορευθεῖς -- ἀρχιερεὺς, Mt. v. 9. αὐτοὶ υἱοὶ Θεοῦ κληθήσονται, Jas. iv. 4. ἐχθρὸς Θεοῦ καθίσταται.

Further, the Accusative of the thing is retained by such verbs as, in the Active, govern a Dative, along with the Accusative of a thing, and, in the Passive, are considered entirely as causal verbs, as : Gal. ii. 7. πεπίστευμαι τὸ εὐαγγέλιον (from πιστεύω τινί τι, in the Passive πιστεύομαι τι) 1 Cor. ix. 17. Rom. iii. 2. 1 Tim. i. 11.¹ see Fischer Well. III. I. 437. Mtth. 946. The same analogy is followed by Acts xxviii. 20. τὴν ἄλυσιν ταύτην περίκειμαι (from ἄλυσις περίκεται μοι) Heb. v. 2. (d'Orvill. Charit. p. 240. Mtth. 947.). Moreover, the Accusative with the Passive indicates the more remote object, that is, that part of the subject where the quality denoted by the verb resides, as : 1 Tim. vi. 5. διεφθαρμένοι τὸν

¹ On the other hand, e.g. 1 Cor. xiv. 34. οὐκ ἐπιτρέπεται αὐταῖς λαλεῖν Acts xxvi. 1.

νοῦν (as if from διαφθεῖρ. τινὶ τὸν νοῦν) 2 Tim. iii. 8., Jo. xi. 44. δεδεμένοις τοὺς πόδας καὶ τὰς χεῖρας, Ph. i. 11. πεπληρωμένοι καρπὸν δικαιοσ., 2 Cor. iii. 18. τὴν αὐτὴν εἰκόνα μεταμορφούμεθα, Heb. x. 22., to which comp. Valeken. ad Herod. 7, 39. Hartung Casus 61.

Whether Mt. xi. 5. πτωχοὶ εὐαγγελίζονται, Heb. iv. 2. ἐσμὲν εὐηγγελισμένοι (v. 6.) comp. 2 Sam. xviii. 31. Joel ii. 32. comes also under this rule, or should be referred to εὐαγγελίζεσθαι τινά τι, remains doubtful. See § 39, 1.

6. The Accusative employed to denote a material object mediately, was by degrees more and more extended, and gave rise to elliptical constructions of various sorts, which we must resolve through prepositions and the like. This phraseology is but very slightly used in the N. T. It is mainly in expressing attributives of *time* and *place* that the use of the Acc. as an Objective case is to us still perceptible, as: Luke xxii. 41. ἀπεσπάσθη ἀπ' αὐτῶν ὥσεί λιθοῦ βολὴν He withdrew from them *a stone's cast* (as if He accomplished by withdrawing the distance of a stone's cast), Jo. vi. 19. ἠηλακότες ὡς σταδίου εἴκοσι πέντε (Mtth. 950.), 1 P. iv. 2. τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον, Jo. ii. 12. ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας, Luke i. 75. ii. 41. xv. 29. xx. 9. Jo. i. 40. v. 5. xi. 6. Mt. ix. 20. Acts xiii. 21. Heb. xi. 23. iii. 17. The Acc. is also usually employed to denote the duration of time (but in Jo. v. 5. ἔτη is governed by ἔχων, see Mey.), and sometimes also the precise point of time, as: Jo. iv. 52. ἐχθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός, Acts x. 3. Rev. iii. 3. (where more frequently περί is joined to the Acc.) Krü. 13.

When the Acc., annexed as a detached word or phrase to other words, expresses attributively sort, number, degree, sphere, as: Jo. vi. 10. ἀνέπτεσαν οἱ ἄνδρες τὸν ἄριθμὸν ὥσεί πεντακισχίλιοι (*in number*), comp. Isocr. big. 842. Aristot. pol. 2, 8. Ptol. 4, 6, 34. (very different Lob. Phryn. p. 364 sq. and Paralip. 528.), Jud. 7. τὸν ὅμοιον τούτοις τρόπον ἐκπορεύεσθαι, Mt. xxiii. 37. ὃν τρόπον ὄρνις ἐπισυνάγει, 2 Tim. iii. 8. (Plat. rep. 7. 517 c. Plut. educ. 4, 4. 9, 18.), Acts xviii. 3. σκηνοποιὸς τὴν τέχνην (Lucian. asin. 43. Agath. 2, 46. Acta apocr. p. 61.). It resembles most nearly the Passive construction under No. 4.¹ It is but rare, however, in the N. T. Even in Acts xviii. the best Codd. have τῇ τέχνῃ, comp. § 31. On the other hand, a number of strictly adverbial Accusatives, which must have been very usual in the language of conversation, have been employed in the N. T., as: μακράν

¹ On the Hebrew comp. Ewald 591 f.

far, μάτην (in cassum), ἀκμήν (moment) yet, τὴν ἀρχήν (Jo. viii. 25.), δαρεάν, τὸ τέλος (1 Pet. iii. 8.), comp. § 58, 1. See, in general, Hm. Vig. p. 882 sq. To the same class of constructions belong such isolated phrases as Rom. xii. 18. εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες, ix. 5. (i. 15.) Heb. ii. 17. v. 1. Rom. xv. 17. Mtth. 734.

How the Acc. of quality is connected with the Dative, has already been noticed. Accordingly τῷ ἀριθμῷ is used for τὸν ἀριθμόν. Usually, however, we find the Acc. in classic Greek, where in the N. T. the Dative is employed, as : τὸ γένος (natione) Xen. Cyr. 4, 6, 2. Herod. 1, 8, 2. D. S. 1, 4. Arrian. Al. 1, 27, 8. and τῷ γένει Mr. vii. 26. Acts iv. 36. (Palaeph. 6, 2. 11, 2.), ἐκλύεσθαι τῇ ψυχῇ Heb. xii. 3. and τὴν ψυχὴν Diod. S. 20, 1., βραδεῖς τῇ καρδίᾳ Luke xxiv. 25.; but βραδὺς τὸν νοῦν Dion. H. de Lys. p. 243. Lips. See Krü. 15. Lob. Paralip. 528. (Wetst. N. T. I. 826.). In Demosth. ep. 4. p. 118 b. we find Δρασὺς τῷ βίῳ and μὴ πολίτης τὴν φύσιν near each other. For τοῦτον τὸν τρόπον even Greek prose authors frequently employ κατὰ τοῦτον τὸν τρόπον.

The expression ὁδὸν θαλάσσης in Mt. iv. 15. from Isaiah, which has been rendered *by the way*. Passages such as 1 Sam. vi. 9. εἰ ὁδὸν ὀρίαν αὐτῆς πορεύσεται (Wunder on Lob. Sophocl. Aj. 41.), Num. xxi. 33. Exod. xiii. 17. (comp. Luke ii. 44.), are no authority for an Acc. without government (by a verb), in an address containing Vocatives. Otherwise, in such passages would the use of the Acc. be extended beyond all the limits of prose (Bhdy 114.). What Thiersch p. 145 sq. remarks, is not decisive. Should we perhaps read οἱ ὁδὸν θαλάσσης (οἰκοῦντες), with the Sept.? It is difficult to maintain, with Mey., that εἶδε in verse 16. is the governing verb. The topographical difficulties of the usual interpretation are not invincible; only we must not, as in the prophets, take πέραν τοῦ Ἰορδάνου as an independent clause, as that would not apply to the passage in Matthew.

7. In some cases the Accusative is commonly regarded as entirely absolute, when, on minute examination, the grammatical government of the Acc. would be found in the structure of the sentence. Thus in Rom. viii. 3. τὸ ἀδύνατον τοῦ νόμου - - ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας - - κατέκρινε τὴν ἁμαρτίαν is properly = τὸ ἀδύν. τοῦ νόμου ἐποίησεν ὁ Θεός, πέμψας - - καὶ κατακρίναν etc. (where ἀδύνατον does not require to be taken in a Passive sense). This, however, may be a Nominative put at the commencement (comp. Wisd. x. 17.). In Acts xxvi. 3. the Acc. γνώστην ὄντα is undoubtedly to be explained as an Anakoluthon, which, with a participle annexed, is of frequent occurrence. See § 61. Schwarz

de soloec. p. 94 sq. has adduced nothing entirely of the same kind. In Luke xxiv. 46. ἔδει παθεῖν τὸν Χριστὸν - - καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν - - ἀρξάμενον ἀπὸ Ἱερουσαλήμ, the Acc. (in the construction of the Acc. with the Infinitive) is grammatically clear. Only ἀρξάμενον is loosely annexed: *beginning* (the κηρύσσων), or, impersonally, *that it should be begun*. Comp. Her. 3, 91. Yet see Kypke I. 344. sq. In Rev. i. 20. the Acc. is governed by γράψον verse 19., as has long been admitted. Lastly, in Rev. xxi. 17. ἐμέτρησε τὸ τεῖχος τῆς πόλεως ἑκατὸν τεσσαρ. πηχῶν, μέτρον ἀνδράπου etc., the last words are a loose apposition to the clause ἐμέτρ. τὸ τεῖχος etc. Comp. Mtth. 916. Further, comp. Matthiae Eurip. Med. p. 501. Hartung S. 54. Wannowski Syntax. anom. p. 128 sqq. On an Acc. in apposition to a whole clause, as Rom. xii. 1., see § 59. and 61.

SECTION XXXIII.

CONNECTION OF A VERB (NEUTER) WITH ITS DEPENDENT NOUN BY MEANS OF PREPOSITIONS.

A considerable number of verbs, mostly such as denote an emotion or affection, are connected with their Predicate by means of a preposition. In this point the diction of the N. T. so far accords with classic Greek propriety, and so far displays more of a Hebrew and Oriental tincture. We arrange the verbs in question as follows:

a. Verbs of *rejoicing* or *grieving*, which, in Greek authors, are frequently construed with the Dative alone (Fr. Rom. III. 78 sq.), take, for the most part, the preposition ἐπὶ (comp. Wurm Dinarch. p. 40 sq.), as: χαίρειν Mt. xviii. 13. Luke i. 14. Acts xv. 31. 1 Cor. xiii. 6. Rev. xi. 10. (comp. Xen. C. 8, 4, 12. D. S. 19, 55. Isocr. permut. 738. Arrian. Ind. 35, 8.), εὐφραίνεσθαι Rev. xviii. 20. (Sir. xvi. 1. 1 M. xi. 44. Xen. conv. 7, 5.), συλλυπεῖσθαι Mr. iii. 5. (Xen. Mem. 3, 9, 8. comp. χαλεπῶς φέρειν ἐπὶ τινι Xen. Hell. 7, 4, 21.); but also ἐν (λυπεῖν ἐν Jacobs Achill. Tat. p. 814.), as: χαίρειν Luke x. 20. Ph. i. 18. (Col. i. 24. comp. Soph. Trach. 1119.), εὐφραίνεσθαι Acts vii. 41., ἀγαλλιᾶσθαι 1 P. i. 6. (but ἀγάλλεσθαι ἐπὶ Xen. Mem. 2, 6, 35. 3, 5, 16.).

Of verbs of *being angry*, ἀγανακτεῖν is construed with περί (*to be*

angry on account of some one) Mt. xx. 24. Mr. x. 41.; but (like ἀγανακτεῖν ἐπί Lucian. abdic. 9. Aphthon. progymn. c. 9. p. 267.) ὀργίζεσθαι ἐπί τινι Rev. xii. 17. comp. Joseph. bell. jud. 3, 9, 8. (in the Sept. even ὀργίζεσθαι ἐν τινι Judg. ii. 14., in later Greek writers ὀργίζεσθαι κατὰ τινος as Malal. p. 43. 102. 165 etc.). The opposite, εὐδοκεῖν, is, in imitation of the Hebrew פָּרַחַח and after the example of the Sept., construed with ἐν (to have pleasure in), whether in reference to persons Mt. iii. 17. Luke iii. 22. 1 Cor. x. 5. or things 2 Cor. xii. 10. 2 Th. ii. 12. (ἔλεiven ἐν Col. ii. 18. comp. 1 Sam. xviii. 22. ?). In classic Greek the Dative alone would be sufficient. The verb ἀρκεῖσθαι, which usually takes a Dative (Luke iii. 14. Heb. xiii. 5.), is once 3 Jo. 10. construed with ἐπί.

b. Verbs denoting wonder, amazement, take ἐπί with the Dative, as : θαυμάζειν Mr. xii. 17. Luke xx. 26., ἐκπλήσσεσθαι Mt. xxii. 33. Mr. i. 22. xi. 18. Luke iv. 32. Acts xiii. 12., which is also very common in Greek authors ; θαυμάζειν περὶ τινος Luke ii. 18. (Isaeus 3, 28. comp. Schoem. ad Isaeum p. 244.), or even διὰ τι on account of something Mr. vi. 6. as Aelian. 12, 6. 14, 36. θαυμάζειν τινὰ διὰ τι. But θαυμάζειν ἐν τῷ χρονίζειν Luke i. 21. may be rendered, at his remaining ; yet comp. Sir. xi. 21. On ξενίζεσθαι τινι see above, § 31, 1.

c. Of verbs signifying to pity, σπλαγχνίζεσθαι usually takes ἐπί either with the Acc., as in Mt. xv. 32. Mr. vi. 34. viii. 2. ix. 22., or with the Dat., as in Luke vii. 13. Mt. xiv. 14., only once, Mt. ix. 36., it takes περὶ ; but ἐλεεῖσθαι is used as a transitive, see § 32, 1.

d. Verbs of relying on, trusting, hoping, boasting, are construed with ἐπί, ἐν, εἰς, as : πέποιθα ἐπί τινι Mr. x. 24. Luke xi. 22. 1 Cor. i. 9. (Agath. 209, 5. 306, 20.), ἐπί τι or τινα Mt. xxvii. 43. 2 Th. iii. 4., with ἐν Ph. iii. 3. ; πιστεύειν ἐπί τινι Rom. ix. 33. 1 Pet. ii. 6. Sept. (on πιστεύειν εἰς or ἐπί τινα believe in one, see above, § 31, 5.), ἐλπίζειν ἐπί with Dat. Rom. xv. 12. Ph. iv. 10. (Pol. 1, 82, 6.) and with Acc. 1 Tim. v. 5. 1 Macc. ii. 61., εἰς Jo. v. 45. 2 Cor. i. 10. 1 P. iii. 5. Sir. ii. 9. (Herod. 7, 10, 1. Joseph. bell. jud. 6, 2, 1., ἡ εἰς τινα ἐλπίς Plut. Galba c. 19.), ἐν 1 Cor. xv. 19. (Xen. C. 1, 4, 25. Mem. 4, 2, 28. Pol. 1, 59, 2. ἐλπίδα ἔχειν ἐν τ.), καυχᾶσθαι ἐπί τινι Rom. v. 2. (Ps. xlviii. 7. Sir. xxx. 2. D. S. 16, 70., similar σεμνύνεσθαι Diog. L. 2, 71. Isocr. big. p. 840. and φυσιοῦσθαι Diog. L. 6, 24.), frequently ἐν Rom. ii. 17. 23. v. 3. 1 Cor. iii. 21. Gal. vi. 13. (Ps. cxlix. 5. Jer. ix. 23.), but not κατὰ 1 Cor. iv. 6. see Mey. in loc., also not ὑπέρ 2 Cor. vii. 14. comp. ix. 2.

e. Of verbs of sinning, transgressing, ἀμαρτάνειν is connected by

εἰς with the object sinned *against*, Mt. xviii. 21. Luke xvii. 4. 1 Cor. vi. 18. etc., comp. Soph. Oed. C. 972. Her. 1, 138. Isocr. panath. p. 644. permut. p. 750. and Aegin. p. 920. 934. Mr. Anton. 7, 26. Wetsten. I. 443., on the other hand ἁμαρτάν. πρὸς τινα Joseph. antt. 14, 15, 2., περί τινα Isocr. permut. 754. (ἁμαρτ. τινί 1 S. xiv. 33. 1 R. viii. 31. 33. Judg. x. 10.).

f. The verbs ἀρέσκειν *please*, and φανῆναι *appear* (such), instead of the Dative of the person, to whom something or some one gives pleasure or appears (in such a light), are connected with the noun by the Hellenistic preposition ἐνώπιον, as : Acts vi. 5. ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους (Dt. i. 23.), Luke xxiv. 11. ἐφάνησαν ἐνώπιον αὐτῶν ὥσεί λῆρος τὰ ῥήματα. In the Sept. ἀρέσκειν occurs also with ἐναντίον τινός Num. xxxvi. 6. Gen. xxxiv. 18. 1 Macc. vi. 60.

g. Of verbs of *seeing*, βλέπειν is often construed with εἰς (*intueri*) Jo. xiii. 22. Acts iii. 4., which is in accordance with the Greek idiom. See Wahl.

There is properly a redundancy when verbs of *following* are construed with the preposition μετὰ or σύν (comp. comitari *cum* aliquo in Latin Inscriptions), Rev. vi. 8. xiv. 13. see Wetsten. N. T. I. 717. Lob. Phryn. p. 354. Schaef. Demosth. V. 590. Hm. Lucian. p. 178. Krü. 63. The phrase ἀκολουθῶ ὀπίσω τινός (אֲחֻלָּוֹתָי אִתָּי) Mt. x. 38. (Is. xlv. 14.) is Hebraistic.

Substantives derived from such verbs are in the same way connected with the object by means of a preposition, as : πίστις ἐν Χριστῷ Gal. iii. 26. Eph. i. 15. etc., παρουσία πρὸς ὑμᾶς Ph. i. 26., θλίψεις ὑπὲρ ὑμῶν Eph. iii. 13., ζῆλος ὑπὲρ ἐμοῦ 2 Cor. vii. 7., see Fr. Rom. I. 195. 365 sq.

SECTION XXXIV.

OF ADJECTIVES.

1. Though the two sorts of nouns, substantive and adjective, are distinctly different from each other, the latter, including participles, enter, in a more diversified manner, the range of the former in Greek than, for instance, in Latin.

This takes place whether the adjective has or has not the Article, and in every gender ; partly owing to an original ellipsis, and

partly owing to the inherent import of its particular gender, if Masculine or Neuter (Krü. 2 f.), as : ἡ ἔρμος (γῆ), τῇ ἐπιούσῃ (ἡμέρᾳ), διοπετές (ἀγαλμα) Acts xix. 35., τὸ σερικόν (ὑφασμα?) Rev. xviii. 12., ὁ σοφός, ὁ κλέπτων Eph. iv. 28, βασιλικός, ὁ ἄρχων, ἀλλότριοι *strangers*, κακοποιοί *evildoers*, τὸ ἀγαθόν (τὸ πνευματικόν, ψυχικόν 1 Cor. xv. 46?).

On adjectives *substantivised* by an ellipsis, see § 64. Among expressions relating to classes of persons, as ὁ σοφός, οἱ σοφοί, the following are peculiar to the N. T. : ὁ πιστός *the believer*, πιστοί *believers*, ἅγιοι, ἐκλεκτοί, ἁμαρτωλοί Rom. xv. 31. xvi. 2. 1 Cor. vi. 2. 2 Cor. vi. 15. 1 Tim. i. 15. v. 10. 2 Tim. ii. 10. Heb. xii. 3. Mt. xxiv. 22.; so even with an attributive Adjective, as in Cor. i. 2. κλητοίς Rom. i. 7. 1 ἀγίοις, or with a Gen. Rom. viii. 33. ἐκλεκτοὶ Θεοῦ. Here persons are generally indicated, to whom the quality in question belongs; and there is no necessity for supplying ἀνδράποιοι (or ἀδελφοί). Likewise where ὁ ἀληθινός 1 Jo. v. 20. stands for God, or ὁ ἅγιος τοῦ Θεοῦ Luke iv. 34. for Christ, or ὁ πονηρός for the devil, there is no ellipsis of those substantives, and the notion is grammatically complete : *the True, the Holy One of God*; and the individual specially meant in Biblical diction, is to be ascertained from other passages.

2. Especially frequent and diversified are substantivised Neuter adjectives (Krü. 3.). Many of these even regularly take the place of a substantive, derivable (but not always actually existing) from the root. These refer not only to material objects, μέσον, ἔσχατον, μικρόν, βραχύ, ὀλίγον, φανερόν, κρυπτόν, ἔλαττον, ἄρσεν, etc., especially with a preposition (εἰς τὸ μέσον Mr. iii. 3. Jo. xx. 19., μετὰ μικρόν Mt. xxvi. 73., ἐν ὀλίγῳ Acts xxvi. 29., ἐν τῷ φανερῷ Mt. vi. 4., εἰς φανερόν Mr. iv. 22.), but also mental and abstract, particularly with a Gen. annexed, as : Rom. ii. 4. τὸ χρηστὸν τ. Θεοῦ (ἡ χρηστότης), Heb. vi. 17. τὸ ἀμετάδετον τῆς βουλῆς Rom. viii. 3. ix. 22. 1 Cor. i. 25. 2 Cor. iv. 17., Ph. iii. 8. τὸ ὑπερέχον τῆς γνώσεως. Instead of the Gen. another construction is selected in Rom. i. 15. τὸ κατ' ἐμὲ πρόθυμον (τὸ πρόθυμον *purpose* Eur. Iphig. 983.). The Plurals of adjectives substantivised are uniformly concretes, and denote whole classes of things (or persons), as : τὰ ὁρατὰ κ. ἀόρατα Col. i. 16., ἐπουράνια and ἐπίγεια Jo. iii. 12. Ph. ii. 10., τὰ βαθέα Rev. ii. 24., ἀρχαῖα 2 Cor. v. 17. Such, moreover, are frequently qualified by the context, as : ἐπουράνια Jo. as above, *heavenly truths*, Ph. ii. 10. *heavenly beings*, Eph. ii. 6. iii. 10. *heavenly places* (= οὐρανοί, comp. Var. Eph. i. 20.) etc. In Rom. i. 20. τὰ ἀόρατα τοῦ Θεοῦ the Plural

refers to the partition that follows, ἡ τε αἰδῖος δύναμις καὶ θειότης, and Philippi has explained the word more correctly than Fr. (On Eph. vi. 12. πνευματικὰ τῆς πονηρίας, see Note 3.)

The expression τὸ δοκίμιον τῆς πίστεως in 1 Pet. i. 7. does not come under this head, as δοκίμιον is properly a real substantive. No adjective δοκίμιος exists. Comp. further on this passage, and on Jas. i. 3., Fr. Praelim. S. 44. In Rom. i. 19. τὸ γνωστὸν τοῦ Θεοῦ is not simply = ἡ γνῶσις τ. Θ., otherwise, it would not be easy to see why Paul had not employed ἡ γνῶσις, so usual to him. The meaning is either *what is known* (to mankind) *of God*, or *what may be known of* (about) *God*. In reference to the latter explanation of γνωστός, which Thol. questions, see Soph. Oed. R. 362. Hm. Plat. rep. 7. 517 b. Arrian. Epict. 2, 20, 4., comp. Schulthess theol. Annal. 1829. S. 976. I prefer the former as the simpler. Paul was speaking of the *objective* knowledge, of the whole extent of that which (from what source, see verse 20.) is known of God. This objective γνωστόν becomes *subjective*, in as far as φανερόν ἐστιν ἐν αὐτοῖς. This shows, too, why Paul did not use γνῶσις here.

The preceding mode of expression, which flows quite simply from the nature of the Neuter, is not opposed to the Greek idiom. Besides, the later prose authors adopted it from the technical language of philosophy. At the same time, the examples collected by Georgi (Hierocrit. I. 39.) must be carefully sifted. The following may serve as unquestionable parallels: Demosth. Phil. 1. p. 20 a. τὸ τῶν Θεῶν εὐμενές, and de fals. leg. p. 213 a. τὸ ἀσφαλές αὐτῆς, Thuc. 1, 68. τὸ πιστὸν τῆς πολιτείας, 2, 71. τὸ ἀσθενές τῆς γνώμης, Galen. protrept. 2. τὸ τῆς τέχνης ἁστατον and τὸ τῆς βίας εὐμετακύλιστον, Heliod. 2, 15, 83. τὸ ὑπερβάλλον τῆς λύπης, Plat. Phaedr. 240 a. Strabo 3. 168. Philost. Rev. vii. 12. D. S. 19, 55. Diog. L. 9, 63. This construction with the participle is especially usual in Thuc. (and the Byzantines). Comp. Ellendt Arrian. Al. I. 253. Niebuhr ind. ad Dexipp., Eunap. and Malch. An abstract noun and a Neuter in connection occur in Plutarch. Agis 20. ἡ πολλὴ εὐλάβεια καὶ τὸ πρᾶον καὶ φιλόανδρων.

3. *Vice versa*, a notion which should naturally be expressed by an adjective *epithetically*,¹ is sometimes, by a change of construction, brought out by a substantive. Yet the N. T. is by no means poor in adjectives. It has even no inconsiderable number of these that do not occur in early Greek authors, and seem to have been formed in part by the apostles themselves, as: ἐπισύσιος, σαρκικός, πνευμα-

¹ On the case in which an adjective is expressed as a predicate by means of a substantive for rhetorical reasons, as in 2 Cor. iii. 9. εἰ ἡ διακονία τῆς κατὰ κρισεως δόξα, see § 58.

τικός, παρείσακτος, πύρινος, ἀκατάκριτος, ἀκρογωνιαίος, ἀνεπαίσχυντος, αὐτοκατάκριτος, ἀχειροποίητος, βράσιμος, ἐπιπόδητος, εὐπερίστατος, ἰσάγγελος, κατειδωλος, κυριακός, ταπεινόφρων etc.

A substantive thus used instead of an adjective is, for the most part, put in the Genitive, and is either

a. A principal noun, as : 1 Tim. vi. 17. *μὴ ἡλπιέναι ἐπὶ πλούτου ἀδηλότητι* not to trust in the uncertainty of riches, that is, in riches which are uncertain, Rom. vi. 4. *ἵνα ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν*, vii. 6.

This form of expression, however, is not arbitrary and unmeaning, but is introduced to give greater prominence to a statement. It is rhetorical, and not grammatical. Comp. Zumpt Lat. Gramm. S. 554. and examples from Greek authors in Held Plut. Timol. p. 368.

The passages which properly come under this head are those only in which a verb is joined to the substantive that is followed by a Genitive, so that, from the nature of the matter, the verb is subservient to the substantive in the Genitive, and points it out as the principal noun (as, *ingemuit corvi stupor*, or, as above, *ἐλπίζ. ἐπὶ πλούτου ἀδηλότητι*). On the other hand, such passages as the following are to be decidedly excluded¹ from this head: Col. ii. 5. *βλέπων τὸ στερέωμα τῆς πίστεως*, 2 Cor. iv. 7. *ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾗ τοῦ Θεοῦ*, Gal. ii. 14. *ὁρδοποδεῖν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου*, ii. 5., also 2 Th. ii. 11. *πέμπει ἐνέργειαν πλάνης*. In Heb. ix. 2. *ἡ πρόθεσις τῶν ἄρτων* signifies: *the laying out, setting before, of the bread*; and in 1 Pet. i. 2. *ἀγιασμός πνεύματος*, as a glance at the context will show, is not synonymous with *πνεῦμα ἅγιον*. Lastly, the expression *λαμβάνει τὴν ἐπαγγελίαν τοῦ πνεύματος* in Acts ii. 33. Gal. iii. 14. must be rendered: *attain the promise of the Spirit*, that is, receive the promised blessing (*κομίζεσθαι τὴν ἐπαγγελίαν*), the fulfilment of the promise.

b. Much more frequently the noun in the Genitive expresses a quality (mostly moral), as : Luke iv. 22. *λόγοι τῆς χάριτος*, xvi. 8. *οἰκονόμος τῆς ἀδικίας*, xviii. 6. *κριτὴς τῆς ἀδικίας*, Col. i. 13. *υἱὸς τῆς ἀγάπης*, Rev. xiii. 3. *ἡ πληγὴ τοῦ θανάτου* mortal wound, Rom. i.

¹ Fr. Rom. I. 367 sq. has objected to this distinction. He appears, however, to have misunderstood it. In passages of the second kind the distinction is merely logical, in those of the first it is rhetorical. When it is said, *live according to the truth of the Gospel*, we are to understand the words in their proper and natural meaning (the truth of the Gospel is the rule of life); but *corvi stupor* *ingemuit* is figurative, exactly as, *His blood calls for vengeance*. Cic. N. D. 2, 501. 27. belongs to the second class, and *foedo odore* would be the less exact expression.

26. *πάδη ἀτιμίας*, 2 P. ii. 10. Jas. i. 25. Heb. i. 3.¹ This, in prose, is a Hebraism, which is to be attributed not merely to the scantiness of adjectives in Hebrew, but partly to the peculiar vividness of the Oriental idiom. In the more elevated style, however, there are instances of the same construction even in Greek authors. See Erfurdt Soph. Oed. R. 826. comp. Pfochen diatr. p. 29., only the quotations in Georgi Vind. p. 214 sqq. are nearly all useless.² By late writers it has been introduced into plain prose, Eustath. Gramm. p. 478.

If, in such expressions, a Gen. of a personal pronoun be annexed, it is rendered as referring to the general notion of the passage, as: Heb. i. 3. *τῷ ῥήματι τῆς δυνάμεως αὐτοῦ* by *His mighty word*, Col. i. 13. Rev. iii. 10. xiii. 3. It is usually maintained still further (e.g. Vorst Hebraism. p. 570 sq. Storr observ. p. 234 sq.), that when two nouns combined denote *one* principal notion, the demonstrative pronoun also, according to the Hebrew idiom (?), agrees grammatically with the governing noun,³ as: Acts v. 20. *τὰ ῥήματα τῆς ζωῆς ταύτης* for *ταῦτα* these words of life, xiii. 26. *ὁ λόγος τῆς σωτηρίας ταύτης* this doctrine of salvation, Rom. vii. 24. *ἐκ τοῦ σώματος τοῦ θανάτου τούτου*, comp. the Peschito. But this rule (which even Bengel has adopted) is imaginary. In Rom. vii. *τούτου* might have been construed with *σώματος* by Paul himself; but it would not be without an appropriate sense, if connected with *θανάτου*. As the apostle had repeatedly mentioned *θάνατος* (verse 10 sq.), he might naturally refer to it. See De Wette *in loc.* In Acts xiii. *σωτὴρ Ἰησοῦς* had already been expressed in verse 23., and accordingly *ὁ λόγος τῆς σωτηρίας ταύτης* means: *the word of this* (through Christ effected) *salvation*. In Acts v. the pronoun refers to the salvation which the apostle was then engaged in preaching. Even the Hebrew construction, as *וְהַדְבָּר הַזֶּה* Is. ii. 20. or *וְהַדְבָּר הַזֶּה* Ps. lxxxix. 21., which, though according to the rule, is, at the same time, much more natural, as both words are properly of the same import, has not been so literally translated in the Sept. Comp. Is. as above, *τὰ βδελύγματα αὐτοῦ τὰ ἀργυρᾶ,*

¹ But 2 Th. i. 7. *ἄγγελοι δυνάμεως αὐτοῦ* are angels of His might, i.e. who execute His might.

² The Genitive of the *material* of which a thing is made does not come under this head. The expression *λίθου κριός*, e.g., is a *ram of stone*, and it is only the Latin idiom that would require the use of the adjective. Likewise *ὁσμὴ εὐωδίας* Ph. iv. 18. (comp. Aristot. rhet. 1, 11, 9.) is clearly *fragrance of sweet odour*, and not simply equivalent to *εὐώδης*. That 1 Cor. x. 16. *τὸ ποτήριον τῆς εὐλογίας* and Rom. i. 4. *πνεῦμα ἁγιασμένης* are not to be explained by the preceding rule, is now admitted by the best expositors. For still more unsatisfactory examples, see Glass. I. 26 sq.

³ Some critics attempt to prove this to be a Hebraism from Ezra ix. 14. *וְהַדְבָּר הַזֶּה* where, however, there is no necessity whatever for construing *וְהַדְבָּר* with the two Substantives.

Deut. i. 41. τὰ σκεύη τὰ πολεμικὰ αὐτοῦ, Ps. as above, ἐν ἐλαίῳ ἁγίῳ. In fact, it is not easy to perceive why Luke and Paul, in so simple statements, employed so unusual phraseology. What Georgi Vind. p. 204 sqq. and Munthe obs. Acts v. 20. quote from Greek authors, loses all plausibility, when closely examined (Fr. Exc. 1. ad Mr. p. 771 sq.).

Note 1. The Hebraism (Gesen. Lehrgeb. S. 661. Vorst Heb. 282 sq.) according to which the Neuter of an adjective is said to be rendered by the Feminine, is absurdly supposed that, in Luke xi. 33. εἰς κρυπτὴν τῆδισι, the Feminine of an adjective is used for the Neuter. Κρυπτή had become a regular substantive, signifying a *covered or concealed place or passage, a subterraneous receptacle, vault* (Athen. 5, 205.); and this meaning is quite appropriate in the passage. On the other hand, Mt. xxi. 42. (Mr. xii. 11.) παρὰ κυρίου ἐγένετο αὕτη (τοῦτο), καὶ ἐστὶ θάυμαστή (θαυμαστόν) is a quotation from Ps. cxvii. 23. In the passage, however, the translators probably referred the Feminine to κεφαλὴ γωνίας (Wolf cur. ad h. l.).

Note 2. We must here mention a Hebraistic circumlocution, as it is called, for certain concrete adjectives (Vorst Hebraism. 467 sqq.). This is formed by the use of υἱός or τέκνον followed by a Genitive of an abstract, as: υἱοὶ ἀπειθείας Eph. ii. 2. υἱοὶ φωτός Luke xvi. 8. Jo. xii. 36., τέκνα φωτός Eph. v. 8., τέκνα ὀργῆς ii. 3., τέκνα ὑπακοῆς 1 P. i. 14., τέκνα κατάρτας 2 P. ii. 14., ὁ υἱὸς τῆς ἀπωλείας 2 Th. ii. 3. Every one must feel that these expressions are not mere circumlocutions, but phrases which bring out the meaning with greater *vivacity* and force. This phraseology is to be attributed to the vivid imagination of Orientals, which represents mental and moral derivation or dependence under the image of son or child (Sir. iv. 11.). *Children of disobedience* are those who are related to ἀπειθεῖα as a child to a mother—those in whom disobedience has become predominant and a second nature (comp. in Hebrew, Deut. iii. 18. xxv. 2. 2 Sam. xii. 5. Ps. lxxxix. 23.). The expressions παῖδες ἰατρῶν, δυστήνων (especially in Lucian) Schaef. Dion. 313., grammatically rather resemble υἱοὶ τῶν ἀνδράπων. Παῖς or τέκνον joined to an abstract noun, as in the preceding quotations, neither Schwarz nor Georgi has been able to vindicate by any passage from Greek prose. For instances from ecclesiastical authors, see Epiphan. Opp. I. 380 b. οἱ υἱοὶ τῆς ἀληθινῆς πίστεως. Similar phraseology is not to be expected in German (or English). *Child of death*, e.g., is derived from the diction of the Bible. In the more elevated style, even in modern European languages, such expressions as the following are used: every one *is a child of his time*. See, in general, Steiger on 1 Pet. as above. Gurlitt in Stud. u. Kritik. 1829. S. 728 f. Of a different nature is 2 Th. ii. 3. ὁ ἄνθρωπος τῆς ἁμαρτίας (not = ὁ ἁμαρτωλός), *the man of sin*, that is, he who peculiarly belongs to sin, the representative of sin, its personification.

Note 3. In Eph. vi. 12. the expression τὰ πνευματικά τῆς πονηρίας is peculiar. The Greek idiom, to which expositors here refer (see Koppe *in loc.* Fischer Weller. III. I. 295.), παρθενικοί for παρθένοι (Lob. Paralip. 305 sq.) was, in the better ages, merely poetical, and by no means analogous. In the Byzantines, however, we find ἡ ἱππική for ἡ ἵππος (Ducas p. 18.); and (τὰ) δαιμόνια, which was originally an adjective, but afterwards became a substantive, = δαίμονες in Later Greek, is a real analogy. Accordingly, a Genitive in combination with it, would present no difficulty. In the above passage of Eph. the abstract appears to have been purposely chosen as a contrast to πρὸς αἶμα καὶ σάρκα: *for you contend not against outward but against spiritual adversaries.* If πνευματικά be not taken for πνεύματα, it may be regarded as a collective Plural, like τὰ ληστρικά in Polyaen. 5, 14. (bands of robbers, from τὸ ληστρικόν the robber class or profession) Lob. Phryn. 242., and to be rendered: the spiritualities of evil, that is, wicked spiritual powers. See Mey. *in loc.*

SECTION XXXV.

OF THE COMPARATIVE.¹

In the N. T. the Comparative is usually expressed exactly as in classical Greek; that is, by means of the Comparative form of an adjective, the second part of the comparison being put in the Genitive, or, when it forms a complete clause, connected by ἥ,² as: Jo. iv. 12. μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν; i. 51. xiii. 16. Mr. xii. 31. 1 Cor. i. 25. 1 T. v. 8. Heb. xi. 26.; Jo. iv. 1. πλείονας μαθητὰς ποιεῖ ἢ Ἰωάννης; 1 Cor. xiv. 5. 1 Jo. iv. 4.; Rom. xiii. 11. ἐγγύτερον ἡμῶν ἢ σωτηρία ἢ ὅτε ἐπιστεύσαμεν, 2 P. ii. 21. 1 Cor. ix. 15. Klotz Devar. 583. After πλείων or ἐλάττων before a number, ἥ is often omitted (Mtth. 1019.), as: Acts xxiv. 11. οὐ πλείους εἰσί μοι ἡμέραι δεκαδύο, iv. 22. xxiii. 13. xxv. 6. comp. Ter. Ad. 2, 1. 46. plus quingentos colaphos infregit mihi. See Lob. Phryn. 410 sq. Held Plut. Aem. p. 261. The contrary in Luke ix. 13.

It is sometimes doubtful whether the Genitive following a Comparative contains the second part of the comparison, or stands independently of the comparison altogether. In Heb. iii. 3. πλείονα

¹ Comp., in general, G. W. Nitzsch de comparativis graecae linguae modis, in his edition of Plat. Ion. Lips. 1822. 8.

² In such cases we find in the Sept. likewise the Genitive of the Infinitive.

τιμὴν ἔχει τοῦ οἴκου etc., οἴκου is clearly to be understood in the former sense; but 1 Cor. xiii. 13. *μεῖζον τούτων ἡ ἀγάπη* may be rendered: *greatest among these is love*. See No. 3. Yet comp. 1 Cor. xii. 23. Luke vii. 42. (Lucian. fug. 6.).

The Comparative is sometimes strengthened by annexing *μᾶλλον*,¹ as: 2 Cor. vii. 13. *περισσότερως μᾶλλον* (Plato legg. 6. 781 a.), Ph. i. 23. *πολλῷ μᾶλλον κρεῖσσον* (much more better), and, in reference to another comparison, Mr. vii. 36. *ὅσον αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκέρυσσον*, see Fr. in loc.; also by *ἔτι* Heb. vii. 15. *περισσότερον ἔτι κατὰδῆλον* (*still more evident*), Ph. i. 9.; lastly, by *πολύ*, as 2 Cor. viii. 22. *πολὺ σπουδαιότερον*. All those are very usual in Greek authors (Krü. 79.). On *μᾶλλον* see Wytttenb. Plut. I. 238. Ast Plat. Phaedr. p. 395. legg. p. 44. Boisson. Aristaen. p. 430 sqq. (in Lat. comp. Cic. Pis. 14. mihi - - quavis fuga *potius* quam ulla provincia esset optatior). As to *ἔτι* comp. Plat. pol. 298 e. Xen. M. 1, 5, 6. Cyr. 5, 4, 20. Anab. 1, 9, 10., and as to *πολύ* Xen. M. 2, 10, 2. Lucian. Tim. 50. In Greek authors sometimes *ἔτι πολύ* accompanies the Comparative, as in Xen. M. 2, 1, 27. C. 1, 6, 17. Anab. 7, 5, 15.

Prepositions also are employed after the Comparative to give it additional force, as: Luke xvi. 8. *φρονιμώτερον ὑπὲρ τοὺς υἱοὺς τοῦ φωτός*, Heb. iv. 12. Jud. xi. 25. xv. 2. xviii. 26., Heb. ix. 23. *κρείττοσι θυσίαις παρὰ ταύτας*, i. 4. iii. 3. xi. 4. xii. 24. Luke iii. 13. Comp., in reference to *παρά*, Thuc. 1, 23. *πυκνότερον παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα*, Dio C. 38, 97. See Hm. Vig. 862.

2. Instead of the Comparative form, the Positive is used,

a. With *μᾶλλον*, partly when the form of the Comparative happens to be uncouth, partly when prominent force of expression is intended (Krü. 78.), Acts xx. 35. *μακάριόν ἐστι μᾶλλον διδόναι ἢ λαμβάνειν*, 1 Cor. xii. 22. Gal. iv. 27.

b. With a preposition denoting the notion of intensity, as: Philostr. Apol. iii. 19. *παρὰ πάντας Ἀχαιοὺς μέγας*. Likewise Luke xiii. 2. *ἀμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους* (though *ἀμαρ.* has no comparative), Heb. iii. 3. In the Sept. *παρά* and *ὑπὲρ* are often thus used, as: Ex. xviii. 11. Num. xii. 3. Hagg. ii. 9. Coh. iv. 9. ix. 4. 1 Sam. i. 8.

c. With *ἢ* following it, as: Aristot. probl. 29, 6. *παρακαταθήκην αἰσχροὺν ἀποστερῆσαι μικρὸν ἢ πολὺ δανεισάμενον* (Held Plut. Timol. 317 sq.). This, on the whole, is of rare occurrence; but what is

¹ *Μᾶλλον* is not joined to the Superlative, and in 2 Cor. xii. 9. *ἥδιστα οὖν μᾶλλον καυχῆσθαι ἐν ταῖς ἀσθενείαις μου*, the word *μᾶλλον* belongs to the whole clause *ἥδιστα καυχ.* etc., *much rather, then, will I glory most gladly*, etc., that is, than, repining, beseech God to remove the *ἀσθεν.* (verse 8.). The word *ἥδιστα* denotes the degree of *καυχῆσθαι*, while *μᾶλλον* gives prominence to the antithesis.

analogous, βούλομαι or θέλω ἢ *malle*, is a common expression (Her. 3, 40. Polyb. 13, 5, 3. Plut. Alex. 7. Sulla 3.). This phraseology, as employed instead of the Comparative, is to be explained simply by the fact, that ἢ was regarded as a proportional particle, presupposing, or, as it were, accompanying, a comparison.¹ Comp. Plaut. rud. 4, 4, 70. *tacita bona est mulier semper quam loquens*, Tac. ann. 3, 17.

In the N. T. we do not find simply the construction θέλω ἢ 1 Cor. xiv. 19. and λυσιτελεῖ ἢ *satiatus est quam* Luke xvii. 2. (Tob. iii. 6.), but, as in Greek authors (Lys. affect. tyr. 1.), it occurs with some particular extension, as: Luke xv. 7. χαρὰ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῶ μετανοοῦντι ἢ ἐπὶ ἐνενηκονταεννέα δικαίοις *greater joy than etc.*, comp. Num. xxii. 6. ἰσχύει οὗτος ἢ ἡμεῖς. With adjectives we find only one example, but in both relations, Mt. xviii. 8. καλὸν σοὶ ἔστιν εἰσελθεῖν εἰς τὴν ζωὴν χαλὸν ἢ κυλλόν, ἢ δύο χεῖρας - ἔχοντα βληθῆναι etc. Mr. ix. 43. 45. On the other hand, this construction is of frequent occurrence in the Sept., Gen. xlix. 12. Hos. ii. 7. Jon. iv. 3. 8. Lam. iv. 9. Tob. xii. 8. Sir. xxii. 15.; and there is an imitation of the Hebrew, in which an adjective with the preposition מִ denotes a comparison.

In Greek authors comp. with Luke xvii. ζῆν ἀταράχως συμφέρει ἢ τὸ τρυφᾶν etc. Aesop. 121. de Fur. (Tob. vi. 13.), in Adject. and Adv. Thuc. 6, 21. αἰσχροὺς βιασθέντας ἀπελθεῖν ἢ ὕστερον ἐπιμεταπέμπεσθαι, Plut. Pelop. 4. τοὺτους ἂν ὀρθῶς κ. δικαίως προσαγορεύσεις συνάρχοντας ἢ ἐκείνους Aesop. 134. de Fur. See d'Orville Char. p. 538. Boissonade Marini Procl. p. 78. Kypke I. 89. II. 228. and Nitsch l. c. p. 71.

Luke xviii. 14., according to the reading κατέβη οὗτος δεδικαιωμένος - ἢ ἐκείνος, would be entirely in accordance with the preceding idiom. Comp. Gen. xxxviii. 26. δεδικαίωται Θάμαρ ἢ ἐγώ (only a Comparative cannot be properly admitted here). All the better Codd., however, have ἢ γάρ (see also Matthaei, small ed., *in loc.*), which is without a parallel. But the sentence may be very easily explained according to Hermann's theory (followed also by Bornem. *in loc.*): this one went away justified - - or (went) then the other etc.? The γάρ must be annexed, as in other questions (also to ἢ, as: Xen. C. 8, 3, 40. Soph. Electr. 1212.), to strengthen the interrogation. Probably the reading in some Codd., ἢ περ (in Jon. xii. 43. = ἢ), is rather a correction of ἢ γάρ than the reverse. Lchm.,

¹ The explanation given by Hermann Vig. 884. and Schaeff. ind. Aesop. p. 138. is ingenious. Comp. Held Plut. Tim. p. 317. The earlier grammarians supplied μάλλον before the Positive.

Tdf. in his first edition, and Mey., read *παρ' ἐκεῖνον*, which would at once remove every difficulty (— justified rather than—beyond—the other).

3. An individual may be compared to one or more, as : Jo. xiii. 16. *οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου*, v. 20. *μείζονα τούτων δείξει αὐτῷ ἔργα*, x. 29. If the Genitive annexed denotes *all* things of the same kind, as : Mr. iv. 31. *μικρότερος πάντων τῶν σπερμάτων*, verse 32. Luke xxi. 3. 1 Cor. xv. 19. Eph. iii. 8., it is to be understood with the exception of the thing compared, as : *smaller than all* (other) *seeds* ; and the Comparative may be rendered by the Superlative : *the smallest of all seeds*. This mode of expression occurs also in Greek authors, as : Demosth. falsa leg. 246 b. *πάντων τῶν ἄλλων χείρω πολίτην*, Athen. 3, 247. *πάντων καρπῶν ὠφέλιμώτερα*, Dio Chr. 3. 39. *ἀπάντων πιθανώτερος*, see Jacobs Anthol. III. 247.

In 1 Cor. xiii. 13. *μείζων τούτων ἡ ἀγάπη* the Comparative is not put for the Superlative. The meaning is : the *greater* of (among) these is love. The Comparative was designedly employed, because *faith* and *hope* were regarded as different forms of *one* and the *same* thing.

4. The Comparative is not unfrequently used when the object of comparison is not expressly mentioned. Reiz de accent. inclin. p. 54. Ast Plat. Polit. p. 418. 538. Stallb. Phileb. p. 120. and rep. 1. 238. Mtth. 1021 f. Krü. 77.

In such case this may easily be perceived from the context, as : Jo. xix. 11. Acts xviii. 20. 1 Cor. vii. 38. (comp. v. 36 f.) xii. 31. Heb. ii. 1. vi. 16. ix. 11. Jas. iii. 1. 1 Pet. iii. 7.; or it is a fixed expression of very common occurrence, as *οἱ πλείονες* *the majority* (in an assembly), as : Acts xxvii. 13. 1 Cor. ix. 19. etc. But, on close examination, the peculiar force of the Comparative is perceived in passages in which earlier expositors regarded the Comparative as put for the Positive¹ or Superlative, as : 2 Tim. i. 18. *βέλτιον σὺ γινώσκεις* thou knowest *better*, sc. than I (Lucian. pisc. 20. *ἄμεινον σὺ οἶσθα ταῦτα*) ; Acts xxv. 10. *ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις*, *better* than thou seemest desirous to know (according to the sup-

¹ Even in Greek authors the Comparative is not used for the Positive in sentences such as follows : Lucian. epp. Sat. 3, 32. *τὸ ἥδιστον καὶ συμποτικώτερον καὶ ἰσοτιμία*, etc., or 11. *ὅς ἂν μεγαλοφρονέτερος αὐτῶν ἦν καὶ θαυστότερος*, Her. 2, 46. etc. (*Heusing.* Plut. educ. p. 3.). Comp. also *Heinichen* Euseb. H. E. I. 210 sq. *Herm.* Lucian. conscr. hist. p. 284.

position in verse 9. of his being guilty); 2 Cor. viii. 17. τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων *more eager* sc. than to require an exhortation; vii. 7. ὥστε μὲ μᾶλλον χαρῆναι *more* sc. than for the (mere) arrival of Titus (verse 6.), comp. verse 13.; Acts xxvii. 13. ἄσπον παρελέγοντο τὴν Κρήτην *nearer* sc. than (verse 8.) it had been possible previously; Ph. ii. 28. σπουδαιοτέρως ἔπεμψα αὐτόν sc. than I should have done, had you not been made uneasy by the news of his illness (verse 26.); i. 12. τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν *more* (much more) for the advancement than, as we feared, for the hindrance, etc.; Jo. xiii. 27. ὃ ποιεῖς ποιήσον τάχιον *more quickly* than you seem disposed to do, hasten the execution, see Lücke *in loc.* (Senec. Agamn. 965. *citius* interea mihi edissere, ubi sit gnatus, comp. *ocius* Virg. Aen. 8, 554.). In 1 Tim. iii. 14. τάχιον (ἐλπίζων ἐλθεῖν πρὸς σε τάχιον) is mostly rendered as the Positive (ἐν τάχει Lchm. is a correction), while some take it as equivalent to ὡς τάχιστα. The meaning is: I write this to thee, though I hope to come sooner than to make this notice necessary. The reason of his writing, notwithstanding, is contained in εἰάν δὲ βραδύνω, etc., comp. verse 15. Heb. xiii. 19. that I might be restored to you sooner (than would be the case without your prayers);¹ xiii. 23. if he come sooner (than the date of my departure); Rom. xv. 15. τολμηρότερον ἔγραψα ὑμῖν *more strongly* than, from your Christian progress (verse 14.), might be necessary. On Mr. ix. 42. see Fr. *in loc.* Acts xviii. 26. does not require explanation. In 1 Cor. vii. 38. the relation between the Positive καλῶς ποιεῖ, and the Comparative κρείσσον ποιεῖ, is manifest from verse 36. Likewise περισσοτέρως, so much used by Paul, never occurs without a comparison. Its force is obvious in 2 Cor. i. 12. ii. 4. vii. 13. xi. 23. Ph. i. 14. Gal. i. 14. Heb. ii. 1. vi. 17.; but in 1 Th. ii. 17. περισσ. ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν, etc., the ground of the comparison lies in the clause: ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας. The bereavement of their personal intercourse for a time (which Paul indicates by the touching term ἀπορφανισθέντες), had made his regret stronger than it would have been, but for the Christian affection by which they were united. In 2 Pet. i. 19. the import of βεβαιότερον is not to be determined from merely grammatical analogy; but the discordant explanations, urged even by the most recent expositors, show how obscure the reference here really is. On the other hand, there can be little doubt that,

¹ Böhme has correctly rendered the sense of the passage, but maintains in his commentary: *non est comparat. stricte intelligendus.*

after *μείζονες*, must be understood—"than those *τολμηταὶ αὐθάδεις*." On Eph. iv. 9. see Mey.

Acts xvii. 21. *λέγειν τι καὶ ἀκούειν καινότερον* is peculiarly characteristic. The Comparative indicates that they desired to know something *newer* (than even what was deemed new), and was fitted to represent in a very lively manner the thirst of the Athenians after news. Generally, however, the Greeks employed the Comparative (usually *νέωτερον*) in asking the news: thus denoting not merely new (Positive), but something still more fresh than what had, up to that moment, been considered the latest news. Her. 1, 27. Eurip. Orest. 1327. Aristoph. av. 254. Theophr. ch. 8, 1. Lucian. asin. 41. D. Sic. Exc. Vat. p. 24. Plat. Protag. 310 b. and Euthyphr. c. 1. see Stallb. *in loc.*

In Mt. xviii. 1. (Mr. ix. 14. Luke ix. 46. xxii. 14.) *τῶν ἄλλων* at once suggests itself as the complement. *Μέγιστος* would have implied three or four degrees of rank among the Twelve (Ramshorn lat. Gr. 316.). In the same way, in Mt. xi. 11. *ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τ. οὐρ.*, that is, *ὁ μικρότερος (τῶν) ἄλλων*, the Comparative appears to have been designedly preferred, as corresponding to the preceding *μείζων*, comp. Diog. L. 6, 5. *ἐρωτηθεὶς τί μακαριώτερον ἐν ἀνθρώποις, ἔφη, εὐτυχοῦντα ἀποθανεῖν*, Bauer glossar. Theodoret. 455. Boisson. Philostr. 491. Other expositors after *μικρότερος* understand *Ἰωάννου τοῦ βαπτιστοῦ*. See, in general, Mey. Likewise in Acts xvii. 22. *κατὰ πάντα ὥς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ*, *ὥς* does not appear to belong to the Comparative as an intensive particle, but the passage must be rendered: In all respects (at every step) I perceive you are a more religious people (than others, sc. *ἄλλων*, as the Athenians were known to be. See the expositors *in loc.*). The word *θεωρῶ* was designedly chosen, comp. verse 22.; and *θεωρεῖν ὥς*, though unusual, can hardly be considered an impropriety.

Note 1. It has been maintained that *πρῶτος* is used for the Comparative (*πρότερος*), when only two are spoken of, as: Rev. xxi. 1. *εἶδον οὐρανὸν καινόν* - - *ὁ γὰρ πρῶτος οὐρανός* etc. *prius coelum*; Heb. x. 9. *ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃ*, Mt. xxi. 36. *ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων*, Acts i. 1. 1 Cor. xiv. 30. This would be the case only if the Latin analogy were to be followed. In Greek, however, even when there is a distinct reference to two only, it is quite usual to employ *πρῶτος*, *δεύτερος*, instead of *πρότερος*, *ὑστερος* (comp. Jacobs Aelian. anim. II. 38.). Likewise *πρώτος* with the Genitive, as in Jo. i. 15. 30. *πρῶτός μου* (comp. Ael. anim. 8, 12.), and the Adverb (xv. 18.) *πρῶτον ὑμῶν*, is properly not *prior me*, *prius vobis*. The Superlative includes the Comparative, as is remarked by Hm. on Eurip. Med. ed. Elmsley p. 343. *Græcos ibi superlativum pro compar. dicere, ubi hæc duo simul indicare volunt, et maius quid esse alio et omnino maximum*. Comp. also Fr. Rom. II.

421. not. In reference to Luke ii. 2. αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηναίου, even recent expositors erroneously maintain that πρώτη is used for προτέρα, and that this Comparative governs the Genitive ἡγεμον. etc., took place before Q. was governor. The most natural rendering is: This, the first, took place when Q. was governor. Had the meaning been different, Luke would have employed phraseology not merely ambiguous, but awkward and ungrammatical. Even Huschke (on the census taken at the time of the birth of Christ, Bresl. 1840. 8.) has not succeeded in his attempt to adduce a really similar construction. He merely proves (what everybody admits) that πρώτος is followed by the Genitive of a noun. The blunder of Tholuck (in his Credibility of the Gospel history, p. 184.), in regarding Jer. xxix. 2. in the Sept. as a parallel, has been pointed out by Fr., as above.

Note 2. Two correlative Comparatives, as in Rom. ix. 12. ὁ μείζων δουλεύσει τῷ ἐλάσσονι (Sept.), comp. 1 Cor. xii. 22. 2 Cor. xii. 15., or with a word expressing proportion, or the extent of difference, as in Heb. i. 4. τοσούτῳ κρείττων γενόμενος ὅσα διαφορώτερον κεκληρονόμηκεν ὄνομα (x. 25.), require no explanation. Comp. Xen. C. 7, 5, 7. Mem. i. 4, 10. Plato Apol. 39 d.

In the N. T. no instance occurs of two Comparatives connected by ἢ. On the other hand, we find Positives with μᾶλλον 2 Tim. iii. 4. φιλήδονοι μᾶλλον ἢ φιλόδοιοι.

5. In Comparative sentences, sometimes a part is compared not to a corresponding part, but to a whole (Bhdy 432.), as: Jo. v. 36. μαρτυρίαν μείζω τοῦ Ἰωάννου, a witness (testimony) greater than John, that is, greater than that of John. So Her. 2, 134. πυραμίδα καὶ οὗτος ἀπελείπετο πολλὸν ἐλάσσω τοῦ πατρός, i.e. than that of his father; and Lucian. salt. 78. τὰ δι' ὁμμάτων φαινόμενα πιστότερα εἶναι τῶν ὧτων δοκεῖ. There is here no proper ellipsis (as the earlier philologists supposed). Otherwise the expressions employed would have been, τῆς τοῦ Ἰ., τῆς τοῦ πατρός,¹ etc. It is much more natural to regard the construction in question as a condensed form of expression quite in accordance with the genius of the Greek language, and of frequent occurrence, not merely in connection with a proper Comparative (Hm. Vig. 717. Schaef. Melet. 127. Mth. 1016.), but also in less formal comparative sentences. Franke Demosth. p. 90. Weber Demosth. p. 399. Fr. Conjectan. I. 1 sqq. and Mr. p. 147. see § 63. As to Latin, comp. Juven. 3, 74. sermo promptus et *Isaeo* tor-

¹ Only when several such parallel passages follow each other, is the Article omitted in the last, as: Plat. Gorg. 455 e. ἡ τῶν λιμένων κατασκευὴ ἐκ τῆς Θεμιστοκλέους συμβουλῆς γέγονε, τὰ δ' ἐκ τῆς Περικλέους, ἀλλ' οὐκ ἐκ τῶν δημοιουργῶν. Comp. Siebe's Pausan. IV. 291.

rentior, Cic. ad Brut. 1, 12. Orat. 1, 44., and in Hebrew, Isaiah lvi. 5. (1 Ez. iii. 5.). Mt. v. 20. ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων etc. may also be explained in the same unstrained manner. Jesus could in strict propriety speak of a certain δικαιοσ. γραμμ. Their conduct, and the estimation in which they were held by the people, justified the use of this honourable term ἡρῷς. On the other hand, 1 Cor. i. 25. τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων, is easily accounted for, without the usual (and forced) solution (Pott, Heydenreich, Flatt, *in loc.*): The foolishness of God is wiser than men (are); that is, what appears foolishness in God's arrangements, is not only wisdom, but outshines all the wisdom of men.

SECTION XXXVI.

OF THE SUPERLATIVE.

1. We find, in elevated style, one instance of the Positive with a substantive denoting a class, instead of the Superlative: Luke i. 42. εὐλογημένη σὺ ἐν γυναιξίν, *blessed (art) thou among women*. This comes very near a Hebrew construction (Gesen. Lg. 692.), with the following import: Among women thou art the only one, that can be called blessed; the blessedness of others cannot be compared to thine: hence, with rhetorical emphasis, *highly blessed*. This is not without parallel in Greek poetry, though the passages adduced by Kühnöl are not satisfactory, as: Eurip. Alcest. 473. ὦ φίλα γυναικῶν (ὦ φίλτάτα), see Monk *in loc.*, Aristoph. ran. 1081. ὦ σχέτλι' ἀνδρῶν, still more Pind. Nem. 3, 80. (140.) αἰετὸς ὥκως ἐν πετανοῖς, comp. also Himer. orat. 15, 4. οἱ γενναῖοι τῶν πόνων, and Jacobs Ael. anim. II. 400. It is otherwise as to Mt. xxii. 36. ποία ἐντολὴ μεγάλῃ ἐν τῷ νόμῳ; which kind (?) of commandment is great in the law? so that others may seem insignificant in comparison, — not precisely the *greatest*, see BCrus. *in loc.* Likewise in Luke x. 42. τὴν ἀγαθὴν μερίδα ἐξελέξατο, the Positive is not used for the Superlative. The meaning is: She has chosen the *good* part (in reference to the kingdom of Heaven; that which alone truly deserves *this* name). Fr. Conject. I. 19. is mistaken. In Mt. v. 19. ὅς δ' ἂν ποιήσῃ - οὗτος μέγας κληθήσεται, μέγας means *great*,

a great one, not exactly *the greatest* (opposed to ἐλάχιστος which precedes). Comp. Hm. Aeschyl. p. 214.

2. Of the well-known Hebrew mode of expressing the Superlative: עֲבַר עֲבָרִים, עָבַר עֲבָרִים, only the following examples occur in the N. T.: Heb. ix. 3. ἡ (λεγομένη) ἁγία ἁγίαν *the most holy place* (which, however, as it had become a permanent designation, scarcely comes under this head), Rev. xix. 16. βασιλεὺς βασιλέων, κύριος κυρίων, *the highest king*, Lord, 1 Tim. vi. 15. None of these expressions is a pure Hebraism. In the Greek poets we find such repetitions of adjectives (used substantively), as: Soph. Electr. 849. δειλαία δειλαίαν, Oed. R. 466. ἄρρητ' ἄρρήτων, Soph. Phil. 65., κακὰ κακῶν Soph. Oed. C. 1238. see Bhdv 154. Wex Antig. I. 316. The phrase βασιλεὺς βασιλέων is a most natural and emphatic expression for ὁ μέγιστος βασιλεὺς. Comp. Aeschyl. suppl. 524. ἀναξ ἀνάκταν, and, even as a technical designation, Theophan. contin. 127. 387. ὁ ἄρχων τῶν ἀρχόντων. See also Hm. Aesch. p. 230. Georgi vind. 327. and Nova Biblioth. Lubec. II. 111 sq. In reference to the kindred expression οἱ αἰῶνες τῶν αἰώνων, see the passages in the Concordance.

3. What were formerly called Hebraistic circumlocutions for the Superlative,¹ are, for the most part, either,

a. Figurative expressions which are peculiar to no particular language, and the explanation of which comes under the department of N. T. rhetoric; or,

b. Constructions entirely unconnected with the Superlative, as:
a. Heb. iv. 12. ὁ λόγος τοῦ Θεοῦ τομώτερος ὑπὲρ πᾶσαν μάχαιραν διστομον, Mt. xvii. 20. ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως *the least faith possible*, iv. 16. καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου in the *darkest shadow*. Comp. Mt. xxviii. 3. Rev. i. 14. xviii. 5. b. Col. ii. 19. αὐξήσις τοῦ Θεοῦ, not: glorious, extraordinary, increase, but: increase produced by God (comp. 1 Cor. iii. 6.); 2 Cor. i. 12. ἐν ἀπλότῃ καὶ εἰλικρινείᾳ Θεοῦ, not: perfect sincerity, but sincerity

¹ See, especially, Pasor Grammat. p. 298 sq. The Hebrew mode of expression עֲבַר עֲבָרִים, is used likewise by the later Greek poets. See Boisson. Nic. Eugen. p. 134. 383. Comp. Sept. σφόδρα σφόδρα Ex. i. 12. Judith iv. 2. On the Rosetta inscription 19. we find μέγας καὶ μέγας. Essentially the same is the expression (μικρὸν) ὅσον ὅσον Heb. x. 37. a very little while (Hm. Vig. 726.), literally, *little how very, how very!* In Greek authors it occurs with a substantive annexed, as in Aristoph. vesp. 213. ὅσον ὅσον στίλβην *as big (that is, as small) as a drop*; hence = *quantillum*. The simple ὅσον with an attributive Genitive occurs in Arrian. Indic. 29, 15. σπείουσιν ὅσον τῆς χώρας. The passages adduced by Wetst. and Lösner as parallel do not establish the propriety of ὅσον ὅσον, but merely of the simple μικρὸν ὅσον. On the other hand, comp. Isa. xxvi. 20.

effected, restored by God; Jas. v. 11. *τέλος κυρίου*, not, glorious end, but the end which the Lord reserved (for Job); Rev. xxi. 11. *πόλις ἔχουσα τὴν δόξαν τοῦ Θεοῦ*, not, highest degree of splendour, but simply and strictly, the splendour of God; see Ewald *in loc.*; 1 Th. iv. 16. *σάλπιγξ Θεοῦ*, not, great or far-sounding trumpet (*σάλπιγξ φωνῆς μεγάλης* Mt. xxiv. 31.), but trumpet of God, that is, trumpet which sounds at God's command, or, generally, as it is without the Article, a trumpet as used in the service of God (in Heaven); so also Rev. xv. 2. *κithάραι τοῦ Θεοῦ* harps of God, as they sound in Heaven (to the praise of God), comp. 1 Chr. xvi. 42. — Rom. i. 16. *δύναμις Θεοῦ* means, as expositors have long been agreed, the power of God (power which God exerts); and there is no ground for charging Bengel with having intended to render that Hebraism by "*magna et gloriosa*." He merely, in referring to 2 Cor. x. 4., gives prominence, in his usual manner, to two qualities which a *virtus dei* will exhibit. Lastly, *ἁπτεῖος τῷ Θεῷ* Acts vii. 20., used in reference to Moses, does not express the Superlative degree, but much rather *intensity*. It is nearly equivalent to *beautiful before* (in the judgment of) *God*, that is, *admodum formosus* (comp. 2 Cor. x. 4. and Sturz Zonarae glossae sacrae P. II. Grimmae 1820. 4. p. 12 sqq.). In Hebrew מְהִלָּה and מְהִיבָה are used precisely in the same manner (Gesen. Lg. 695.). Comp. Gen. x. 9. Jon. iii. 3. (Sept. *πόλις μεγάλη τῷ Θεῷ*). See Fischer proluss. 231 sqq. Wille de usu et abusu αὐξήσεως nominum divinor. sacrae, in his comment. de parenthesi sacra, p. 143 sqq.; only it must be remarked, the use of the Dative in this manner is not, in itself, a Hebraism, comp. Heind. Plat. Soph. 336. Ast Plat. legg. p. 479 a.

Haab (S. 162.) is quite mistaken in maintaining that the word *Χριστός*, annexed to a substantive, merely gives intensity to its signification, as, e.g., Rom. ix. 1. 2 Cor. xi. 10. *ἀλήθεια Χριστοῦ, ἐν Χριστῷ unquestionable truth*. Some expositors would even translate Col. ii. 18. *θρησκεία τῶν ἀγγέλων cultus perfectissimus*. Comp. 2 Sam. xiv. 20. *σοφία ἀγγέλου*.

Note. The strengthening of the Superlative by *πάντων* (Weber Demosth. p. 548.) occurs in the N. T. only, Mr. xii. 28. *πρώτη πάντων*, comp. Aristoph. av. 473.

SECTION XXXVII.

OF NUMERALS.

1. In expressing a particular day of the week, *εἷς* is used for the ordinal numeral *πρῶτος*, as: Mt. xxviii. 1. *εἷς μίαν τῶν σαββάτων*, Mr. xvi. 2. *πρωτὶ τῆς μιᾶς σαββάτων*, Luke xxiv. 1. Jo. xx. 1. 19. Acts xx. 7. 1 Cor. xvi. 2. The passages which have been quoted, as analogous, from Greek authors, merely prove that *εἷς* is used to denote the first unit in divisions and enumerations (Weber Demosth. p. 161.), when *δύτερος* or *ἄλλος*, or the like, follows, as: Her. 4, 161. Thuc. 4, 115. Herod. 6, 5, 2 sqq. (Georgi vindic. 54 sqq.).¹ In these quotations *εἷς* no more stands for *πρῶτος* than, in Latin, *unus*, when followed by *alter*, *tertius*, etc., stands for *primus* (comp. also Rev. ix. 12. with xi. 14. and Gal. iv. 24.). In the quotation from Her. 7, 11, 8. *εἷς* retains its proper signification, and probably as in Paus. 7, 20, 1., where Sylb. renders it by *una*.² The preceding use of the numeral is Hebraistic (Ewald krit. Gr. 496.). On the Talmud, see Wetsten. I. 544. In the Sept. comp. Ex. xl. 2. Num. i. 1. 18. Ezra x. 16. 2 Macc. xv. 36. In classical Greek a parallel occurs in combinations of numbers, as: *εἷς καὶ τριηκοστός* (Her. 5, 89.) *one and thirtieth*. In modern languages, too, the cardinal numeral is used, mainly for brevity, in expressing the year, page, etc., as: *in the year one thousand eight hundred and fifty-eight, page forty*.

For the cardinal *one* the Singular of a substantive is sometimes used alone, as: Acts xviii. 11. *ἐκάθισεν ἐνιαυτὸν καὶ μῆνας ἑξ* (Joseph. antt. 15, 2, 3.), Rev. xii. 14. *τρέφεται ἐκτὶ καιρόν* (but Jas. iv. 13.). This, however, is not an ellipsis (comp. § 26, 1.), as the number one is implied in the Singular. A similar usage is common to all languages.

2. In 2 Pet. ii. 5. we find an abbreviated use of the ordinal: *ὀγδοὺν Νῶε* - - *ἐφύλαξε* Noah as eighth, that is, with seven others. The same construction occurs in Plat. legg. 3, 695 c. *λαβὼν τὴν ἀρχὴν ἑβδομος*, Plutarch. Pelop. c. 13. *εἰς οἰκίαν δαδέκατος κατελθών*, Appian. Pun. p. 12. (2 Macc. v. 27.), comp. also Schaef. Plu-

¹ Also Foertsch observ. in Lysiam p. 37. has been able to adduce only passages of this kind. On Diog. L. 8, 20. see Löbeck Aglaopham. p. 429.

² Chishull antiq. asiat. p. 159. translates *μια τῆς βουλῆς*: *die concilii prima*.

tarch. V. 57. and Demosth. I. 812. Greek authors usually add *αὐτός*. See Kypke II. 442. Mtth. 1037.

3. Cardinals repeated assume a *distributive* signification, as : Mr. vi. 7. δύο δύο ἤρξατο ἀποστέλλειν, *binos misit, in pairs*, two and two. Instead of this repetition of δύο, κατὰ or ἀνὰ δύο would be used in classical Greek (Krü. 75.).¹ The latter occurs, *e.g.*, in Luke x. 1., and in Mr. as above, according to the correction of Cod. D. The repetition of cardinals is properly Hebraistic (see Gesen. Lg. 703. Gen. vii. 3, 9., and thence Leo Gramm. p. 11.), and the simplest form of expressing distribution, comp. Lob. pathol. p. 184. It is employed, however, in Greek (poetry), as : Aeschyl. Pers. 981. μυρία μυρία, *i.e.* κατὰ μυριάδας. In Mr. vi. 39. 40. ἐπέταξεν αὐτοῖς ἀνακλίνειν πάντας συμπόσια συμπόσια - - ἀνέπεσον πρασιαὶ πρασιαί.

The following expressions are singular : ἀνὰ εἷς ἕκαστος Rev. xxi. 21. and εἷς καὶ εἷς (or καθεὶς) Mr. xvii. 19. Jo. viii. 9. (like ἐν καὶ ἑν), ὁ καὶ εἷς Rom. xii. 5. (3 Macc. v. 34.), for which Greek authors use καὶ ἕνα (1 Cor. xiv. 31. Eph. v. 33.). Yet comp. ἀνὰ τέσσαρες Plut. Aem. 32. (see, however, Held), εἷς καθεὶς (Bekker writes καθεὶς) Cedren. II. 698. 723., εἷς παρ' εἷς Leo Tact. 7, 83. and simply καθεὶς Theoph. contin. p. 39. and 101., and other quotations from late writers in Wetst. I. 627. also Intpt. ad Lucian. Soloeec. 9. In these phrases the preposition has merely the force of an adverb. Hm. de partic. ἄν p. 5. sq. A different view is taken by Döderlein, Pr. de brachylogia serm. gr. et lat. (Erlang. 1831. 4.) p. 10.

4. It is usually stated, that, in combinations of numbers, καί is inserted when the smaller number precedes, but is omitted when that is not the case (Mtth. 339. comp. the Inscript. in Chishull antiq. asiat. p. 69 sq.) comp. 1 Cor. x. 8. Jo. vi. 19. Acts i. 15. vii. 14. xxvii. 37. Rev. iv. 4. xix. 4.² This rule, particularly the latter part of it, must be received with reserve (Schoem. ad Isaeum 332. Krü. 74.). There are at least several undoubted exceptions from it in the N. T., as : Jo. ii. 20. τεσσαράκοντα καὶ ἕξ ἔτη (without Var.), v. 5. τριάκοντα καὶ ὀκτὼ ἔτη (according to preponderating authority), Gal. iii. 17. Luke xiii. 11. 16. Acts xiii. 20. Rev. xi. 2. Similar instances occasionally occur in Greek authors, as : Her. 8, 1. εἴκοσι καὶ ἑπτά, Thuc. 1, 29. ἐβδόμηκοντα καὶ πέντε, Dion. Hal. IV. 2090. ὀγδοήκοντα καὶ τρεῖς. In Sept. comp. 1 Kings ix.

¹ For this ἀνὰ the Syriac version always employs the reduplication of the numeral. On the other hand, we find in Act. apocryph. ἀνὰ δύο δύο.

² Three numerals are sometimes found thus combined, as : Rev. vii. 4. ἑκατὸν τεσσαράκοντα τέσσαρες xiv. 3. xxi. 17. Jo. xxi. 11. ἑκ. πεντήκοντα τρεῖς.

28. xv. 10. 33. xvi. 23. 28. Gen. xi. 13. (in Jud. x. 4. Tdf. has, in one verse, given *τριάκοντα καὶ δύο* and *τριάκοντα δύο πᾶλους*).

5. When *ἐπάνω* is joined to a cardinal to denote *above, more than*, the cardinal does not take a Genitive after it, but is itself put in the case required by the verb in the sentence, as : Mr. xiv. 5. *πραδῆναι ἐπάνω τριακοσίων δηναρίων*, 1 Cor. xv. 6. *ᾧφθῃ ἐπάνω πεντακοσίοις ἀδελφοῖς*. Precisely similar anomalies occur in Greek authors, as : with *ἔλαττον* Plato legg. 9. 856 d. *μὴ ἔλαττον δέκα ἔτη γεγονότας* (Thuc. 6, 95.), *πλέον* (Paus. 8, 21, 1.), *περί* (Zosim. 2, 30.), *εἰς* or *ἐς* (Appian. civil. 2, 96., but comp. Sturz Lex. Xen. II. 68.), *μέχρι* (Aeschin. fals. leg. 37. ed. Bremi), *ὑπέρ* (Plut. virt. mul. 208. Lips. Jos. antt. 18, 1, 5.). See Lob. Phryn. 410 sq. Gieseler in Rosenmüller Repert. II. 139 ff. Sommer in the allg. Schulzeit. 1831. S. 963. Latin constructions such as *occisis ad hominum millibus quatuor*, Caes. b. gall. 2, 33., from the historians, are sufficiently known.

Note 1. That the Neuters *δεύτερον*, *τρίτον*, etc., signify also *twice*, *thrice*, etc., it is superfluous to remark. They are sometimes accompanied with *τοῦτο*, as : *τρίτον τοῦτο ἔρχομαι* 2 Cor. xiii. 1. *this is the third time I come*, or, *now I am coming for the third time*, comp. Her. 5, 76. *τέταρτον τοῦτο*.

Note. 2. For the numeral adverb *ἐπτάκις* we find the cardinal, in Mt. xviii. 22. in the expression *ἐβδομηκοντάκις ἐπτά* *seventy times seven* (times), comp. in Sept. Gen. iv. 24. and עַבְדִּי Ps. cxix. 164. (for עַבְדִּי עַבְדִּי) Ewald 498. The preceding passage of Mt. strictly means : *seventy times (and) seven*. that is, *77 times* ; but this would not suit the sense. That *ἕως* is not to be joined to *ἐπτά*, but to *ἐβδομηκ.*, is obvious from the preceding *ἕως ἐπτάκις*. How differently numeral adverbs are expressed in the Sept. may be seen from the following passages : Ex. xxxiv. 23. Deut. xvi. 16. 2 Kings vi. 10. Neh. vi. 4. 2 Sam. xix. 43.

CHAPTER FOURTH.

OF THE VERB.

SECTION XXXVIII.

OF THE ACTIVE AND MIDDLE VOICES.

As, on the one hand, Active transitive verbs assume an intransitive (in appearance *reflexive*) signification, so, on the other, many intransitive verbs become transitive (causative).

This takes place sometimes by composition, as : διαβαίνειν Heb. xi. 29., παρέρχεσθαι Luke xi. 42.; and sometimes by simple adaptation, as : μαθητεύειν τινά¹ Mt. xxviii. 19. (διδάσκειν τινά 2 Cor. ii. 14.?), βασιλεύειν τινά 1 Sam. viii. 22. 1 Kings i. 43. Isa. vii. 6. 1 Macc. viii. 13. (Lob. Soph. Aj. 385.). See § 32, 1.

Those transitive verbs which are frequently or even generally employed as intransitive, receive various acceptations that may be easily understood from the following examples : ἄγειν (ἄγωμεν let us go), παράγειν Mt. xx. 30. 1 Cor. vii. 31., περιάγειν Acts xiii. 11., βάλλειν Acts xxvii. 14. (throw, put, itself, set in), ἐπιβάλλειν Mr. iv. 37. (beat into), ἀπορρίπτειν Acts xxvii. 43. (throw themselves), κλίνειν Luke ix. 12. (incline itself, decline), ἐκκλίνειν Rom. xvi. 17., ἀνατέλλειν, βλαστάνειν, αὐξάνειν (Lob. Soph. Aj. p. 89 sq. 382 sqq.), στρέφειν Acts vii. 42., ἀναστρέφειν Acts v. 22., and especially ἐπιστρέφειν (return); ἐκτρέπειν, παραδιδόναι Mr. iv. 29. 1 Pet. ii. 23. (commit, give up, surrender, himself), ἀπέχειν (be at a distance), ἐπέχειν Acts xix. 22. (hold back, retain, himself, *i.e.* stay), ὑπερέχειν, σπεύδειν. In the N. T. ἀνακάμπτειν, προκόπτειν are always intransitive. In all these cases the Greeks understood no supplementary word (not even *ἑαυτόν*), but expressed by the verb the action simply: *he rushed (leaped) into the sea, he turned*; where, however, though no object is mentioned, the reader may apply the action reflexively to the subject. See, in general, Bos Ellips. p. 127 sqq. Mtth. 1100 ff. Bhdy 339 f. Krü. 134 f. Poppo Thuc. I. 186. Fr. Mr. p. 138. On διδόναι and its compounds in particular, see Jacobs Philostr. p. 363., and on παρέχειν Ast Plat. polit. p. 470. Wytttenb. Plut. mor. 1. 405.

¹ Under this comes also προστάττειν τινά *to commission one*, Acta apocr. p. 172.

Jo. xiii. 2. τοῦ διαβόλου βεβληκός εἰς τὴν καρδίαν, must not be referred to this head. The received reading, or that adopted by Lehm. and Tdf., may be followed. At all events, βάλλειν has an Active signification. See Kypke.

Many verbs have some of their tenses transitive (causative), and the rest intransitive. One of these is ἵστημι with its compounds (Bttm. II. 207.), of which it is sufficient to remark, that the 1. Aor. Pass. σταδῆναι Mr. iii. 24. and the 1. Fut. σταδήσομαι Mt. xii. 25. 46. have the intransitive meaning, *stand*, and that in Acts xxvii. 28. the 1. Aor. διαστήσαντες signifies *put back* (intransitively). Comp. Malal. 2. p. 35. στήσας for στάς. In Heb. xii. 15. (Sept.) even φύειν in the Pres. is intransitive (Iliad. 6, 149.).

In 1 Pet. ii. 6. περιέχει ἐν τῇ γραφῇ *is contained* in Scripture, περιέχει appears to have rather a passive than an intransitive signification. Comp. Joseph. antt. 11, 4, 7. Malal. 9. 216. 18. 449. see Krebs observ. 198.

On the impersonal use of certain verbs (in 3d per. Sing.), as βροντᾷ, λέγει, φησί, see § 58.

2. The Middle Voice (of transitive verbs)¹ refers back the action to the agent, either

a. Simply as the *immediate* object, as: λούομαι *I wash myself*, κρύπτομαι *I conceal myself* Jo. viii. 59., ἀπάγχρομαι *I hang myself* Mt. xxvii. 5., παρασκευάζομαι 1 Cor. xiv. 8.;² or

¹ See *L. Küster de vero usu verborum mediior. ap. Graecos, and J. Clerici diss. de verbis Graecor. mediis*, both reprinted in the work of *Dresig*, to which we refer below. *Hm.* emend. rat. p. 178. *Bhdy* 342 ff. *Rost* 562 ff. *Krü.* 140 ff. are more logical. Especially comp. *Poppo Progr. de Graecor. verbis mediis, passivis, deponentibus rite discernendis*. Fref. a. V. 1827. 4., and *Mehlhorn's* critique on it in *Jahn's Jahrb.* 1831. I. 14 ff.; *Sommer in Jahn's Jahrb.* 1831. II. 36 ff.; *J. H. Kistemaker* de origine ac vi verbor. depon. et mediior. gr. ling. in the *Classical Journal* No. 44. (Dec. 1820.), No. 45. (March 1821.). A Monographia on this subject in reference to the N. T. may be recommended, entitled: *S. F. Dresigii commentar. de verbis med. N. T. nunc prim. editus cura J. F. Fischeri*. Lips. (1755.) 1762. 8. On the whole, scholars have hitherto represented too many verbs as Middle; for such verbs as are *constantly* used in the 1. Aor. as Passive, may be fairly regarded as Passive, since, in Greek as well as in Latin, the Passive may be used as a Reflexive. Such are κινέομαι, ἐγείρομαι, διακονεῖσθαι, ἀρνύζεσθαι, μεθύσκεσθαι, δογματίζεσθαι (Col. ii. 20.), ἀτιμάζεσθαι (*Fr. Rom.* I. 72.); συσχηματίζεσθαι, undoubtedly a Passive, is not used in a Middle sense, as *moveri*, etc., in Latin. Under this head come still more appropriately ὀρέγεσθαι (*appetitu ferri*), βίσκεσθαι *pasci*, etc.; also αἰσχύνεσθαι. Comp., in general, *Rost's* preface to the third edition of *Greek Lexicon*, p. 9. and his *Gramm.* p. 270. *Sommer.* as above.

² What verbs regularly express this reflexive meaning by the Middle, must be gathered from observation. In many (we should rather say, in most, see *Rost*, 563.) cases, the reflexive sense is expressed not by the Middle verb, but a reflexive pronoun, ἐαυτόν, etc., annexed, see *Bttm.* 122, 2. Thus in Mt. viii. 4. δεικνύνειν ἐαυτόν is used to denote *show himself*, comp. *Her.* 3, 119. In the N. T. ἀποκτείνειν ἐαυτόν is always employed to express *kill himself*. Comp. further, Jo. xxi. 18. 1 Cor. iii. 18. 2 Th. ii. 4. 1 Jo. i. 8. (as opposed to Passive Mt. xxiii.

b. Mediatly, in as far as the action is done *to* or in any way *for* the agent, as: ἐξαγοράζομαι *I buy (off) for myself*, πρόεχομαι *I hold myself before* (Fr. Rom. I. 171.), νίπτομαι τὰς χεῖρας *I wash my hands*, Mr. vii. 3., σπάομαι τὴν μάχαιραν xiv. 47., εἰσκαλοῦμαι Acts x. 23. *I call in for myself*, ἀπαθίομαι *I push away in reference to myself* (from me). Comp. still περιποιῶσθαι, κομίζεσθαι, καταρτίζεσθαι, ἐπικαλεῖσθαι (Θεόν) Fr. Rom. II. 403. and the following passages: Mt. vi. 17. Luke vi. 7. x. 11. Acts v. 2 f. ix. 39. xviii. 18. xix. 24. xxv. 11. Gal. iv. 10. 1 Pet. v. 5. 2 Th. iii. 14. Heb. x. 5.

Sometimes a verb is used in the Active Voice to denote material, and in the Middle to denote mental objects, as: καταλαμβάνειν *to seize*, καταλαμβάνεσθαι *to comprehend*, ἀνατίθεναι *put up*, ἀνατίθεσθαι. The same probably applies to διαβεβαιόεσθαι 1 Tim. i. 7. Tit. iii. 8. comp. Aristot. rhet. 2, 13. On προβιέπεσθαι see below, No. 5. At other times a new meaning appears in the Middle, as: πείδομαι *I persuade myself*, i.e. *I obey*, ἀπολύομαι *solvo me*, i.e. *discedo*, παύομαι *I cease*, φυλάσσομαί τινα *I guard one in reference to myself*, i.e. *I beware of him*;¹ παραιτοῦμαί τι (*I deprecate something in my own behalf*) *I decline*, has quite an active import. Αἰροῦμαι *I take for myself*, *I choose*, ἀπειπάμην τι *I renounced* 2 Cor. iv. 2., ἐκτρέπομαί τι 1 Tim. vi. 20., ἀποδίδομαί τι (*I deliver something from myself*) *I sell something*, ἀποκρίνομαι (*I give out a decision in reference to myself*) *I answer*, ἐπικαλοῦμαι καίσαρα Acts xxv. 11. (*I call to the Emperor in my own behalf*) *I appeal to*. Λυτρόω properly means, *I let go free, acting as master*; but λυτροῦμαι is, *I for myself procure the liberty of another's captive*, Luke xxiv. 21.

When such Middle verb is construed with any accusative of a thing or quality belonging to the agent, a pronoun is sometimes added to the substantive, as: Mt. xv. 2. οὐ νίπτονται τὰς χεῖρας αὐτῶν, Rom. ix. 17. ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου (in Greek authors ἐπιδείκνυμαι is often so used, Engelhardt Plat. Lach. p. 9. Schoem. ad Plutarch. Agid. p. 144.), Acts vii. 58. ἀπέδεντο

12. 1 Cor. xi. 31., or to Active Luke ix. 25. xxiii. 35.), see Küster de verb. med. p. 56. Lexicographers should no longer defer an accurate investigation of the whole subject. See Poppo, as above, p. 2. note. Krü. 146.

¹ Φυλάσσεσθαι as a Middle means also *sibi* (aliquid) *custodire* (Heind. Plat. Gorg. p. 323.), and was used in reference to an individual whom one retained in his mind, by Hesiod. op. 263. 561. On the other hand, in the sense of (*legem*) *sibi observare*, as in Luke xviii. 21. according to the reading of several Codd. (ταῦτα πάντα ἐφύλαξαί μιν ἐκ νεότητος), it does not occur in classical Greek, but frequently in the Sept. Yet in Luke xviii. 21. the best established reading is ἐφύλαξα.

τὰ ἱμάτια αὐτῶν (where Tdf., without sufficient authority, omits the pronoun), Heb. vi. 17. Eph. ii. 7. 1 Pet. iv. 19. In such instances the pronoun is redundant, and Greek authors usually dispense with it, which the N. T. writers also frequently do, as in Acts ix. 39. Mr. vii. 3. xiv. 47.

From the usage under *b.* is likewise 2 Cor. iii. 18. ἡμεῖς πάντες - - τὴν δόξαν κυρίου κατοπτρίζομενοι to be explained: as if *sibi* intueri, (for ourselves) beholding the glory of the Lord (as in a glass), like Philo II. 107. Rom. iii. 25. ὃν προέδειτο ὁ Θεός, etc., has been considered by most recent expositors as in the Middle Voice, yet Philippi seems to have reached the true explanation of the passage more nearly than Fr.

3. The Middle, lastly, denotes an action that takes place by order or with the permission of the subject,—a relation expressed in German by the auxiliary verb (*sich*) *lassen*, and in Latin usually by *curare* (comp. Sommer in Seebode krit. Biblioth. 1828. II. 733.), as: ἀδικεῖσθαι to allow himself to be wronged, and ἀποστερεῖσθαι to allow himself to be robbed (both occur in 1 Cor. vi. 7.), ἀπογράφεσθαι to allow himself to be enrolled Luke ii. 1. Comp. further βαπτίζεσθαι, γαμῖσθαι, etc. Examples of Middle verbs that, in this case, too, assume a new and independent transitive signification, are: δανείζομαι pecuniam mutuo dandam sibi *curare*, i.e. *mutuam sumere* Mt. v. 42., μισθοῦμαι I allow myself to hire something, i.e. *I hire, lease*, Mt. xx. 1.

In some Middle verbs the reflexive meaning is combined with the reciprocal (Krü. 143.), as: βουλευέσθαι to consult among themselves Jo. xii. 10., συντίθεσθαι to fix, settle among themselves, agree Jo. ix. 22., κρίνεσθαι be at law, litigate 1 Cor. vi. 1. (whether also in a quotation from Rom. iii. 4.?).

4. Though the import of the Middle is definite and special, yet, in practice, even the best Greek authors often interchange the Middle and the Passive, not only

a. In those tenses the forms of which coincide with the Passive (the Present, Imperf., Perf., and Pluperf.), see Btm. I. 368., and in the 1. Aor. Passive of φοβεῖσθαι, κοιμᾶσθαι, πορεύεσθαι, ἀγνίζεσθαι (Acts xxi. 24. 26. comp. also § 39, 2.), used as Middle; but

b. Some tenses peculiar to the Middle assume a Passive signification. These are the Future (Monk Eurip. Hippol. p. 169. Lips. Boisson. Eunap. p. 336. Poppo Thuc. I. I. 192. Stallb. Plat. Crit. 16. and rep. II. 230. Isocrat. Areopag. ed. Benseler p. 229. Weber

Demosth. p. 353.),¹ and, though far more rarely, and, especially in Prose, not beyond question, the Aorist (d'Orville Charit. p. 358. Abresch Aristaen. p. 178. Mtth. 1107. and ad Eurip. Hel. 42. yet comp. Schaef. Gnom. 166. Lob. 320.).

This usage, it has been thought, occurs in the N. T., as : Gal. v. 12. ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς, yet here the Middle affords a very good sense (see Winer's Comment. *in loc.*); 1 Cor. x. 2. καὶ πάντες ἐβαπτίσαντο, which, however (see Mey.), may be very fairly rendered : *they all allowed themselves to be baptized* (the reading ἐβαπτίσθησαν, which is found in very good Codd., is probably an emendation). The same applies to 1 Cor. vi. 11. ἀπειλούσασθε. In Acts xv. 22. ἐκλεξαμένους, even if it were to be joined to ἀνδρας, would not be equivalent to ἐκλεχθέντας (see Kühnöl *in loc.* Schwarz Comm. p. 499.), but would retain the Middle signification : who allowed themselves to be chosen. who with special consent accepted the mission. Εκλεχθέντας would mean : who were chosen, even *without their consent*.² But it is more probable that ἐκλεξαμένους should be referred to ἀπόστολοι and πρεσβύτεροι, and translated : *after they had chosen from among themselves persons*. See Elsner observ. I. 429. comp. § 61.

5. The Active is sometimes employed in Greek authors, where the Middle form might be expected (Poppo Thuc. I. I. 185. Locella Xen. Eph. p. 233. Btm. Soph. Philoct. p. 161. Siebelis Pausan. I. 5. Weber Demosth. 252 sq.).

From the N. T., however, the following passages have been erroneously referred to this head : 2 Cor. xi. 20. εἴ τις ὑμᾶς καταδουλοῖ if one bring you into bondage unto himself (*sibi*). The Apostle wished to say generally : if he bring you into bondage (under the yoke), make you slaves. Bringing under the yoke is expressed ; but *how* and to *what*, must be gathered from the context. Likewise, in Luke xii. 20. the Active is used with strict propriety : ἀπαιτοῦσιν ἀπὸ σοῦ *they require of thee (is required of thee)* (where only the taking away of the ψυχὴ was to be expressed). On the other hand, we sometimes find, at least in the text rec., ποιεῖν, where classic Greek authors would have employed ποιεῖσθαι³ (Küster p. 37 sqq.

¹ According to Sommer as above, the Fut. Middle was, in all probability, originally a Passive tense, and afterwards, on account of its more convenient form, preferred to the Fut. Pass. Comp. Rost 561 f.

² So probably Plutarch orator. vit. 7. (V. 149. Lips.) πιστευσάμενος τὴν διόικησιν τῶν χρημάτων.

³ In Mr. ii. 23. ὁδὸν ποιεῖν (where Codd. vary) is perhaps not put for ὁδὸν ποιεῖσθαι Her. 7. 42. (according to πορεύαν ποιεῖσθαι Luke xiii. 22.), as the mean-

67. sqq. Dresig p. 401 sqq. Krü. 141.), as: συναρμολογίαν ποιεῖν Acts xxiii. 13. (Polyb. 1, 70, 6. Herod. 7, 4, 7.), μονὴν ποιεῖν Jo. xiv. 23. (Thuc. 1, 131. and Poppo), πρόδεσιν ποιεῖν Eph. iii. 11.¹ But in the first two passages Lchm. has restored the Middle. Likewise εὐρίσκειν is used in the meaning of *consequi* for εὐρίσκεισθαι, see Fr. Mt. p. 390.² Occasionally the Middle and Passive are interchanged,³ as: Luke xv. 6. συγκαλεῖ τοὺς φίλους, verse 9. συγκαλεῖται τὰς φίλας etc. according to Lchm. (Tdf. has the Active here also).⁴ It depended on the writer (Franke Demosth. p. 95.), whether he would say, *called them together to himself*, or, generally, *call them together*, the latter being perfectly intelligible. Comp. also Jas. iv. 2 f. αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, 1 Jo. iii. 22. comp. v. 14 f.⁵ See Mtth. 1096. (Foertsch Lys. p. 39.).⁶ In 1

ing *make a journey* is here not quite admissible. The expression must be distinctly rendered: *they made by plucking ears a pathway in the field*. Lchm., in accordance with his theory, has printed *οδοποιεῖν*.

¹ The Middle of ποιεῖν seldom occurs in the N. T. (almost exclusively in the Acts and Paul's Epistles), but then it always clearly exhibits a Middle signification. As the lexicons do not usually distinguish the Middle and Active tenses, we shall here annex the passages in which the Middle of ποιεῖν occurs: Acts i. 1. τὸν πρῶτον λόγον ἐποιήσαμην, viii. 2. ἐποιήσαντο κοπετόν, xxv. 17. ἀναβολὴν ποιεῖσθαι, xxvii. 18. ἐκβολὴν ποιεῖσθαι, Rom. i. 9. Eph. i. 16. 1 Th. i. 2. Phil. 4. μνείαν τινὸς ποιεῖσθαι, 2 Pet. i. 15. μνήμην τινὸς ποιεῖσθαι, i. 10. ἐκλογὴν ποιεῖσθαι βεβαίαν, Jude 3. σπουδὴν ποιεῖσθαι, Ph. i. 4. 1 Tim. ii. 1. δέησιν ποιεῖσθαι, Rom. xv. 26. κοινωνίαν ποιεῖσθαι, Eph. iv. 16. τὸ σῶμα τὴν αὐξήσειν ποιεῖται, Heb. i. 3. δι' ἐκείνου καθαρῶς ποιησάμενος τῶν ἁμασιῶν. To illustrate Greek usage, much has been collected by Dresig, p. 422 sqq. See also F. Fritzsche Aristoph. I. 538 sq. The distinction between the Active and the Mid. has been stated by Blume ad Lycurg. p. 55. thus: Est ποιεῖν, quotiescunque accusativus substantivi abstracti accedit, aliquid efficere, parare, faciendum curare, verursachen, zu Stande bringen, veranstalten, ποιεῖσθαι ipsum facere cum substantivis junctum periphrasin facit verbi, quod aut notatione aut certe notione nomini apposito conveniat. On λόγον ποιεῖν and ποιεῖσθαι, see Weber Demosth. p. 295.

² In regard to Jo. v. 5. ἦν ἄνθρωπος . . . τριακ. καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ it cannot be said that ἔχων is put for ἐχόμενος. With more reason might ἔχειν ἐν ἀσθενείᾳ be considered equivalent to ἔχειν ἀσθενῶς (κακῶς). But according to verse 6. ἔχων is clearly to be joined as an Active verb to ἔτη.

³ The distinction between the Active and the Middle is very forcibly marked, e.g. in Dion. H. IV. 2088. τὸν τε ἀετὸν ἀνεσωσάμην, καὶ τὸν στρατοπεδάρχην ἔσωσα.

⁴ Along with καταλαμβάνεσθαι πόλιν, etc. (to take, capture), καταλαμβάνειν is also used. Comp. Schweighäuser Lexic. Polyb. p. 330.

⁵ In Mr. xiv. 47. we find σπασάμενος τὴν μάχαιραν, but in Mt. xxvi. 51 ἀπέσπασε τὴν μάχαιραν αὐτοῦ.

⁶ To this may be referred also those Actives, accompanied by the reflexive pronoun, for which the Middle are also actually used in a reflexive sense, as: ταπεινοῦν ἑαυτὸν Ph. ii. 8. Mt. xviii. 4. comp. ταπεινοῦσθαι Jas. iv. 10. (Wetst. II. 271.), δουλοῦν ἑαυτὸν 1 Cor. ix. 19., ζωννύειν ἑαυτ. Jo. xxi. 18., γυμνάζειν ἑαυτ. 1 Tim. iv. 7. etc. But in all these passages the reflexive pronoun is put antithetically (Krü. 146.), and in Jo. 21. e.g. the Middle would be improper. Κεῖσθαι ἑαυτ. would mean, *shear himself*. κείρεσθαι *shear himself*. Besides, where

Cor. ix. 5. *περιάγεσθαι* might be more appropriate. *Περιάγειν τινά* signifies to lead about for exhibition, or to conduct, 2 Macc. vi. 10. Pol. 12, 4, 14. To lead about *with one* (in one's company), is expressed by *περιάγεσθαι*. Probably, however, the Active is used in this sense in Xen. C. 2, 2, 28. Besides, it would not be surprising, that foreigners, not possessing a complete practical perception of Greek propriety of expression, should sometimes fail to observe the precise shade of meaning conveyed by the Middle Voice; particularly as, even among native Greeks, strict accuracy in the use of that Voice often depended on the taste and attention of individual writers. In Acts xxviii. 3. we find the Active (yet not without Var.) for the Middle (see Passow), an instance of a usage peculiar to later Greek.

In such cases as Mt. xxvi. 65. *διέβρῃξε τὰ ἱμάτια αὐτοῦ*, Acts xiv. 14. might have been expressed also in Greek by *διεβρῆξαντο τὰ ἱμάτια*, see above. Yet the former is not unusual, Bhdy 348. The distinction between *παρέχειν* and *παρέχεσθαι* (Rost 564. Krü. 141. comp. Küster No. 49.) is not uniformly observed even by native Greeks, yet the peculiar force of the Middle will be easily recognised in Acts xix. 24. Col. iv. 1. Tit. ii. 7. In Acts xvi. 16. *ἐργασίαν πολλὴν παρείχε τοῖς κυρίοις αὐτῆς μαντευομένη* the Active is more appropriate than the Middle, as the damsel procured gain actually, but not designedly.

6. On the other hand, the Middle occurs with *ἑαυτῷ* Jo. xix. 24. *διεμερίσαντο ἑαυτοῖς* (for which we find Mt. xxvii. 35. *διεμερίσαντο* alone), comp. Xen. C. 1, 4, 13. 2, 1, 30. Lycurg. 11, 8. 17, 3., and with *ἑαυτόν*, instead of the Active with *ἑαυτόν* (Plat. Protag. p. 349 a. Blume Lycurg. p. 90.). As to Tit. ii. 7. *σεαυτὸν παρεχόμενος τύπον* it may be remarked, that the Middle, in the sense of *prove one's self* (in regard to any mental or moral quality), was so usual, that the writer employed it even where *σεαυτόν* (on account of *τύπον*) had to be expressed. Comp. Xen. C. 8, 1, 39. *παράδειγμα - - τοιόνδε ἑαυτὸν παρείχετο*. Other examples of the Middle with *ἑαυτῷ*, *ἑαυτόν*, see Schaef. Dion. Hal. p. 88. Bornem. Xen. Anab. 76 sq. Bhdy 347. Mehlhorn, as above, 36. Poppo Thuc. I. I. 189. comp. also Epiphan. I. 380. *ὀπλισάμενος ἑαυτόν*. In Tit. i. 5. *ἐπιδιδάσκειν*, according to the received reading (where, however, better Codd. have *ἐπιδιδάσκω*), would be, in the same way, for the Active. As little of a Middle signification can be recognised in *ἀπεκδύεσθαι* the identity of the Passive and Middle form would produce an ambiguity, the Active with *ἑαυτόν* would be employed.

Col. ii. 15., ἀμύνεσθαι Acts vii. 24. (comp. Dion. H. I. 548.), ἀρμόζεσθαι 2 Cor. xi. 2. (Lössner Observ. p. 320 sq.). Probably also πρόχεσθαι Rom. iii. 9. is used for the Active. Similar instances occur in later writers, Schaef. Plutarch. V. 101. Meineke Index ad Cinnam. 244.¹ To this head are usually referred Eph. v. 13. πᾶν τὸ φανερούμενον φῶς ἐστὶ, and i. 23. τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου. But in the first passage φανεροῦσθαι occurs immediately before as a Passive, and, as the apostle connects the preceding φανερούμενον with φανεροῦται, the former must be taken in the same sense. Accordingly Harless and Mey. *in loc.* have rendered the passage thus: *all things that are exposed are made manifest by the light, for everything that is manifested is light.* In i. 23. πληροῦμ. might be taken in a Passive sense (as has been done by Holzhausen); but this, as Harless has very well shown, would create a difficulty in regard to τὰ πάντα ἐν πᾶσι. For this reason I consider πληροῦσθαι Middle (Xen. Hell. 5, 4, 56. 6, 2, 14. Demosth. Polycl. 707 b.), *the fulness of Him who filleth all*, where the Middle signification is not entirely lost: *of Himself* He filleth all. Likewise in Heb. xi. 40. the Middle προβλέπεσθαι is appropriately employed. Προβλέπειν would be the material providing: the Middle denotes mental foresight. Similar is the distinction in Greek authors between προοράσθαι and προῖδεσθαι.

The distinction between the Act. and Mid. appears in the use of the verb ἐνεργεῖν, the Active of which is employed by Paul to express personal action (1 Cor. xii. 6. Gal. ii. 8. Eph. i. 11. etc.), and the Middle to denote impersonal (Rom. vii. 5. Col. i. 29. 2 Th. ii. 7. etc.). Hence in 1 Th. ii. 13. ὅς must not be referred to θεός, but to λόγος.

7. From Middle verbs are to be distinguished Deponent. These, under a Passive (a Middle) form, have a transitive or Neuter signification. The Active form of these either does not occur at all (in prose), or has, by usage, entirely the same meaning as the Passive or Middle (Rost 267.²), as: δύνασθαι, δαρεῖσθαι, γίγνεσθαι, βιάζεσθαι, ἐντέλλεσθαι, εὐχεσθαι, ἐνδυμεῖσθαι, ἐργάζεσθαι, εὐλαβεῖσθαι, μάχεσθαι, μέμφεσθαι, φεῖδεσθαι, ἀσπάζεσθαι, ἔρχεσθαι,

¹ The passages collected by Schweighäuser in his Lexic. Herod. II. 185. throw much light on the distinctive import of the Middle Voice.

² Only in later authors we find e.g. the Active of λυμαίνεσθαι, see Passow. On the other hand, the Active of δαρεῖσθαι occurs even in Pindar. Olymp. 6, 131. In the N. T. we find even εὐαγγελίζω, as frequently in the Sept.

ἡγείσθαι, ἰᾶσθαι, λογίζεσθαι, προαιτιᾶσθαι, etc. In regard to Deponents it must be remarked that,

a. Though most of them have, in the Aorist, the Middle form (Middle Deponents, as : αἰτιᾶσθαι, ἀσπάζεσθαι, ἐργάζεσθαι, φεῖδεσθαι), not a few have in that tense the Passive (Passive Deponents), as : βούλεσθαι, δύνασθαι, ἐπιμελεῖσθαι, εὐλαβεῖσθαι, σπλαγχνίζεσθαι, μωμᾶσθαι, etc.

b. Others combine both forms, though then (in prose) either the one or the other form predominates. Among these is ἀρνεῖσθαι, on which (in opposition to Bttm.) see Poppo Thuc. III. IV. 209. In the N. T. only ἡρνησάμην, which, in Greek prose authors, is precisely the rarer form. On the other hand, διαλέγεσθαι has always the Passive Aor. in Biblical Greek.

c. Some Middle Deponents, along with the Aor. (or Perf.) Mid. (with an Active signification), have the Aor. or Perf. Pass. with a Passive signification, as : ἐθεάθην Mt. vi. 1. Mr. xvi. 11. (Thuc. 3, 38.) comp. Poppo Thuc. III. I. 594 sq., along with ἐθεασάμην I saw ; ἰάθην Mt. viii. 13. Luke vi. 17. (Isa. liii. 5. Plat. legg. 6. 758 d.) and ἵαμαι Mr. v. 29. (on the other hand, ἰασάμην is Active) ; ἐλογίσθην often (comp. Xen. C. 3, 1, 33.), ἀπεδέχθησαν Acts xv. 4. (Aor. Mid. Luke viii. 40. Acts xviii. 27.) comp. 2 Macc. iii. 9., παρητημένος Luke xiv. 19. (Aor. Mid. Heb. xii. 19. 25.), ἐρρύσθην 2 Tim. iv. 17. (Aor. Mid. Col. i. 13. 2 Pet. ii. 7. etc.), ἐχαρίσθην 1 Cor. ii. 12. Ph. i. 29. (Plup. Her. 8, 5 ; Aor. Mid. often in N. T., see, in general, Rost p. 566.).

d. The Fut. Pass. of λογίζομαι with a Passive meaning occurs in Rom. ii. 26., likewise ἰαθήσεται Mt. viii. 8., ἀπαρνηθήσομαι Luke xii. 9. The Pres. of the first of these is used passively in Rom. iv. 5. comp. Sir. xl. 19. (not 2 Cor. x. 2.) ; so also of βιάζεσθαι Mt. xi. 12. comp. Poppo Thuc I. 184. III. I. 31.

e. The Perf. Pass. εἰργασμαι is used sometimes actively, as in 2 Jo. 8. (Demosth. Conon. 728 a. Xen. M. 2, 6, 6. Lucian. fugit. 2.), and sometimes passively, as in Jo. iii. 21. (Xen. M. 3, 10, 9. Plat. rep. 8. 566 a.) Rost as above. On the other hand, ἡρνημαι 1 Tim. v. 8., ἐντέταλμαι Acts xiii. 47. (Herod. 1, 9, 23. Pol. 17, 2, 1. 1 Sam. xxi. 2. Tob. v. 1. etc.), and δέδεγμαι Acts viii. 14. have only an Active meaning. See, in general, Bttm. II. 51. Bhdy 341., but especially Poppo in the Progr. mentioned above, and Rost Gramm. p. 266 ff.

That among verbs usually called Deponent there are many which

are really Middle, has been noticed by Rost Gramm. p. 268 f. and Mehlhorn as above, p. 39. In regard to *πολιτεύεσθαι* this is already admitted. But *κτάομαι* *I acquire for myself*, *ἀγωνίζομαι* (Rost 268.), *βιάζεσθαι*, *μεγαλυνεῖσθαι*, and perhaps *δέχομαι*, *ἀσπάζομαι* (according to Passow a Deponent), should be also considered Middle, as in all of them a reflexive meaning is more or less apparent. *Πληροῦσθαι* Eph. i. 23. is by Mey. thought a Deponent, but erroneously. In the N. T. *ὑπερεῖσθαι* never occurs but as Active. *Μαίνομαι* and *ἡττάομαι*, as in Greek authors, have a Passive signification. Sommer as above.

SECTION XXXIX.

OF THE PASSIVE.

1. When a Greek verb governing the Gen. or Dat. of a person, as *πιστεύειν τινί*, *κατηγορεῖν τινος*, is used in the Passive, the noun denoting the person becomes the Nominative (Krü. 137. e.g.), as :

a. Gal. ii. 7. *πεπίστευμαι τὸ εὐαγγέλιον* i.e. *πεπιστευμένον ἔχω τὸ εὐαγγ.* (Activ. *πιστεύειν τινί τι*), Rom. iii. 2. *ἐπιστεύθησαν* (the Jews ver. 1.) *τὰ λόγια τοῦ Θεοῦ*, 1 Cor. ix. 17. *οἰκονομίαν πεπίστευμαι* comp. Diog. L. 7, 34. *πιστευθέντες τὴν ἐν Περγάμῳ βιβλιοθήκην*, Pol. 3, 69, 1. *πεπιστευμένος τὴν πόλιν παρὰ Ῥωμαίων* 31, 26, 7. Herod. 7, 9, 7. Demosth. Theocr. 507 c. Appian. civ. 2, 136. Strabo 4, 197. 17, 797. Likewise, in the sense of *believing, trusting in, one* (*πιστεύειν τινί*), the Passive *πιστεύομαι* signifies *I am believed*,¹ as, e.g. Xen. A. 7, 6, 33. Isocr. Trapez. p. 874. Demosth. Callip. 720 a., *βασιλεύομαι* Aristot. Nic. 8, 11. (It is otherwise in 1 Tim. iii. 16. *ἐπιστεύθη* (Χριστὸς) *ἐν κόσμῳ*, which cannot be referred to *πιστεύειν Χριστῶ*, but supposes the phrase *πιστεύειν Χριστόν*, as in 2 Th. i. 10. *ἐπιστεύθη τὸ μαρτύριον ἡμῶν* refers to *πιστεύειν τι*, 1 Jo. iv. 16.) Under this head come also the following passages: Acts xxi. 3. *ἀναφανέντες τὴν Κύπρον* when it appeared in sight, i.e. *ἀναφανέσαν ἔχοντες τὴν Κ.*, Heb. xi. 2. *ἐν ταύτῃ ἐμαρτυρήθησαν οἱ πρεσβύτεροι* (*μαρτυρεῖν τινί*) Acts xvi. 2. etc., Heb. xiii. 16. *εὐαρσεῖται ὁ Θεός* (Bleek in loc.), likewise viii. 5. *καθὼς κεχηρημάτισται Μωϋσῆς* (Mt. ii. 12. 22. Joseph. antt. 3, 8, 8.) and Mt. xi. 5. (Luke vii. 22.) *πτωχοὶ εὐαγγελίζονται*, Heb. iv. 2. The last two passages come under this head; the usual construction is *εὐαγγελίζεσθαι τινι* (see

¹ The reverse *ἀπιστοῦμαι* Wisd. xii. 17.

Fr. Mt. p. 395.) and *χορηματίζειν τινί* (Joseph. antt. 10, 1, 3. 11, 8, 4.). Lastly, also Col. ii. 20 *τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε* (*δογματίζειν τινί* 2 Mac. x. 8.) see Mey. In 3 Jo. 12. the Passive *μαρτυρεῖσθαι* is construed also with the Dative of a person.

b. Only the Passive *κατηγοροῦμαι* occurs, of verbs governing the Gen., Mt. xxvii. 12. *ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων*, Acts xxii. 30. *τὸ τί κατηγορεῖται ὑπὸ (παρὰ) τῶν Ἰουδαίων* (2 Mac. x. 13.). On the other hand, I can find no sufficient reason for taking *κεχάρισμαι* 2 Cor. ii. 10. for the Passive, as Mey. does.

In Rom. vi. 17. *ὑπηκούσατε -- εἰς ὃν παρεδόθητε τύπον διδασχῆς*, the construction probably contains an attraction (for *ὑπηκ. εἰς τύπον διδασχῆς, ὃν παρεδόθητε, i.e. παραδιδόντα ἔχετε*). Yet see above, § 24, 2.

Heb. vii. 11. *ὁ λαὸς ἐπ' αὐτῆς (ἱερωσύνης) νομοδοτεῖται* may be referred to *νομοθετεῖν τινι*: *the people received the law (founded) on the priesthood*, comp. viii. 6. On the other hand, the passages quoted from the Sept. as parallel to *νομοθετεῖν τινά (τι)* do not come under this head, as, in that construction, the verb always signifies: guide one in accordance with the law, as: Ps. cxviii. 33. *νομοθέτησόν με τὴν ὁδὸν τῶν δικαιοματίων σου*, xxiv. 8. *νομοθετήσῃ ἀμαρτάνοντας ἐν ὁδῷ*. But the Byzantine writers use *νομοθετεῖν τινα* (in reference to a country or people), as: Malal. p. 72. 194. The regular construction of the Passive occurs in Deut. xvii. 10. *ὅσα ἂν νομοθετηθῇ*.

2. In the N. T., many verbs which, in classical Greek, have uniformly the 1. Aor. Middle both in form and meaning, take, instead of that, the 1. Aor. Passive (comp. § 38, 4.), as: *ἀπεκρίθη*¹ (the prevailing form), especially in the Partic. *ἀποκριθεὶς*, comp. Sturz dial. alex. p. 148 sq. Lob. Phryn. 148 sq. Schoem. ad Isaem p. 305. The Middle Aor. *ἀπεκρίνατο* occurs in Mr. xiv. 61. Luke iii. 16. xxiii. 9. Jo. v. 19. xii. 23. Acts iii. 12., and more frequently in Var., as: Jo. i. 26. xii. 34. xviii. 34.² Likewise *διεκρίθη* is used in Mt. xxi. 21. Mr. xi. 23. Rom. iv. 20.; but *ἐκρίθη* in a Passive sense in Acts xxvii. 1. According to classical Greek, and even N. T. usage, *προσεκρίθη* Acts v. 36., *ἐνεδυναμώθη* Rom. iv. 20., *παρεδόθητε* vi. 17., *ταπεινώθητε* 1 Pet. v. 6. Jas. iv. 10., are really Passive Aorists, though by most expositors still taken for Middle. Thus in Latin *servari, delectari*, are used for *servare se, delectare se*. Comp.

¹ Yet we find the form *ἀπεκρίθη* in the MSS. of Xen. A. 2, 1, 22. On Plato Alc. 2. p. 149 b. see Phryn. as above. In authors after the age of Alexander the Great, *ἀπεκρίθη* occurs frequently.

² Of which we find the Fut. *ἀποκριθήσεται* Mt. xxv. 37. 45. and in the Sept.

Rost 568.¹ The same remark applies to the 2. Aor. καταλλάγηται 1 Cor. vii. 11. 2 Cor. v. 20. (comp. Rom. v. 10.), and to the Fut. (προς)κολληθήσεται Mt. xix. 5. (Eph. v. 31.).

Eph. i. 11. ἐκληρώθημεν (see Harl. *in loc.*) and Acts xvii. 4. προσ-ἐκληρώθησαν are obviously to be taken in a Passive sense.

3. That the Perfect (Mtth. 1097.) and the Plup. Passive have also a Middle signification, has been generally admitted, since what were once regarded as the Per. and Plup. Middle have been exploded by grammarians. Bttm. I. 362. In the N. T. comp.: Acts xiii. 2. (εἰς) ὃ προσκέκλημαι αὐτούς *to which I have called them for Myself*, xvi. 10. προσκέκληται ἡμᾶς ὁ κύριος εὐαγγελίσασθαι αὐτούς *the Lord has called us for Himself* etc. (comp. Ex. iii. 18. v. 3.), xxv. 12. καίσαρα ἐπικέκλησαι *thou hast called thyself to Cesar (invoked him in thine own behalf—appealed to him)*, Rom. iv. 21. ὃ ἐπήγγελλται, δυνατός ἐστι καὶ ποιῆσαι (ὁ Θεός), Heb. xii. 26.; Jo. ix. 22. συνετέθειντο οἱ Ἰουδαῖοι, 1 Pet. iv. 3. πεπορευμένους ἐν ἀσελγείαις (1 S. xiv. 17. 2 Kings v. 25. Job xxx. 28. Zeph. iii. 15. Demosth. Nicostr. 723 c. etc.). On the Perf. Passive of Deponents see § 38, 7.

On the other hand, 1 Pet. iv. 1. πέπαιται ἁμαρτίας (which is usually rendered *peccare desiit*, comp. Xen. C. 3, 1, 18.) may be also taken as Passive: *he has rest from sin, preserved from it*, see Kypke *in loc.* Ph. iii. 12., however, by no means comes under this head. Πολιτεύομαι (Acts xxiii. 1.) may, according to Poppo's theory, be considered a Deponent, as the Active in an intransitive sense is to be found. Yet see above. In Rom. xiv. 23. κατακέκριται was undoubtedly employed by the apostle in a Passive sense.

It is usually supposed that the Perf. Passive is used for the Perf. Active in Acts xx. 13. οὕτω γὰρ ἦν (ὁ Παῦλος) διατεταγμένος, and 2 Pet. i. 3. τῆς Θείας δυνάμεως - τὰ πρὸς ζωὴν δεδωρημένης (comp. Jensii lectt. Lucian. p. 247.). But in the first passage, διατ. is Middle (as in Polyæn. 6, 1, 5. Jos. antt. 4, 2, 3. etc.): *so had he appointed*; and in 2 Pet. i. 3. δαρέομαι is a Deponent.² Further, comp. Poppo Thuc. I. I. 179 sqq.

¹ The Mid. Aor. of such verbs are usually employed with the Acc. only in the reflexive construction mentioned § 38, 2. Thus ἐσώθην means *me servavi* (*servatus sum*): but ἐσωσάμην τὸ σῶμα is *corpus meum (mihi) servavi*.

² Markland (explicatt. vett. aliquot locor. in the Leipsic reprint of his edition of Eurip. supplic. p. 324 sq.) refers to this head the passage, become famous in the Predestination controversy, Acts xiii. 48., though he punctuates it thus: *κ. ἐπίστευσαν, ὅσοι ἦσαν τεταγμένοι, εἰς ζωὴν αἰών.*, and renders it: *et fidem professi sunt, quotquot (tempus, diem) constituerant, in vitam aeternam*. No unprejudiced expositor could adopt this interpretation.

Note 1. The Fut. Pass. is used in a very singular manner in Acts xxvi. 16. εἰς τοῦτο ὥφθην σοι, προχειρίσασθαι σε ὑπὲρ τὴν καὶ μάρτυρα, ὧν τε εἶδες, ὧν τε ὥφθίσομαι σοι. Agreeably to the parallelism, the passage might be translated: *what thou hast seen, and what I will cause thee to see*, ὥφθίσομαι being taken in a causative sense (see Doederl. Soph. Oedip. C. p. 492. Bornem. in Rosenm. Rep. II. 289.). The other rendering, followed in general by Schott, Kühnöl, Heinrichs, Mey., de Wette, would, on the whole, be more suited to the context, and be much simpler than the former. It is: *de quibus* (in reference to which) or *quorum causa tibi porro apparebo*. As to ὧν for ἃ by attraction, see 24, 2.

Note 2. As in Hellenistic many verbs are used transitively (see above), which in classic Greek are Neuter, expositors occasionally attribute this causal meaning to the Passive, regarding it as equivalent to the Hebrew Hophal. No instance, however, produced is convincing or even plausible. The antithesis in Gal. iv. 9. γνόντες θεόν, μάλλον δὲ γνωσθέντες ὑπ' αὐτοῦ requires the passage to be rendered: *knowing God, or rather known* (recognised) *by God*, see Winer's Comment. *in loc.* 1 Cor. viii. 3. εἴ τις ἀγαπᾷ τὸν θεόν, οὗτος ἐγνωσται ὑπ' αὐτοῦ should not be translated, as has been done by Erasm., Beza, Nösselt, Pott, Heydenreich, etc.: *is veram intelligentiam consecutus est*. The meaning is: *whoever imagines he knows anything* (here γνῶσις φυσιουσα is supposed), as yet knows nothing as he ought; but if any one loves God (comp. the preceding words ἡ ἀγάπη οἰκοδομεῖ), *he* (has not only known as he ought to know, but) *is known by Him* (God), (is even an object of the highest and truest, that is, of divine knowledge). In 1 Cor. xiii. 12. ἄρτι γνωσκῶ ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην, the latter undoubtedly refers to the knowledge of God, and Nösselt has correctly rendered the passage: then we shall know all (not ἐκ μέρους, not as if ἐν αἰνίγματι), even as perfectly as God knows us.¹ It cannot be shown from Biblical Greek that γινώσκειν denotes *cognoscere facere, edocere*; and perhaps Pott had not entirely made up his mind, when he quoted Jo. v. 42. Rom. ii. 18. This meaning, however, meets us in a passage adduced by Stephanus in his Thesaur. from Demosth. cor. (p. 345 c.): ὡμολόγηκε νῦν γ' ὑμᾶς ὑπάρχειν ἐγνωσμένους ἐμὲ μὲν λέγειν ὑπὲρ τῆς πατριδος, αὐτὸν δ' ὑπὲρ Φιλίππου. It disappears, however, if we read, as Dissen does, on the authority of a Cod., ἡμᾶς: *nos esse cognitos* (i.e. de nobis constare), *me quidem verba facere pro patria*, etc.

Note 3. Sometimes it is doubtful whether any particular form be Middle or Passive. The decision is grammatical only in as far as it can be shown, that the verb in question either is never used in a

¹ A similar antithesis of the Active and Passive occurs in Ph. iii. 12 f. Comp. Arrian. Epict. 3, 23, 8. δύναται τις ὀφελῆσαι καὶ ἄλλους μὴ αὐτός ὀφελν-μένος; Liban. ep. 2.

Passive or Middle sense, or that in the Middle it has an Active signification. Hence in Rom. i. 24. ἀτιμάζεσθαι is properly regarded as Passive. The same applies to οἰκοδομεῖσθαι 1 Cor. viii. 10., παύεσθαι 1 Pet. iv. 1., ἀναγεοῦσθαι Eph. iv. 23. On the other hand, 1 Cor. i. 2. οἱ ἐπικαλούμενοι τὸ ὄνομα τοῦ κυρίου can only be taken as Middle. In other passages the decision must be gathered from the context, as in 2 Cor. ii. 10., where κεχάρισμαι (Mey. is of the opposite opinion) is to be regarded as Middle, and Rom. iii. 9., where προέχεσθαι clearly cannot be Passive. On other occasions, the known usage of the writer will determine, as in Eph. vi. 10. in respect to ἐνδυναμοῦσθαι.

SECTION XL.

OF THE TENSES.

1. In regard to the Tenses of the verb, N. T. grammarians and expositors¹ have exhibited very great misapprehensions.² In general, the Tenses³ are employed in the N. T. with exactly the same respective import as in Greek authors.⁴ The Aorist simply expresses the past (what was once merely present and momentary), and is the Tense usually employed in narration. The Imperfect and Pluperfect always denote secondary events connected, in respect to time, with the principal event. The Perfect joins the past and the present, representing a fact as *now* past. Strictly and properly, none of these Tenses ever stands for another, as commentators pre-

¹ Comp. *Bertholdt* Einleit. VI. 3151: "In the use of the Tenses, it is well known that the N. T. writers paid little regard to the rules of grammar."

² Partly owing to the reception of parallel passages, which, it was thought, were to be considered also grammatically alike. The abuse of parallelism in exposition should at length be specially cleared up.

³ The three principal Tenses in Greek are the Present, the Perfect, and the Future: *Plut. Isid. c. 9. ἐγώ εἰμι τὸ γεγονὸς καὶ ὃν καὶ ἐσόμενον* comp. *Odyss. 16, 437.*

⁴ Comp., besides the grammatical works already well known (especially *Hm.* emend. rat. p. 180 sqq. *Schneider* Vorles. über griech. Gramm. I. 239 ff. *Krü.* 147 ff.), *L. G. Dissen* de temporibus et modis verbi graeci. Gött. 1808. 4. *H. Schmidt* doctrinae tempor. verbi gr. et lat. expositio histor. Hal. 1836-1842. 4. Abthl. 4. An earlier dissertation by *G. W. Oeder* Chronol. grammat. Gött. 1743 (in *Pott* Sylloge VII. 133 sqq.) is of little use. On the other hand, the *enall. temp.* was combated in *A. zum Felde* de enall. praes. temp. in S. S. usu. Kil. 1711. 4. and in *Woken's* work, mentioned above (p. Note .), also the views of *Aristides* in *Georgi* vind. 252.

tend.¹ Every apparent interchange of Tenses (comp. Georgi Vind. p. 252 sqq. Hierocrit. I. 58 sq.) can be accounted for on satisfactory grounds, particularly rhetorical, or is to be attributed to a sort of inaccuracy peculiar to the language of the people, which did not express notions of time with entire precision (Krü. 158 f.). The latter occurs chiefly in the interchange (or combination) of those Tenses which, like the Preterite, denote a principal relation of time.

2. Accordingly the Present Tense, which, conformably to fixed rules and principles (comp. Jo. vii. 52.), expresses present time in all its aspects,

a. Is used only in appearance for the Future, when, exactly as in Latin, German, English, etc., an action still future is mentioned as already present, either because it is unalterably determined, or is about to take place by some unchanging arrangement, as: Mt. xxvi. 2. οἶδατε, ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται (*is the Passover*) καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς τὸ σταυρωθῆναι (*is delivered, an event fixed by Divine decree*), Jo. xiv. 3. ἐὰν πορευθῶ -- πάλιν ἔρχομαι καὶ παραλήψομαι (xxi. 23.), Mt. xvii. 11. Ἡλίας μὲν ἔρχεται (*a point of Jewish Christology*) καὶ ἀποκαταστήσει πάντα comp. Jo. vii. 42., Luke xii. 54. ὅταν ἴδῃτε τὴν νεφέλην ἀνατίλλουσαν ἀπὸ δυσμῶν, εὐθὺς λέγετε· ὄμβρος ἔρχεται (*in reference to a meteorological principle gathered from observation and experience*), Col. iii. 6. δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας (*according to the laws of God's moral government*), Heb. iv. 3. 1 Cor. iii. 13. xv. 2. Eph. v. 5. Hence the expression ἔρχεται ὥρα ὅτε, used by Jesus Jo. iv. 21. xvi. 2., and the Jewish designation ὁ ἐρχόμενος (משיח) for the Messiah. Hence also the phrase in John ὅπου εἰμι ἐγώ, followed by the Fut., Jo. xii. 26. xiv. 3. xvii. 24. may be referred to the same rule, if we do not prefer the literal rendering, *where I am*, where I have my true home. It would be a mistake, in translating this passage, to use the Future, as the Present is more appropriate. Comp. Poppo Thuc. I. I. 153. Krü. 149., and, as to Latin, Ramshorn p. 401. In other passages the Present is employed to denote what is just about to take place,—what one is intending to effect, and what he has already made the necessary preparations

¹ The arbitrary interchange of Tenses (*enallage temporum*) is considered a Hebraism, as it supposed that in Hebrew the Preterite is indiscriminately used for the Future, and *vice versa*. But the fallacy of this opinion has been shown by Gesenius (Lehrgeb. S. 760 sqq.), and still more distinctly by Ewald (Krit. Gr. 523 ff.).

to do (*Ilm.* Vig. 746. and *Soph. Oed. C.* 91. Bekker specim. Philostr. p. 73 sq. Schoem. ad *Isaeum* p. 202.), as : *Jo.* x. 32. διὰ ποῖον αὐτῶν ἔργον ληθόζετέ με (they had already taken up stones), *Jo.* xiii. 6. κύριε, σύ μοῦ νίπτεις τοὺς πόδας; (he had already prepared to wash them) xiii. 27.,¹ xvi. 17. (ὑπάγω) xvii. 11. xxi. 3. 1 *Cor.* xii. 31. 2 *Cor.* xiii. 1. *Rom.* xv. 25. See, in general, *Held Plutarch. Tim.* p. 335 sq.

Many passages have been referred to this head with still less plausibility. In *Jo.* iii. 36. the thought would be weakened, if ἔχει were taken for ἔξει. The notion which John attached to ζῶν admits, and almost requires, the Present. The expression ἔχειν ζῶν αἰῶνιον might, accordingly, be appropriately applied to one who is not as yet in the enjoyment of eternal life, but who, in the certain hope of attaining it, is already as it were in possession of it.² In accordance with this, *Jo.* v. 26. *Mt.* v. 46. have been accurately explained by Fr. On the other hand, we must not with him regard *Mt.* iii. 10. as a general maxim : *every tree which bringeth not forth good fruit, is hewn down* (is usually hewn down). Οὖν connects these words with ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται, and must be rendered with a special reference to δένδρα preceding : *the axe is already put to the root of the trees ; accordingly every tree, etc., is (will be), to a certainty, hewn down ; i.e. from the fact of the axe's being already put to the root of the tree, it may be inferred what is to be the fate of the bad trees.* In 1 *Cor.* xv. 35. πῶς ἐγείρονται οἱ νεκροὶ the resurrection of the dead is to be understood, not as a future event, but a doctrine : *In what manner does the resurrection of the dead, according to thy teaching, take place?* comp. verse 42. In the same way we can say : *Christ is the Judge ; the punishments of the damned are eternal.* In like manner *Mt.* ii. 4. τοῦ ὁ Χριστὸς γεννηταί (as if, where is the birthplace of the Messiah?) and *Jo.* vii. 52. In 2 *Cor.* v. 1. οἶδαμεν, ὅτι, ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομῆν ἐκ θεοῦ ἔχομεν, the Future, ἔξομεν, would not have been precisely appropriate. The instantaneous entrance into a new habitation, the moment the καταλύσθαι takes place, is intended to be expressed. In *Mt.* vii. 8. the Present (of what usually occurs, *Krii.* 148.), in a remark generally verified, is connected with the Future, comp. *Rom.* vi. 16. *Gal.* ii. 16. On the other hand, in *Mt.* iii. 11. the Present and the Future (of one about to come) are deliberately distinguished : the Present refers to the

¹ Ὁ ποιεῖς, ποίησον τάχιον quod (jam) facis, quo jam occupatus es, id (fac) perface ocus. Comp. *Arrian. Epict.* 4, 9, 18. ποίει & ποιεῖς, 3, 12, 1., and *Senec. benef.* 2, 5. fac, si quid facis. See *Wetsten.* I. 931. The injunction here is not conveyed in the verb, but in the adverb annexed.

² In what immediately follows, the Apostle very accurately distinguishes the Fut. from the Present.

known, permanent, and now present, personality ; the Future, *βαπτίσσει*, to a particular function which He is to execute. Lastly, in the parallel passages Mt. xxiv. 40. and Luke xvii. 34. we find in the former the Present, *ὁ εἰς παραλαμβάνεται*, but in the latter the Future, *εἰς παραληφθήσεται*. In the one passage the fact expressed by the Fut. is, by a vivid conception, regarded as present ; in the other, it is described as entirely future. Comp. Jo. xvi. 14. 15. Heb. i. 11.

b. It is employed for the Aor. as a purely historical tense, when, in vivid narration, a past event is represented as taking place at the present moment (Longin. c. 25. Mtth. 1135 f. comp. Zumpt lat. Gramm. S. 431.), as : Jo. i. 29. *τῇ ἐπαύριον βλέπει - - καὶ λέγει* (verse 32. *καὶ ἐμαρτύρησεν*), i. 44. *εὐρίσκει Φίλιππον καὶ λέγει* (formerly *ἠδέλγησεν*) comp. 46. xiii. 4 f., Mt. xxvi. 40. *ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας*. Such a Present is often introduced abruptly between Aorists, as : Jo. ix. 13. xviii. 28. xix. 9. Acts x. 11. Mr. v. 15. Sometimes the Present and Aorist are combined in the same verse, as : Mr. vi. 1. ix. 2. xi. 15. Jo. xx. 6. 19. In the first three Gospels, one Evangelist uses the Present, while, in the corresponding narrative, another employs the Aorist. With Mt. xxi. 13. compare Mr. xi. 27 f. ; and with Mt. xxii. 23. comp. Mr. xii. 18. This Present occurs even in the Apocalyptic visions, as : Rev. xi. 9. xii. 2. As to the Sept., in which this usage is extremely rare, see Thiersch p. 187.

Suddenness in a series of past events is indicated with striking effect by the Present in Mt. ii. 13. *ἀναχωρησάντων αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ*, etc. Similar instances occur in Xen. Hell. 2, 1, 15. Cyr. 4, 6, 4. 10. 5, 4, 3. Ages. 2, 19-20. Thuc. 1, 48. 2, 68. Paus. 1, 17, 4. 9, 6, 1. Arrian. Al. 7, 17, 5. Dion. H. IV. 2113. Achill. Tat. 4, 4. p. 85. Jacob's Xen. Ephes. 5, 12. p. 113. comp. Abresch Aristaen. p. 11 sq. Ast Plat. Phaedr. p. 335. Ellendt Arrian. Al. II. 68.

c. Sometimes a Past Tense is included in the Present (Mdv. 108.), when, for instance, a verb expresses a state which commenced at an earlier period, but still continues—a state in its whole duration, as : Jo. xv. 27. *ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ*, viii. 58. *πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί* (comp. Jer. i. 5. *πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ, ἐπίσταμαι σε*, Ps. lxxxix. 2.) 2 Pet. iii. 4. 1 Jo. iii. 8. To this head may be referred likewise Acts xxv. 11. *εἰ μὲν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι* (comp. Xen. C. 5, 2, 24.). Ἀδικῶ, however,

denotes a quality existing in reference to the judge, as ascertained and declared by him, *ἀδικός εἰμι*. Bhdy 370. Mtth. 1137. In Jo. viii. 14. there is first an Aorist and then a Present: *οἶδα πόθεν ἦλθον* - - *ὁμεῖς δὲ οὐκ οἴδατε, πόθεν ἔρχομαι*.

In 1 Jo. iii. 5. the sinlessness of Jesus is considered as still present to faith (see Lücke); but in Acts xxvi. 31. *οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πρᾶσσει* does not refer to Paul's past conduct, but to his general character and views: *this man* (as so simple an enthusiast) *does nothing unlawful or wicked*. See Bengel *in loc.* (Kühnöl's explanation is erroneous). Comp. Jo. vii. 51. Recent expositors are of opinion that in Heb. ii. 16. *ἐπιλαμβάν.* is not to be taken as a Past Tense (Georgi vind. 25. Palair. 479.). Likewise *εἰσίσασιν* in ix. 6. is not purely a Pres. In 1 Cor. xi. 30. *κοιμῶνται* is properly translated by Bengel *obdormiunt*. Later critics have all either rendered it as a Past Tense, or taken no notice of it. Yet even in Byzantine writers *κοιμᾶσθαι* signifies only to *fall asleep, expire*, and not to *be dead*. On *παράγεται*, in 1 John ii. 8. see Lücke. In regard to Jo. v. 2. no expositor of any judgment would admit the possibility that *ἐστὶ* could be put for *ἦν*. On the other hand, the use of the Present does not necessarily prove that the locality is still as described by the writer. Comp. Schoem. Plutarch. Agid. p. 135 sqq.

The Present may appear to stand for the Imperfect in *dependent* clauses, as: Jo. ii. 9. *οὐκ ἤδει, πόθεν ἐστίν*, iv. 1. *ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς - - ποιεῖ καὶ βαπτίζει*, Mr. v. 14. *ἐξῆλθον ἰδεῖν, τί ἐστὶ τὸ γεγονός*, xii. 41. xv. 47. Jo. i. 40. v. 13. 15. vi. 5. 24. 64. Luke vii. 37. xix. 3. Acts iv. 13. ix. 26. x. 18. xii. 3. Heb. xi. 8. 13. The Preterite, found in most of these passages according to a greater or smaller number of Codd., is a manifest correction; and the use of the Pres. in such cases is a pure Greek construction (see Vig. p. 214 sq. comp. below § 41. b. 5.), and properly consists in a combination of the *oratio recta* and *oratio obliqua* (Porson Eurip. Orest. p. 36. Lips.),¹ comp. Pol. 5, 26, 6. 8, 22, 2. and 4. Ael. 2, 13 ext. Long. past. 1, 10. and 13. In these passages the Imperf. or the Aor. might have denoted that what was inquired into or heard, had already taken place, at the moment of the inquiry or report, comp. Jo. ix. 8. *οἱ θεωροῦντες αὐτὸν τὸ πρότερον, ὅτι τυφλὸς ἦν*, Luke viii. 53. Mt. xxvii. 18. Acts iv. 13.

3. The Imperfect, as in Greek prose authors (Bhdy 372 f. Krü. 149 ff.), denotes,

a. A past action relatively to another simultaneous action, which, at the time past in question, was still going on (Bremi Demosth.

¹ On the still more extended use of the Present for a Preterite in parenthetical clauses, see *Bttm. Gr.* § 124. Note 6. and ad Philoct. p. 129.

p. 19.), as: Luke xiv. 7. ἔλεγε - ἐπέχων, πῶς τὰς πρωτοκλισίας ἐξελέγοντο *how they (then) chose*, xxiv. 32. ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, Acts viii. 36. ὥς ἐπορεύοντο κατὰ τὴν ὁδόν, ἤλθον ἐπὶ τι ὕδωρ, x. 17. xvi. 4. xxii. 11. Luke vi. 19. Jo. v. 16. xii. 6.

b. A continuous or statedly repeated action in past time (Mtth. 1117. 1133. Schoem. ad Plut. Agid. p. 137.), as: Jo. iii. 22. ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζεν, Rom. xv. 22. ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν, 1 Cor. x. 4. ἐπινον γὰρ ἐκ πνευματ. ἀκολουθούσης πέτρας (where ἐπινον denotes simply the past and completed action; but ἐπινον the continuation of it during the journey through the wilderness), xiii. 34. χωρὶς παραβολῆς οὐκ ἐλάλει (during His ministry), comp. Luke v. 15. vi. 23. viii. 41. 52. xvii. 28. xxiv. 14. 27. Mt. xxvii. 39. Mr. i. 7. 31. Jo. v. 18. vii. 1. xi. 5. xiii. 22 f. xii. 2. xxi. 18. Acts vi. 1. 7. (Thuc. 1, 29.) ix. 20. xi. 20. xviii. 25. xxvi. 1. 11. Rev. i. 9. 1 P. iii. 5. 2 P. ii. 8. Heb. xii. 10. Col. iii. 7. etc. So Xen. A. 1, 2, 18. 4, 5, 18. 5, 4, 24. 6, 3, 3. Mem. 1, 1, 5. Apol. Socr. 14. Accordingly, the Imperfect denotes a custom or usage, as: Mr. xv. 6. κατὰ ἐορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμιον, xiv. 12. (Demosth. Phil. 2. 27 b.) comp. Hm. Vig. 746.

c. An action commenced in time past but not yet completed¹ (Schaeef. Demosth. I. 337. and Plutarch. IV. 398. Poppo Thuc. III. I. 646. Engelhardt Plat. Menex. p. 282. Maetzner Antiph. p. 220. Schoem. ad Isaeum p. 178.), Luke i. 59. ἐκάλουν αὐτὸ - Ζαχαρίαν (the mother objects, and he is called John), as: Mt. iii. 14. ὁ δὲ Ἰωάννης διεκάλυεν αὐτόν, comp. 15., Acts vii. 26. συνήλυσεν αὐτοὺς εἰς εἰρήνην (Moses) comp. verse 27. (according to good Codd. see Fritzsche de crit. conformat. p. 31.). Similar instances occur in Eurip. Iph. T. 360. Herc. f. 437. Her. 1, 68. Thuc. 2, 5. Demosth. Mid. 396 b. Xenoph. A. 4, 5, 19. Mem. 1, 2, 29. Paus. 4, 9, 4. comp. Held Plutarch. Timol. p. 337. note. On the other hand, Heb. xi. 17. (προσέφερεν) does not come under this head; but Gal. i. 13. would, if πορθεῖν be rendered by *destroy*; yet see Winer's Comment. in loc.

d. In the historical style, the Imperfect is sometimes in appearance used for the Aorist, when events are described at which the narrator was present, as: Luke x. 18. ἐδεώρουν τὸν σατανᾶν ὥς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. The narration thus becomes

¹ Hm. Soph. Aj. 1106. : in eo, quod quis voluit facere, nec tamen perfecit, quod aptius adhiberi tempus potest, quam quod ab ea ipsa ratione nomen habet, imperfectum? Comp. *Idem*. 112.

more graphic and animated than if the facts had been expressed by the Aorist, which simply relates, condensing them into one point of time. Comp. also Acts xvi. 22. ἐκέλευον ῥαβδίζειν (comp. Jacobs Achill. Tat. p. 620.) *they gave orders* (while I was present) etc. (Mtth. 1117.). Accordingly this may be referred to No. 1. Comp. Hm. Soph. Oed. C. p. 76. Soph. Aj. p. 139. Poppo Thuc. I. I. 155. Ellendt Arrian. Al. I. 225. Schoem. Plut. Agid. p. 84. 142. Mtth. 1138. Bhdy 373. In no case is this Tense to be necessarily supposed to be used for the Pluperfect; yet see Poppo as above, Bornem. Xen. Anab. p. 5. Krüger Dion. H. p. 304. In Acts iv. 13. ἐθαύμαζον ἐπεγίνωσκόν τε αὐτούς, ὅτι σὺν τῷ Ἰησοῦ ἦσαν must be closely taken together: they marvelled and recognised (roused by their amazement to more minute observation) *that*, etc. Kühnöl's explanation is erroneous, in following Raphel annot. II. 37.

In many passages Codd. vary between the Imperfect and Aorist, as: Mr. vi. 12. xiv. 70. (see Fr. *in loc.*) Acts vii. 31. viii. 17., as, in Greek authors, the forms of these two Tenses are often interchanged (comp. Boisson. Eunap. p. 431. and Philostr. her. p. 530.), and sometimes there is very little difference in the meaning (Schaef. Plutarch. IV. 346. Siebelis Pausan. IV. 290.). It often depends on the writer whether he is to regard the action as momentary or as continued,—as a point or a line in time, Kühner II. 74. (Mt. xxvi. 59. ἐζήτουν μαρτυρίαν - - καὶ οὐχ εὔρον, but Mr. xiv. 55. καὶ οὐχ εὕρισκον, comp. Mt. xix. 13. with Mr. x. 13.); and thus, particularly in (later) Greek writers, the Imperfect of verbs of *saying, going, sending* is not unfrequently used, where the Aorist might appear requisite, Poppo Thuc. III. I. 570 sq. Held Plutarch. Tim. p. 484 sq. comp. Mr. ii. 27. iv. 10. v. 18. vii. 17. x. 17. Luke iii. 7. vii. 36. viii. 9. 41. x. 2. Acts iii. 3. ix. 21.

We find both the Imperfect and the Aorist with appropriate distinction in Luke viii. 23. κατέβη λαίλαψ - - καὶ συνεπληροῦντο καὶ ἐκινδύνευον, Mr. vii. 35. xi. 18. Jas. ii. 22. Mt. xxi. 8 f. Jo. vii. 14. xii. 13. 17. xx. 3. Acts xi. 6 f. xxi. 3. (Jon. i. 5.) Philem. 13. 14. 1 Cor. xi. 23. (as the Imperfect and Perfect in 1 Cor. xiii. 11.) comp. Thuc. 7, 20. 44. Xen. A. 3, 4, 31. 5, 4, 24. Plutarch. Agis 19. Arrian. Al. 2, 20, 3.¹ Reisig Soph. Oed. C. p. 254 sq. Stallb. Plat. Phaed. p. 29. Ellendt Arrian. Al. II. 67 sq.

The Imperfect might appear to be put for the Present (yet see

¹ The following instances are peculiarly appropriate: Diód. S. Exc. Vat. p. 25. 9 sqq. ὁ Κροῖσος μετεπέμπετο ἐκ τῆς Ἑλλάδος τοὺς ἐπὶ σοφίᾳ πρωτεύοντας - - μετεπέμψατο δὲ καὶ Σόλωνα, etc. Comp. also Plat. Parmen. 126 c. ταῦτα εἰπόντες ἐβαδίζομεν καὶ κατελάβομεν τὸν Ἀντιφῶντα etc., and so LXX. Num. xxxiii. 38 f. ἀνέβη Ἀαρὼν καὶ ἀπέθανεν - - Ἀαρὼν ἦν τριῶν καὶ εἴκοσι καὶ ἑκατὸν ἐτῶν, ὅτε ἀπέθανεν.

Mehlhorn Anacr. p. 235 sq. comp. Fuhr Dicaearch. p. 156 sq.) in Col. iii. 18. ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνῆκεν, ἐν κυρίῳ. ut par est, and in Eph. v. 4. (μὴ ὀνομαζέσθω ἐν ὑμῖν) αἰσχροτότης ἢ μαρολογίας ἢ εὐτραπείας, ἃ οὐκ ἀνῆκεν (immediately before, καθὼς πρέπει) Var. It must be rendered : ut oportebat, ut par erat, as was proper, as it behoved (for the past and hitherto), see Mtth. 1138. Bornem. Schol. p. 181., as in every such exhortation the point properly consists in this, that what is recommended had not hitherto been observed¹ (Krü. 150.). Comp. § 41. a. 2. As to Eph. as above, see Mt. xxvii. 54., where, in the same way, ἦν refers to one already dead : *He was the Son of God.*

4. The Perfect is employed in strict accordance with its proper import, when the past is expressed with relation to the present ; that is, when something past is represented as just now (at present) completed : *I have commanded*, my command is at present one previously given.² Here the performance of the action is usually, but not necessarily, conceived as continued (Krü. 151.). The following instances strikingly illustrate the rule : Luke xiii. 2. δοκέτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας -- ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν *that the Galileans were sinners because they have suffered*, i.e., not that they suffered merely in time past (then the Aor. would have been employed), but that they are among those historically recorded as having been cut off by a violent death ; iv. 6. ὅτι ἐμοὶ παραδεδόται (ἡ ἐξουσία), that is, I am in possession of it, after having received it, commissam habeo potestatem (the Aorist would denote *it was delivered to me*, which would leave it uncertain whether the possession of it still continued) ; v. 32. οὐκ ἐλήλυθα καλέσαι δικαίους *I am not here (on earth), in order to*, etc. (in Mt. ix. 13. the fact is related ; οὐκ ἦλθον *I came not*, I was not sent, etc.) comp. vii. 20. 50., Rom. vii. 2. ἡ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ is bound (accordingly belongs to), Gal. ii. 7. πεπίστευμαι τὸ εὐαγγέλιον *concrediditum mihi habeo*, etc. (his apostolic functions continue, he is still in

¹ To take ἀνῆκεν, as *Huther* does, for a Perfect with the meaning of the Present, is as unnecessary as it is grammatically incongruous. Should καθῆκεν, προσῆκεν be also regarded as Perfects ? Must it be concluded that in these forms the Perfect ἦκα, once not in use, was adopted even in Attic ? Besides, no passage can be adduced to show that these words necessarily have the meaning of a Present.

² *Hm.* emend. rat. p. 186. : γέγραφα tempus significat praeteritum terminatum praesenti tempore ita, ut res, quae perfecto exprimitur, nunc peracta dicatur, illudque jam, peractam rem esse, praesens sit. *Poppo* in his Progr. Emendanda et supplenda ad Matthiae gram. gr. (Frkf. as above 1832.) S. 6. thus defines the natural import of the Perfect : actionem plane praeteritam, quae aut nunc ipsum seu modo finita est aut per effectus suos durat, notat.

the exercise of his apostleship), likewise 1 Th. ii. 4. καθὼς δεδοκίμασμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, 1 Cor. xi. 15. ἡ κόμη ἀντὶ περιβολαίου δέδοται (γυναικί) *she has* (by a fixed arrangement of nature) *hair for*, etc., Heb. x. 14. μὴ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκές τοὺς ἁγιαζομένους (where the contrast μὴ - - τετελείωκεν must not be overlooked), Jo. xix. 22. ὁ γέγραφα, γέγραφα, Mr. x. 40. xi. 21. xvi. 4. Luke xiii. 12. Jo. vii. 19. 22. viii. 33. xiii. 12.¹ xv. 24. xix. 30. xx. 21. Acts viii. 14. Rom. iii. 21. v. 2. ix. 6. 1 Cor. ii. 11. iv. 4. vii. 14 f. 2 Cor. iii. 10. vi. 11. Col. ii. 14. iii. 3. Heb. i. 4. iii. 3. vii. 6. 14. viii. 6. 13. ix. 18. 26. xii. 2. 1 Jo. v. 9 f. 3 Jo. 12. 1 P. iv. 1. Rev. iii. 17. Hence the very frequent use of γέγραπται, or κεχρημάτισται Heb. viii. 5. or εἶρηκε Heb. i. 13. iv. 4. etc.² We find the Perfect and Aorist joined together (comp. Weber Demosth. 480.) in Luke iv. 18. ἔχρισέ με εὐαγγελίσασθαι, ἀπέσταλκέ με κηρῦξαι *He anointed me - - and hath sent me* (the former viewed as what took place once; the latter, as still present in its effects), Mr. xv. 44. Πιλάτος ἐθαύμασεν εἰ ἦδη τέθνηκε. καὶ - - ἐπηρώτησεν αὐτόν, εἰ πάλαι ἀπέθανε (the latter referring to the event, the act of dying; the former, to the effect, the state of being dead), Heb. ii. 14. ἐπεὶ τὰ παῖδιά κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς μετέσχε (by His incarnation) τῶν αὐτῶν, 1 Cor. xv. 4. ὅτι ἐτάφη (an event that once took place, long past) καὶ ὅτι ἐγγήγερται τῇ τρίτῃ ἡμέρᾳ (continues in its effects in the new life of Jesus), 2 Cor. i. 19. Acts xxi. 28. Jo. viii. 40. iv. 38. xiii. 3. 1 Jo. i. 1.³ The following passages also are appropriate illustrations: Col. i. 16. ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα (the act of creation) - - τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτισται (doctrinal view of the completed and now existing creation) Jo. xvii. 14. xx. 23. (Mey.) 1 Cor. xv. 27. Col. iii. 3. The Perfect simply for the Aorist in narration occurs in Rev. v. 7. ἤλθε καὶ εἵληφε (τὸ βιβλίον) without Var., viii. 5. The Perfect is used purely with the signification of an Aorist, particularly in later writers (especially the Scholiasts Poppo Thuc. III. II. 763.) Schaef. Demosth. I. 468. Wytttenbach Plut. Mor. I. 321 sq. (Lips.) Lehrs quaestion. epic. p.

¹ Γινώσκετε, τί πεποίηκα ὑμῖν; where the finished action (ἐντελέχεια) is represented, according to its symbolical import, as exerting its influence on the present. Comp. xv. 18.

² Likewise in 2 Cor. xii. 9. εἰσὶν μοι δοκοῦσι σοὶ ἡ χάρις μου the Perfect refers to a statement (of the Lord's), which was to be expressed as not merely having been made, but as still in force (*He has declared to me*, and I must rest satisfied with the declaration). I do not perceive why Rückert should here find anything strange. Mey. is now right.

³ Comp. Lucian. dial. d. 19. 1. ἀφώπλισας αὐτόν καὶ νενίκηκας.

274. Index to Petr. Patric. in the Bonn edition, p. 647. Bhdy 379. Less remarkable is 2 Cor. xi. 25. - ἐλαβον, ἐρράβδισθην - ἐλιδάσθην - ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα, Heb. xi. 28. πίστει πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος (Aorists here precede and follow). In such statements of detached facts, it was a matter of indifference whether the Aorist or the Perfect should be employed (I was stoned, I suffered shipwreck, I have passed one day, etc.). In Mr. iii. 26. after ἀνέβη nobody will take μεμέρισται for an Aorist, because in verse 25. the Aor. μερισθῆ occurs.

The Perfect is used for the Present,

a. Only in as far as such Perfect denotes an action or state whose commencement and occasion were completed in time past (Hm. Vig. 748.), as: Jo. xx. 29. ὅτι ἐώρακάς με, πεπίστευκας, where the origin of his (still existing faith) is indicated, iii. 18. xi. 27.; v. 45. Μωϋσῆς, εἰς ὃν ἠλπίκατε, in whom you have (placed your hope) hoped, and still hope (in quo repositam habetis spem vestram). Similar instances are, 2 Cor. i. 10. εἰς ὃν ἠλπικαμεν, 1 Tim. vi. 17. Jude 6. As to ἐώρακα Jo. ix. 37. etc., see Note further on. 2 Tim. iv. 8. ἡγαπηκότις τὴν ἐπιφάνειαν αὐτοῦ having loved, still love. The Pluper. of such verbs has naturally the signification of the Imper. Luke xvi. 20. To this head we must by no means refer Jo. i. 34. καὶ γὰρ ἐώρακα καὶ μεμαρτύρηκα, where the latter Perfect appears to denote that the testimony borne by John at the baptism of Christ remains firm and valid: *I have seen and I have testified*. Essentially the same explanation applies to Heb. vii. 6. (9.), where it is manifest that more than one fact is intended to be expressed.

b. After clauses which convey a supposition (εἰ, ἐάν with a Fut. or Aor., seldom with a Partic.), to express an action *still future*, but immediately expected, and so view it as having already taken place,¹ as: Eurip. El. 686. εἰ παλαισθεῖς πτώμα Δανάσιμον πεσεῖ, τέδνηκα ἐγώ, Soph. Philoct. 75. and Liv. 21, 43. si eundem animum habueritis, *vicimus*, comp. Poppo Thuc. I. I. 156. Ast Plat. Polit. p. 470. Hm. Aristoph. nub. p. 175 sq. Matthiae Eurip. Med. p. 512. and Gr. 1125 f. Krü. 152. In the N. T. see Rom. xiv. 23. ὁ διακρινόμενος, ἐὰν φάγῃ, κατακέκριται *is condemned*, the sentence of con-

¹ The N. T. does not contain a clear and distinct instance of the Hebrew prophetic Perfect (*Gesen.* Lg. 764.), which in the Sept. is usually rendered by a Future. Akin to it is the usage of the Greek Augurs, who first employ the Fut., and then the Aorist. Iliad. 4, 158 sqq. Pind. Pyth. 4, 56. Isthm. 5, 51. see Böckh not. crit. p. 462.

demnation has been (at the same moment) and remains pronounced against him, he lies under condemnation, iv. 14. 1 Cor. xiii. 1. 2 Pet. ii. 19. 20., and with a Participle Jo. iii. 18. ὁ μὴ πιστεύων ἤδη κέκριται, Rom. xiii. 8. On the other hand, the Perfect is not used for the Fut. Jo. v. 24. μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. The passage contains no reference to a future event, but to something that has really commenced (ἔχει ζωὴν αἰώνιον). Comp. 1 Jo. iii. 14. Lücke Comment. II. 52. Further, in Jo. xvii. 10. Christ προληπτικῶς uses the word δεδόξασμαι in reference to future disciples, viewed, by anticipation, as already existing, comp. xvi. 11. xiv. 7.; but καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐωράκατε αὐτόν must be rendered: *from this time ye know Him and ye have seen Him*, not with Kühnöl: eum mox accuratius cognoscetis et quasi oculis videbitis, comp. Demosth. Lacrit. 597 a. ἀνθρώπων, ὃν ἡμεῖς οὔτε γινώσκουμεν οὔδ' ἐωράκαμεν πώποτε. See, further, Lücke *in loc.*

In Jas. v. 2. ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν the Perf. is not put for the Pres. or Fut.; but the case indicated by the Apostle in ταλαιπωρ. ὑμῶν τ. ἐπερχομ. is viewed as already present, and, consequently, the σήπειν of riches as already completed. In Jo. xvii. 22. δέδωκα does not signify *tribuam*. Christ contemplates His life as already terminated, His disciples having already assumed His place. In Luke x. 19. δέδωκα and δίδωμι would be equally appropriate. Tdf. justly prefers the former reading.

That the Perf. is used also for the Plup. (which is not impossible), Haab p. 95. erroneously attempts to prove from Jo. xii. 7. εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ τετήρηκεν αὐτό. Here τετήρηκεν is to be regarded as strictly a Perfect (*she has kept it*, and has thus used it now), as Jesus meant figuratively that *this* anointing was part of the preparation for His interment. The reading, however, is doubtful.

That the Perfects (and Aorists) of many verbs have inherently, and according to established grammatical usage, the signification of the Present, is well known; and is explained by the (inchoative) primary meaning of these verbs (Fr. Rom. I. 254. Bengel on Rom. iii. 23.), as: κέκτημαι *I possess*,¹ from κτάομαι *I acquire*; κεκοίμημαι

¹ In the N. T. this verb, in other Tenses besides the Perfect, is occasionally translated by *possess*. Luke xviii. 12. should be rendered, of all *I acquire*, quae mihi redeunt; and xxi. 19. by perseverance *acquire*, or you *will acquire*, your souls; they will then, for the first time, become your true property, not to be taken away. Schott now explains the passage right. As to 1 Th. iv. 4., see de Wette. Yet κτάομαι appears to signify *possideo* in Aesop. 142, 2. As to κοιμῶνται 1 Cor. xi. 30., which is usually considered equivalent to κεκοίμηνται, see above, 2. c.

(I have fallen asleep) *I am asleep*, from κοιμάομαι *I fall asleep*; οἶδα *I know*, from εἶδω *I see*; ἔστηκα *I stand*, from ἵστημι *I place*, properly, *I have placed myself* (hence also 2 Th. ii. 2. ἐνέστηκεν ἡ ἡμέρα τοῦ Χρ. comp. Palair. *in loc.*, Rom. ix. 19. τίς ἀνδίστηκε, *who resists Him?* comp. xiii. 2., 2 Tim. iv. 6. ἐξέστηκε); likewise εἰκα Jas. i. 6. 23. The Plup. of such verbs then naturally becomes equivalent to an Imperfect, as: εἰστήκεισαν Mt. xii. 46., ἦδεν Jo. ii. 9. xx. 9., etc. Also κέκραγα, from κράζειν, has the meaning of a Present (Jo. i. 15.), see Bttm. II. 57. Bhdy 279., and ἐώρακα sometimes signifies: *I (have looked, and) see* Jo. ix. 37. 1 Jo. iv. 20. But in Ph. iii. 7. ἤχημαι (Mtth. 1139.) is to be taken as properly a Preterite antithetical to ἤγοῦμαι verse 8. *Vice versa*, ἤκω means, *I have come, I am here* (Mtth. 1136.) Jo. ii. 4. iv. 47. 1 Jo. v. 20., exactly as ἀκούω may sometimes be rendered by *audisse* 1 Cor. xi. 18. (Xen. A. 5, 5, 8. Mem. 3, 5. 9. Plat. Gorg. 503 c. Philostr. Apoll. 2, 8. s. Lucian. fug. 7. Ast Plat. legg. p. 9 sq. Franke Demosth. p. 62.). This, however, is the case only when the hearing continues. We also say: *I hear thou art sick*, comp. 2 Th. iii. 11. and Schoem. Plutarch. Cleom. p. 246.¹ To denote the act of hearing completed in time past, a Greek must say ἀκήκοα. Ἀπέχω, in the same way, may be translated by *accepisse*, Mt. vi. 2. 5. 16. Ph. iv. 18., properly, *I have received in full* (Wytttenbach Plutarch. Mor. II. 124. Palair. p. 25.).

5. The Aorist (E. A. Fritsch de aoristi vi ac potest. Frcf. 1837.

4. H. Schmidt der griech. Aorist in s. Verhältnissen zu d. übrigen Zeitformen. Halle 1845. 8.) is used,

a. In narration for the Plup. (Poppo Thuc. I. I. 157. Jacob Lucian. Toxar. p. 98. and Lucian. Alex. p. 106. Kühner Gr. II. 79.): as,

α. In secondary clauses in which time is specified, as: Acts v. 24. ὥς ἤκουσαν τ. λόγους - - διαπύρου, Luke vii. 1. ἐπειδὴ ἐπλήρωσεν τὰ ῥήματα - - εἰσῆλθεν (ii. 39. xxii. 66. Jo. vi. 16. ix. 18. xiii. 12. xxi. 9. Acts xxi. 26.) comp. Thuc. 1, 102. οἱ Ἀθηναῖοι - - ἐπειδὴ ἀνεχώρησαν - - ξύμμαχοι ἐγένοντο Aesch. ep. 1. p. 121 c. Mdv. 113 f.

β. In relative clauses, as: Acts i. 2. ἐντελέμενος τοῖς ἀποστόλοις οὗς ἐξελέξατο, ix. 35. Jo. xi. 30. iv. 45. 46. Luke xix. 15. xxiv. 1. Mdv. 114. Aorists are thus to be rendered also in clauses with ὅτι, as: Jo. vi. 22. See the Expositors. The reason of this usage is, that the Greeks (who in such cases seldom or never employed the Plup. Bhdy 380.) viewed the occurrence merely as past, without reference to any other occurrence also past. The Aor. is

¹ Exactly in the same way πυνθάνομαι means, *I understand*, Demosth. Calipp. p. 719 c. etc.

thus used in independent clauses, when they contain supplementary remarks, Mt. xiv. 3 f. Whether this also applies to Jo. xviii. 24. cannot be decided on merely grammatical grounds. In Mt. xxvi. 48. ἔδωκεν is probably not to be rendered as a Plup. (Fr.) see BCrus. and Mey.

With very great want of judgment, Haab S. 95. (comp. also Pasor S. 235.) refers to this head a number of other passages, in which either the Aor. retains its peculiar import, or where some degree of discrepancy in the statements of different Evangelists should not be arbitrarily removed, as: Jo. xviii. 12. συνέλαβον τὸν Ἰησοῦν. According to the other Evangelists (Mt. xxvi. 50 f. Mt. xiv. 46.) the seizing and binding preceded Peter's striking in with his sword. John, however, would seem to imply that Peter used his sword at the moment the soldiers were about to lay hands on Jesus. As to Mt. xxvii. 37. καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην de Wette very appropriately remarks: "This, in regard to the matter of fact, is to be considered a Plup., but according to the expression is strictly a Perfect. *The narrator here does not exactly observe the order of the time.* That the Evangelist does not exactly follow the order of time, is obvious besides from his first stating that the soldiers sat down to watch the body of Christ, and then bringing in the crucifixion of the two thieves: τότε σταυροῦνται, κ.τ.λ. Should this also be regarded as a Plup.?" In Mr. iii. 16. ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον is not to be translated by *imposuerat*. Mark had not yet recorded the circumstance, and the omission must not be as a matter of course supplied from John (i. 43.). Also in Acts vii. 5. ἔδωκεν is not to be taken as a Plup. This is manifest from the antithesis: *He did not give him - - but He promised.* It is equally unnecessary to take Aor. as a Plup. in Acts iv. 4. viii. 2. xx. 12.¹ As to Mr. xvi. 1. comp. it with Luke xxiii. 56. see Fr.

It cannot be distinctly shown, from any passages that could be adduced, that the Aorist stands for the Perfect. Luke i. 1. ἐπειδήπερ πολλοὶ ἐπεχείρησαν - - ἔδοξε καὶ μοί must be rendered in the narrative style: *as many undertook - - I too determined*, etc. (as many had undertaken, etc. - - I too thought proper). So also ii. 48. τέκνον, τί ἐποίησας - - ἐζητοῦμέν σε. The following passages would, in appearance, go further to establish the alleged point: xiv. 18. ἀγρόν ἠγόρασα, 19. ζεύγη βοῶν ἠγόρασα, etc., Ph. iii. 12. οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, Jo. xvii. 4. ἐγὼ σε ἐδόξασα ἐπὶ τῆς ἡγῆς, τὸ ἔργον ἐτελείωσα, etc. But in all these the action is viewed as filling only one point of time past, as simply a past event (in

¹ Markland (explicatt. vett. aliq. loc. in the Leipzig reprint of his edition of Suppl. Eurip. p. 326.) erroneously refers to this head, Mt. xxviii. 17. οἱ δὲ ἐδίστασαν, on which see Valcken. annot. crit. p. 350.

Luke, as above, a past action is contrasted with a present : I bought a field, a yoke of oxen, etc). In Ph. as above, ἔλαβον seems peculiarly to denote the reaching of the mark as an event in reference to place, while τετελ. indicates its consequences. Likewise in Rom. xiv. 9. Rev. ii. 8. the Aorists simply state facts, and the Perfect here could not in any way be referred to the death of Christ. In Mr. xi. 17. the Perf. is now in the Text; but the Aorist also would be appropriate, see Fr. As to Greek usage, comp. Böckh Pind. III. 185. Schæf. Eurip. Phoen. p. 15. Mtth. 1118. It often depends on the writer which of the two Tenses he is to use, as the distinction between them is sometimes very inconsiderable, comp. Xen. Mem. 1, 6, 14. Dion. H. IV. 2320. Alciph. 3, 46. The Codd. occasionally vary, as also passages in Greek authors. See e.g. Jacobs Achil. Tat. p. 434. 566., as well as variations in the N. T. between the Aorist and the Perfect, e.g. Jo. vi. 32. 1 Cor. ix. 15.¹

b. It is only in appearance that the Aorist is used for the Future (Hm. Vig. p. 747. comp. above 4. b.²), e.g. Jo. xv. 6. εἰ μὴ τις μείνη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κληῖμα in such case (should such a thing happen) *it is cast away*, not, *it will be cast away* (its not abiding has the instantaneous consequence : whoever has fallen away from Christ, resembles a branch broken off and thrown away). With βληθῆναι the Presents συνάγουσιν etc. are connected. Comp. as to these passages Hm. de emend. p. 192 sq. and Vig. as above.—Rev. x. 7. ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον, in the mouth of the angel describing the future, denotes : *then the mystery is finished*, 1 Cor. vii. 28. Comp. Eurip. Med. 78. ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῶ, Plat. Gorg. 484 a. The Aor. never occurs in this sense without an antecedent clause.—Jo. xvii. 18 ἀπέστειλα is = *I sent them forth* (referring to the election of the apostles). xiii. 31. Jesus says : *Now is the Son of Man glorified*, the traitor Judas having gone away, and, as it were, completed his treason. Mr. iii. 21. ἐξέστη = the Present *insanit*, comp. verse 22. Jude 14. is a *verbatim* quotation from (the Greek) book of Enoch, and the coming of Christ is represented as having already taken place.—In Rom. viii. 30. the ἐδόξασε is used, because he in behalf of whom

¹ If, in Mt. xxi. 20., πῶς be taken as an exclamation = *quam*, ἐξήρανται might have been expected instead of ἐξηράνθη, as in Mr. xi. 21. according to good Codd. But the latter passage is not entirely parallel, and Mt. xxi. 20. might perhaps be rendered : *How did the fig-tree wither suddenly?* They desire an explanation of what, according to this Evangelist's narrative, had taken place before their eyes. The disciples allude to the fact of ξηραίν., and not the consequences.

² In 1 Cor. xv. 49. ἐφορέσαμεν might seem to stand for the Future; but Paul places himself in the point of view of the Parusia, and speaks, by way of narration, of life passed on earth.

God has completed the *δικαιοῦν*, has also obtained from him the *δοξάζεσθαι* (though he will only enter subsequently on the actual possession of the *δόξα*).

1. In no part of the N. T. does the Aorist express what *is wont to be done* (Schæf. Demosth. I. 247. Wex Antig. I. 326. Mdv. 110.). In Luke i. 51. God's *μεγαλεῖα* are spoken of as already accomplished, only the respective parallel members must not be taken in too strictly historical a meaning.—Jo. viii. 29. *οὐκ ἀφῆκέ με μόνον ὁ πατήρ* = *the Father left me not alone* (on the earth), that is, He granted me, after having sent me (*πέμψας*), also (hitherto) His unceasing aid.—In 1 Jo. ii. 27. it is equally unnecessary to take *ἐδίδαξεν* as denoting *wont to teach*: Lücke, in his second edition, has correctly explained the passage. As to Rom. viii. 30. see above.—Heb. x. 5. 6. is a *verbatim* quotation from Ps. xl., and refers to Christ's *εἰσερχ. εἰς τὸν κόσμον* as a fact. Heb. i. 9. (Sept.) *ἡγάπησας δικαιοσύνην* etc. contains the reason for the annexed *διὰ τοῦτο ἔχρισέ σε ὁ Θεός*, and both Aorists are used quite appropriately.—Jas. i. 11. *ἀνέτειλεν ὁ ἥλιος σὺν τῷ καύσῳ καὶ ἐξήρανε τὸν χόρτον* etc., might rather be referred to this head (comp. 1 Pet. i. 24.), as has already been done by Piscator. But the Aorists merely state matters of fact as having taken place, and indicate the rapid succession of the whole series: *the sun rose, and (immediately) withered*, etc. (Bornem. Xen. Apol. p. 53.),—scarcely was the sun risen, when it withered. Moreover, passages such as Eph. v. 29. exhibit the transition to this use of the Aorist, which can easily be traced to the primary import of that Tense (Hm. de emend. rat. 187.).—In Jas. i. 24. *κατενόησεν ἑαυτὸν καὶ ἀπελήλυθε καὶ εὐθιῶς ἐπελάθετο ὅποιος ἦν* we find neither the Aorists nor the Perfect put for the Present, but the case supposed for illustration in verse 23. assumed as matter of fact, and the Apostle falling into the strain of narration.

2. Quite gratuitously, Pott maintains that in 1 Cor. ix. 20. *ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος* the Aor. is used for the Present. The Apostle states how he had hitherto acted. Heumann on 1 Cor. iv. 18., and many expositors on Jas. ii. 6. *ἡτιμάσατε* (which even Gebser renders by the Present), have made the same mistake. Tholuck's present view of Jo. xv. 8. *ἐδοξάσθη* is more correct than what he previously entertained. The Aorist is there *proleptic*, as in Eph. ii. 6. Rom. viii. 30.—In Mt. iii. 17. (xii. 18. xvii. 5. 2 Pet. i. 17.) Sept. the Aorist may be taken according to its natural import: He obtained my approval, He gave me delight; see Mey.—Hm. Vig. 746. No. 209. treats merely of poetic usage, and his remarks have, with great discrimination, been rendered still more clear and precise by Moller in the *Zeitschrift f. Alterth.-Wiss.* 1846. nr. 134–36.

In epistles *ἐγραψα* is used for *γράφω*, as *scripsi* in Latin, in reference to the epistle which is being written. In the same way *ἔπεμψα* *nisi* is used, under the impression that to the receiver of

the epistle πέμπω has become ἔπεμψα. As to the latter, comp. in the N. T. Acts xxiii. 30. Ph. ii. 28., ἀνέπεμψα Ph. 11., perhaps also συνεπέμψαμεν 2 Cor. viii. 18. (Demosth. ep. 3. Alciph. 3, 30. and 41.), as similar, ἡβοῦλ. ἡθην 2 Jo. 12. On the other hand, 1 Cor. v. 11. cannot, by any means, be quoted for an instance of this use of ἔγραψα. That Aorist rather refers either to a previous epistle (1 Cor. v. 9. 2 Cor. ii. 3. 4. 9. vii. 12. 3 Jo. 9.), or alludes to an epistle already concluded (Rom. xv. 15. Phil. 19. Gal. vi. 11. 1 Pet. v. 12.), or to a portion already finished of the epistle in hand (1 Cor. ix. 15.) 1 Jo. ii. 21. 26. v. 13. For an epistle in course of being written, γράφω is more usual (1 Jo. ii. 12. 13. 1 Cor. iv. 14. xiv. 37. 2 Cor. xiii. 10., etc.). As to 1 Jo. ii. 13 f. see Lücke. This use of the Aor. (or Perf.) for the Pres. is not strictly observed even in Greek writers. Comp. Diog. L. 7, 9. See Wytenbach Plut. Moral. I. 231 sq. Lips.

3. Lastly, we have to remark that the Aor. is never employed *de conatu*¹ (Kühnöl) Mr. ix. 17. ἤνεγκα τὸν υἱόν μου. These words denote: I brought my son to Thee (and I set him before Thee). That Jo. xi. 44. is not to be understood *de conatu*, has been perceived by Kühnöl himself; and Tholuck very properly takes no notice of such a proposed interpretation of the passage.

6. The Future² does not always denote mere futurity, but sometimes what is possible, as futurity and possibility are closely allied, and what may or should take place (moral possibility), Hm. Vig. p. 747. Jacob Lucian. Tox. p. 134. Krü. 156. This is particularly the case in questions. Owing, however, to the great resemblance between the Future and the Conjunct. of the Aor., and the variations in MSS., all passages in question are not fully established. Luke xxii. 49. κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ *should we smite*, etc.? (properly, shall we (with Thy permission) smite, wilt Thou allow us to smite? Comp. Eurip. Io 771. εἴπωμεν ἢ σιγῶμεν; ἢ τί δράσομεν;) Rom. x. 14. πῶς οὖν ἐπικαλέσονται, εἰς ὃν οὐκ ἐπίστευσαν; *how can they call*, etc.? iii. 6. ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; Jo. vi. 68. Mt. xii. 26. 1 Tim. iii. 5. 1 Cor. xiv. 16. (Plat. Lys. 213 c. τί οὖν δὴ χρησόμεθα, Lucian. Tox. 47. πῶς οὖν - - χρῆσόμεθα τοῖς παροῦσι). On the other hand, in Mt. vii. 24. ὁμοιώσω retains the distinctive import of the Fut., as τόλμησω in Rom. xv. 18.—In Rom. v. 7. something is expressed which was never likely to take place. 1 Cor.

¹ Schaeff. Plut. IV. 398. declares himself against Hm. Soph. Aj. 1105. Yet comp. Hm. Iphig. Taur. p. 109.

² The 3. Fut. Pass. occurring once (Luke xix. 40.) in not a few Codd. κεκοά-
ξομαι stands for the 1. Fut., which in this verb is not in use, and has not the
meaning which this form has elsewhere (Mtth. 1118 f. Mdv. 114. Janson de
graeci serm. paulo post futuro. Rastenburg 1844. 4.).

viii. 8. contains a similar instance.—In Rom. vi. 1. and 15. the Conjunctive is the preferable reading, as in Luke iii. 10. Jo. vi. 5.; but in Rom. vi. 2. the authority for *ζήσομεν* predominates, and the Future here forms a distinct contrast to the Aor. *ἀπεθάνομεν*. Mr. iv. 13. and 1 Cor. xiv. 7. are strict Futures. In Mt. vii. 16. *ἐπιγνώσσεσθαι* does not contain a precept (ye *shall*), but a simple statement of what time would bring about: by their fruits ye will know them (in the course of your observations). Rom. vi. 14. expresses an assurance which is essentially connected with the Apostle's reasoning. 1 Cor. xv. 29. *ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν* should perhaps be rendered: else (if Christ is not risen) what will they do (begin) who are baptized for the dead (are they in such case baptized)? The Pres. *ποιοῦσιν* is manifestly a correction. The phrase *τί οὖν ἐροῦμεν* always means *quid dicemus*, and not *quid dicamus*? 1 Cor. xiv. 15. *προσεύχομαι τῷ πνεύματι, προσεύχομαι δὲ καὶ νοῦ* is not a resolution, but a Christian maxim the believer intends to follow. The Fut. is better authenticated than *προσεύχομαι*, which is perhaps only a correction. In 2 Cor. iii. 8. *ἔσται* refers to future *δόξα*. As to such phrases as *Θέλεις ἐτοιμάσομεν* and *τί αἰρήσομαι οὐ γνωρίζω*, where the Conjunctive also would be suitable, see § 41. a. 4. and b. 4.

In the phrase *ἐρεῖ τις dicat aliquis* 1 Cor. xv. 35. Jas. ii. 18. the Fut. denotes a merely supposed case. The Greek idiom is here more precise than the Latin: *some one will say*, I suppose, expect, the objection. So *ἐρεῖς οὖν dices igitur* Rom. ix. 19. xi. 19. Heb. xi. 32. *ἐπιλείψει μὲ διηγούμενον ὁ χρόνος* is decidedly to be taken as a Future: Time (I foresee) will fail me (*deficiet me tempus*, Philostr. her. p. 686. *ἐπιλείψει με ἡ φωνή*, comp. also *longum est* for the German and Latin idiom *longum esset* etc.¹). Also Luke xi. 5. *τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου* the Fut. is appropriately used. When the interrogative form is dropped, the ordinary Future remains: None of you will go to his friend at midnight (such an emergency will never take place). Lastly, it has to be remarked, that in Mt. v. 39. 41. xxiii. 12. the notion of possibility is connected rather with *ὅστις* than with the Fut. In Jas. ii. 10., however, the best Codd. have the Conjunctive. It would be altogether incongruous to explain the Future as indicating purely a wish Rom. xvi. 20. Ph. iii. 15. iv. 7. 19. Mt. xvi. 22.

As to the use of Fut. for the Imperative, see § 43, 5.

¹ The case is different, when the thought is expressed with *ἄν* in the Optative, as in Dion. H. 10. 2086. *ἐπιλείποι ἄν με ὁ τῆς ἡμέρας χρόνος*.

Some critics strangely maintain, that the Fut. is used for the Preterite in Rev. iv. 9. ὅταν δώσουσι τὰ ζῶα δόξαν - - τῷ καθεμένῳ ἐπὶ τοῦ θρόνου - - πεσούνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι, etc. The passage must be rendered: *When (whenever) the beasts shall give glory - - shall fall down.* On the other hand, the Fut., in expressing general truths, sometimes very nearly assumes the import of the Present, as: Gal. ii. 16. ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ Rom. iii. 20. This, however, is a rule which, since the introduction of Christianity, *continues to be in force* in the world. The same construction, substantially, occurs also in Rom. iii. 30. ἐπεὶπερ εἰς ὁ Θεός, ὃς δικαιώσει περιτομὴν ἐκ πίστεως etc., where δικαιῶν is regarded as an act of God constantly thus realised. In Luke i. 37. ἀδυνατήσει is found in a quotation from the Old T. in reference to what is true at all times (Theocr. 27, 9. see Hm. emend. rat. p. 197.) comp. Rom. vii. 3. But in Mt. iv. 4. ζήσεται from Deut. viii. 3. rather denotes a rule established by God: *shall live.*

Note 1. The connection of different Tenses by καί (Poppo Thuc. I. I. 274 sq. Reisig Oed. Col. 419. Jacobs Achill. Tat. p. 700. Stallb. Plat. Euthyphr. p. 59 a.), which we have already illustrated by examples, is partly accidental,—as, when an author is writing without rigorous precision, any one of several Tenses may be employed without any difference in the sense; and partly intentional (Heb. ii. 14. 1 Cor. x. 4. xv. 4. Jas. i. 24. Jo. iii. 16. etc.). The former, perhaps, is the case in Rev., as: iii. 3. xi. 10. xii. 4. xvi. 21. etc. In none of these passages is there any impropriety in the use of the Tenses. Besides, were any anomaly found in such combination of Tenses (as, e.g. Eichhorn Einl. ins N. T. II. 378.), it would only be attributable to defective skill in writing Greek. See Winer's exeget. Studien I. 147 f.

Note 2. In the significations above elucidated, the Tenses are used only in the Indicative and Participle (Hm. emend. p. 189.). In the other Moods, that is, the Conjunctive, Optative, Imperative, the Aorist rarely denotes past time (1 Pet. iv. 6. ?), but rapid accomplishment or completion at once (comp. Pres. and Aor. Jo. iii. 16.) Hm. Vig. 748. without reference to any definite time, Rost 587. Mdv. 109.

MOODS.

SECTION XLI.

OF THE INDICATIVE, CONJUNCTIVE, AND OPTATIVE.¹

According to Hermann, these Moods are distinguished from each other as follows :—

The Indicative denotes an *actual*, while the Conjunctive and Optative denote a purely *possible*, state or occurrence. The Conjunctive expresses *objective* possibility (the reality of the state or occurrence depending on circumstances);² the Optative, *subjective* possibility (a pure conception, as a wish),³ Hm. emend. rat. I. 205 sqq. ad Vig. 901 sq., also de particula ἄν p. 76 sq.⁴ Comp. also Schneider Vorles. I. 230 ff.⁵

With Klotz ad Devar., we have adopted this theory, as nothing more unexceptionable has yet been propounded. The theory of Madvig, at least, is not more satisfactory.

In the N. T. these Moods are, in the main, employed with strict propriety. Only, the Optative, as in the later Greek authors, who did not aim at classic refinement, is partially set aside (more than in Josephus), and in certain constructions is superseded by the Conjunctive.⁶

¹ Comp. K. H. A. Lipsius comm. de modorum usu in N. T. P. I. Lips. 1827. 8.

² “ In conjunctivo sumitur res experientia comprobanda - - ; conjunctivus est debere quid fieri intelligentis ac propterea expectantis quid eveniat,” Hm. partic. ἄν p. 77.

³ Klotz Devar. II. 104. : Optativus modus per se non tam optationis vim in se continet, quam cogitationis omnino, unde proficiscitur etiam omnis optatio. Hm. partic. ἄν p. 77. : Optativus est cogitantis quid fieri, neque an fiat neque an possit fieri quaerentis.

⁴ P. 77. : Apertum est, in indicativo veritatem facti ut exploratam respici, in conjunctivo rem sumi experientia comprobandam, in optativo veritatis rationem haberi nullam, sed cogitationem tantummodo indicari. How Kühner combines this distinction between the Conjunctive and Optative with the peculiar *temporal* import of each, cannot be here explained in detail (Griech. Gr. II. 87 f.).

⁵ In the following works views quite different from this are maintained : W. Scheuerlein über den Charakter des Modus in der gr. Sprache. Halle 1842. 4. (Progr.). W. Baumlein über die gr. Modi und die Partikeln κεν u. ἄν. Heilbronn 1846. 8. (s. Jahn Jahrb. Bd. 47. S. 353 f. u. Zeitschr. f. Alterthumswiss. 1848. 104–106. 1849. 30–33.). Aken Grundzüge der Lehre von Tempus u. Modus im Griech. Güstrow 1850. 4. Comp. also Doederlein on Moods and Conjunctions, in his Reden u. Aufsätzen. Erlangen 1843. 8. nr. 9.

⁶ In the living popular language of Greece the Optative is not in use ; and it is still a question how far, if at all, it was used in the popular speech of the ancient Greeks. In most civilised countries, certain forms and expressions, peculiar to the refined diction of the educated, are wanting in the language of the people.

a. IN INDEPENDENT SENTENCES.

2. The use of the Indicative in independent sentences is extremely simple in Greek. In reference to the N. T., we have, on this head, but two peculiarities to point out.

a. The Imperfect Indic. is sometimes employed, as in Latin (Zumpt p. 446.), where in Germ. or English the Conjunctive would be used, as : 2 Cor. xii. 11. ἐγὼ ὀφείλον ὑφ' ὑμῶν συνίστασθαι *debebam commendari I ought to have been commended of you*, Mt. xxv. 27. ἔδει σε βαλεῖν *thou oughtest to have put etc.* (2 Cor. ii. 3. Acts xxiv. 19. xxvii. 21.), Mt. xxvi. 9. ἠδύνατο τοῦτο παραθῆναι *etc.*, xxvi. 24. καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη *it would have been better, satius erat*, 2 Pet. ii. 21. κρεῖττον ἦν αὐτοῖς μὴ ἐπεγναμέναι τὴν ὁδὸν τῆς δικαιοσύνης (Aristoph. nub. 1215. Xen. Anab. 7, 7, 40. Philostr. Apoll. 7, 30. Lucian. dial. mort. 27, 9. Diog. L. 1, 64.), Acts. xxii. 22. οὐ γὰρ καδεῖκεν αὐτὸν ζῆν *he should not have been permitted to live* (he ought to have been put to death long ago), non debebat or debuerat vivere, comp. Mtth. 1138 f. Stallb. Plat. Symp. p. 74. The Greek and Latin writers here merely indicate what, independently of circumstances, *was proper*, what *should* or *should not* have taken place ; and the reader, by combining this absolute statement with the actual fact, infers the implied disapproval of the latter. In German or English we express the same meaning by starting from the present state of the matter, and, through the use of the Conjunctive, disapproving what occasioned it. Both Moods are appropriate. It must not, however, be supposed that, in such Greek constructions, there is an omission of ἄν. Such expressions exclude, in the Greek mind, every contingency, according to which any particular case should or should not have existed. See Hm. partic. ἄν § 12. Ἐβουλόμην *etc.* *vellem*, without ἄν, is to be explained somewhat differently, as : Acts xxv. 22. ἐβουλόμην καὶ αὐτὸς τοῦ ἀνδρώπου ἀκοῦσαι *I too should have liked to hear the man* (the account of him having awakened my curiosity), Aristoph. ran. 866. Aeschin. Ctesiph. 274 b. Arrian. Epict. 1, 19, 18. Lucian. dial. mort. 20, 4. abdic. 1. Char. 6. *etc.* Here is expressed, not a wish previously excited by another circumstance, *volebam*, but a wish still felt by the speaker. This, however, is not directly stated by him, *volo*, as the gratifying of it does not depend purely on his will (1 Tim. ii. 8. 1 Cor. xvi. 7. Rom. xvi. 19. *etc.*). Neither can the wish here be expressed by ἐβουλόμην ἄν, for that would imply the counterpart, *but I will not*, Hm. partic. ἄν p. 66 sq., nor by what is

much weaker, βουλοίμην ἂν (Xen. Oec. 6, 12. Krü. 163.), *velim*, *I should like*; but definitely: *I felt a wish*, and should do so still, could it be gratified, Bhdy p. 374. Kühner II. 68. (a conditional clause being understood.).¹ So also Rom. ix. 3. ἡυχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου optarem ego etc., and Gal. iv. 20. see Winer's Comment. *in loc.* (It is otherwise in 2 Cor. i. 15. Phil. 13. 14., where the Aorists express what actually took place, and in 2 Jo. 12. ἡβουλήθη.)

In Jo. iv. 4. etc. ἔδει is to be taken as an ordinary Imp. Indic., denoting a real fact. On the contrary, in Heb. ix. 26. ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν the particle ἂν might have been expected, as something that, according to a certain supposition, must have taken place, is expressed. The Codd., however, do not give it, and its omission is immaterial. Comp. Hm. Eurip. Bacch. p. 152. Bhdy 390. see § 42, 2. In Rom. xi. 6. 1 Cor. vii. 14. v. 10. the Indicatives Pres. are usually rendered as Conjunctives. The meaning, however, of the first two passages is simply this: *then* (in that case, that is, if ἐξ ἔργων) *grace is no longer grace, then* (in the case of the husband's not being sanctified by the wife) *are your children unclean*. In 1 Cor. v. nearly all the better Codd. have ὠφείλετε. See, further, Ast Plat. legg. p. 162 sq. Stallb. Plat. Euthyphr. p. 57.

In 1 Cor. vii. 7. θέλω πάντας ἀνθρώπους εἶναι ὡς καὶ ἑμαυτὸν the Ind. Pres. is not used, as Pott maintains, for θέλωμι or ἤθελον. Paul actually entertained this wish, directing his attention merely to the advantage that would thus accrue to men, becoming Christians, and not to the obstacles. Had he referred to these, he would have said: *I could wish*, or *I could have wished*, *velim* or *vellem*. Baumgarten has accurately explained the passage. In the same way we must explain 1 Cor. vii. 28., where, according to Pott, φείδομαι is equivalent to φειδοίμην ἂν.

All recent expositors have correctly explained 2 Cor. xii. 9. ἀρκεῖ σοι ἡ χάρις μου, which Luther inaccurately rendered: *be satisfied with my grace*. Intensity of signification of another kind has been ascribed to the Indic. in 1 Cor. v. 7: καθώς ἐστε ἄζυμοι esse debetis. This rendering, however, is quite unwarranted. See Mey.

3. The Ind. Pres. sometimes occurs also in indirect questions, when, in Latin, the Conjunctive would be used, as: Jo. xi. 47. τί ποιούμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ, quid faciamus?

¹ Schoemann ad Isaeum p. 435. takes a different view: Addita particula ἂν voluntatem significamus a conditione suspensam: *vellem, si liceret*; omissa autem particula etiam conditionis notio nulla subintelligitur, sed hoc potius indicatur, vere nos illud voluisse, etiamsi omittenda fuerit voluntas, scilicet quod frustra nos velle cognovimus. This, however, might not be applicable to all passages.

what can we do? what is to be done? Lucian. pisc. 10. asin. 25. The Ind., however, here strictly denotes that something must undoubtedly be done. The question τί ποιῶμεν invites deliberation (comp. Acts iv. 16.). On the contrary, τί ποιοῦμεν implies that *something* is to be done, and inquires *what* that is. On this (rhetorical) Ind. Pres., which mainly occurs in conversation or public speaking, see Heind. Plat. Gorg. p. 109. and Theaet. p. 449. Stallb. Plat. rep. I. 141. Bhdy 396.

The Greeks carry this still further. They even say, *e.g.*, πίνομεν *we are drinking*, i.e. *we are to drink*, when the cup has been lifted up (Jacobs Achill. Tat. p. 559.). To this head, however, Gal. vi. 10. ἐργαζόμεθα τὸ ἀγαθόν, which is the reading in good Codd. and which Lchm. has printed, can hardly be referred. See Mey. As to Jo. xxi. 3. comp. § 40, 2.

The meaning of 1 Cor. x. 22. ἢ παραζηλοῦμεν τὸν κύριον; which Schott still renders by the Conjunctive, is probably: *or do we provoke God?* is our conduct fitted to awaken God's wrath? Παραζ. expresses, not what may have taken place in time past (as even Rück. has explained it), but what is actually taking place. Rom. viii. 24. ὃ βλέπει τις, τί καὶ ἐλπίζει; is not (Schott) *quare insuper speret?* The passage unquestionably means, not: *he may no longer hope for;* but, *he no longer hopes for.* On the Ind. Fut. for the Conjunctive, see § 40, 6.

The Indicatives in Jas. v. 13. κακοπαθεῖ τις ἐν ὑμῖν, - - ἀσθενεῖ τις ἐν ὑμῖν, denoting a case represented as real, are attended with no difficulty: *some one is afflicted among you*, - - *some one is sick among you*, etc. Demosth. cor. 351 c. (where a point of interrogation is superfluous, Krii. 160.). In Greek authors, even a Preterite is used in this way, Mth. 1155.

4. The Conjunctive is used in independent clauses,

a. When an exhortation or resolution (conjunct. adhortativus) is expressed, as: Jo. xiv. 31. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν xix. 24., 1 Cor. xv. 32. φάγωμεν καὶ πίωμεν, αὐριοὶ γὰρ ἀποδινήσκομεν, Ph. iii. 15. ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν, 1 Th. v. 6. γρηγορῶμεν καὶ νήφωμεν, Luke viii. 22. The Codd. occasionally vary between the Conjunct. and the Fut. Heb. vi. 3. 1 Cor. xiv. 15. Jas iv. 13., but in the first two passages there is preponderating evidence in favour of the Conjunctive.—Sometimes the Conjunctive is used,

b. In undetermined questions (conjunct. deliberativus, Mth. 1170. Bhdy 396. Kühner II. 102.), as: Mr. xii. 14. δῶμεν ἢ μὴ δῶμεν; *should we give or not give?* Rom. vi. 1. ἐπιμένωμεν τῇ

ἀμαρτία; 1 Cor. xi. 22.; also in the 3d and 2d Pers., as Luke xxiii. 31. εἰ ἐν τῷ ὕμῳ ξύλω ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; and Mt. xxvi. 54. πῶς πληρωθῶσιν αἱ γραφαί; *how should the Scriptures be fulfilled?* xxiii. 33. πῶς φύγητε (Jo. v. 47. Var.). Under this head comes the Conjunctive used in certain set phrases, as: Luke ix. 54. Θέλεις εἰπῶμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ; (Hm. de ellips. p. 183.) *wilt Thou that we etc.* Mt. xiii. 28. xxvi. 17. Mr. xiv. 12. Luke xxii. 9. Comp. Eurip. Phoen. 722. βούλει τράπωμαι δὴδ' ὁδοὺς ἄλλας τινάς; Xen. Mem. 2, 1, 1. βούλει σκοπῶμεν; Aesch. Ctesiph. 297 c. Lucian. dial. m. 20, 3. See also Mt. vii. 4. ἄφες ἐκβάλλω τὸ κάρφος etc. 1 Cor. iv. 21. It is a mistake to supply, in such cases, ἵνα or ὅπως (Lehmann Lucian. III. 466.). In some passages, Codd. have the Fut., which, in these phrases, Greek authors do employ, though not very frequently. See Lob. Phryn. p. 734. and Fr. Matth. p. 465. 761. (in the Sept. see Heb. viii. 5.) comp. e.g. Ex. xxv. 40. ὅρα ποιήσεις κατὰ τὸν τύπον etc.

In questions, the Fut. instead of the Conjunct. deliber. of 3d Pers. is, according to the testimony of the Codd., frequently employed in the N. T. See above, § 40, 6. Even in Rom. x. 14 f. it is to be retained, though, in Greek authors, the Conjunctive, in this person too, not unfrequently occurs (Stallb. Plat. Men. p. 103. Krü. 161.): Soph. Aj. 403. ποῖ τις φύγη; Oed. Col. 170. ποῖ τις φροντίδος ἔλθῃ; (1. Pers. verse 311.) Plato Soph. 225 a. Arrian. Epict. 3, 22, 96. In Luke xi. 5. the Fut. Ind. and the Conjunctive are connected—τίς ἐξ ὑμῶν ἐξεῖ φίλον καὶ πορεύσεται πρὸς αὐτόν - - καὶ εἶπῃ αὐτῷ; see Mtth. 1171. Hm. partic. ἂν p. 87. Stallb. Plat. Phileb. p. 26. and Phaed. p. 202. Bornem. Luc. p. 147. Bmln. p. 182.

Regarding Jas. iv. 15. ἐὰν ὁ κύριος θελήσῃ καὶ ζήσωμεν (ζήσομεν) καὶ ποιήσωμεν (ποιήσομεν) τοῦτο ἢ ἐκείνο a learned controversy has been carried on between Fritzsche (Leipz. Literatur-Zeit. 1824. S. 2316. and n. krit. Journ. V. S. 3 ff.) and Bornem. (n. krit. Journ. VI. S. 130 ff.). The former would make the secondary clause begin at καὶ ποιήσομεν (for this reading is to be preferred); the latter would make it begin at καὶ ζήσωμεν (retaining also ποιήσωμεν). The former renders the passage: *if the Lord will and we live, we shall do this or that*; the latter: *if it please the Lord, let us seek to be supported, let us do this or that*. Every one must feel that there is something incongruous in the expression: *Please God, we shall live*; and B. himself has perceived this, as he translates ζήσ.: *we shall use life*. But this explanation appears forced, and not warranted by Biblical usage. There is nothing remarkable in the occurrence of καί at the beginning of the Apodosis (2 Cor. xi. 12.). In regard to this, I agree with Fr. On the other hand, he was wrong in maintaining that ποιήσομεν is far better established than ζήσομεν.

Critical authorities are nearly equal. Only, from Cod. Meerm. (by Dermout) ποιήσωμεν (but not ζήσωμεν) has been adduced. As, in the words in question, a mistake in transcribing might very easily occur, we should perhaps adopt as the most likely reading: ἐὰν ὁ κύριος θελήσῃ καὶ ζήσωμεν, καὶ ποιήσωμεν etc. (verse 13.).

5. The Optative is used, in independent clauses, when a wish is to be expressed, as: Acts viii. 20. τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπώλειαν, Rom. xv. 5. Phil. 20. ἐγὼ σου ὀναίμην, 1 P. i. 2. 2 P. i. 2. 1 Th. iii. 11 f. v. 3. 2 Th. iii. 5. (in 2 Cor. ix. 10. 2 Tim. ii. 7. the Futures are to be restored, as is the Imperat. λαβέτω in Acts i. 20.). As to the Sept. see some remarks in Thiersch p. 101. Comp. 1 Kings viii. 57. Ps. xl. 3. Tob. v. 14. x. 12. xi. 16.

Instead of the Optative, the Hebrew frequently employs a question to denote a wish, as: 2 Sam. xv. 4. τίς με καταστήσει κριτὴν *utinam quis me constituat!* This construction, however, occurs also in Greek poets. Fr. Rom. II. 70. Yet it is on insufficient grounds that Rom. vii. 24. τίς με ῥύσεται etc. has been taken as a wish expressed in the form of a question. A question expressive of perplexity and conscious helplessness is here peculiarly appropriate, and requires no μετάβασις εἰς ἄλλο γένος.

b. USE OF THESE MOODS IN DEPENDENT CLAUSES.

1. The particles of design, ἵνα and ὅπως (which, however, both signify *quo modo, ut*;—regarding μή see below, § 56.), are quite naturally construed with the Conjunctive and Optative (according to distinction, above pointed out, between the two Moods), as design refers to the future, and, consequently, to something still to be carried into effect. They could only take the Indic. of the Future, unless some incongruity existed in the writer's conceptions.¹

In the N. T. these particles are usually followed by

a. The Conjunctive, and then α. not only after the Present, as: Mt. vi. 2. ποιούσιν - - ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων, 2 Tim. ii. 4. οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ, 10. πάντα ὑπομένω διὰ τ. ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι (Mr. iv. 21. Luke viii. 12. Rom. xi. 25. 1 Jo. i. 3. Heb. ix. 15. 1 Cor. vii. 29. Gal. vi. 13.; the Conjunctive here denoting [Hm. Vig. 850.] what is regarded as something actually about to take place,—what is actually and immediately in view, consequently as objectively possible),—and after the Im-

¹ See, in general, Franke in the Darmstädter Schulzeit. 1839. S. 1236 ff. Klotz Devar. II. 615 sqq.

perat. and the Fut., as : 1 Tim. iv. 15. ἐν τούτοις ἰσθί, ἵνα σου ἡ προκοπή φανερὰ ᾖ, Mt. ii. 8. ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ, v. 16. xiv. 15. Acts viii. 19. xxiii. 15. 1 Cor. iii. 18. 1 Jo. ii. 28., Jo. v. 20. μέζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε, Ph. i. 26. ; also after the Conjunct. adhort. or deliber., as in Rom. iii. 8. Luke xx. 14. Jo. vi. 5. etc.,—all in accordance with the preceding remarks, and quite in conformity to the rule (Hm. Vig. 850.) ;—but also β. after the Preterite, when it denotes a really past time¹ (comp. Gayler de partic. gr. sermon. negat. p. 176 sq.), and there occasionally exists a reason for selecting *this* Mood instead of the Optative (Hm. Vig. 791. Krü. 166.).² Accordingly, in the following passages the Conjunctive may denote an action still *continued* in itself or its results, or frequently recurring (Hm. Vig. 850. and ad Eurip. Hecub. p. 7. Heind. Plat. Protag. § 29. Stallb. Plat. Crit. p. 103. Ast Plat. legg. p. 93. Klotz Devar. II. 618.) : 1 Tim. i. 16. ἡλέηθην, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξῃται Ἰ. Χριστὸς τὴν πᾶσαν μακροθυμίαν, ver. 20. οὓς παρέδωκα τῷ σατανᾷ, ἵνα παιδεύθῳσι μὴ βλασφημεῖν, Tit. i. 5. κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ, ii. 14. ὃς ἔδωκεν ἑαυτὸν περὶ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς, Rom. vi. 4. συνετάφημεν αὐτῷ, ἵνα - - καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν, 1 Jo. iii. 5. ἐφανερώθη, ἵνα τὰς ἀμαρτίας ἡμῶν ἄρῃ, ver. 8. ἐφανερώθη, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου, v. 13. ταῦτα ἔγραψα ὑμῖν, ἵνα εἰδῇτε, comp. Luke i. 4. (Plat. Crit. 43 b. rep. 9. 472 c. legg. 2. 653 d. Xen. Mem. 1, 1, 8. Aelian. 12, 30.). In other passages, *e.g.* Acts v. 26. ἤγαγεν αὐτούς, - - ἵνα μὴ λιθασθῶσιν, Acts ix. 21. εἰς τοῦτο ἐληλύθει, ἵνα - - ἀγάγῃ, the Conjunctive may denote an intended result, *of the occurrence of which the speaker entertains no doubt whatever*, comp. Mr. viii. 6. ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραδώσι (*that they might* - - which they could not possibly hesitate to do) xii. 2., Acts xxv. 26. προήγαγον αὐτὸν ἐφ' ὑμῶν, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τί γράψω. (The Optative would express the design of effecting an uncertain result, Mtth. 1182. 1184.) Lastly, the construction in Mt. xix. 13. προσήνεχθη αὐτῷ τὰ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, Mr. x. 13. προσέφερον αὐτῷ παιδία, ἵνα ἄψῃται αὐτῶν is probably to be accounted for by the fact that the Greeks sometimes produce, in a narration, the pre-

¹ For where a Perfect in meaning stands for a Present, ἵνα or ὅπως with the Conjunctive cannot be out of the way, Jo. vi. 38. Luke xvi. 26. Acts ix. 17. 1 Jo. v. 20.

² Many other distinctions have been laid down by Wex in the epist. crit. ad Gesenium (Lips. 1831. 4.) p. 22 sqq. It may, however, be asked whether such minute distinctions are in accordance with the genius of a lively language.

cise statements of a third party, or, at least, employ the same Moods that he would have used, had he been present (Heind. Plat. Protag. p. 502. 504. Poppo Xen. Cyrop. p. 189 sq. and Thuc. I. I. 141 sq.). Accordingly, the rendering here must be : *that* he may, instead of he might (Optative), lay, etc. The reader is thus more vividly made as it were a beholder of the scene described (Klotz as above, p. 618 sq. 682.). Comp. Jo. xviii. 28. Mt. xii. 14. As, however, β. the Optative in indirect discourse, so frequent in classic authors, never occurs in the N. T., it cannot be supposed that the sacred writers intentionally made this nice distinction. They, no doubt, unconsciously avoided employing the Optative where a classical author would have to a certainty employed it (*e.g.* Jo. iv. 8. vii. 32. Luke vi. 7. xix. 4. 2 Cor. viii. 6. Heb. ii. 14. xi. 35. etc.). In fact, in later Greek the Optative gradually fell into disuse, and in popular speech was probably never used as in written Attic, if used at all. Plutarch, for instance, usually employs the Conjunctive¹ where in standard Attic the Optative would have been used. The same use of the Conjunctive for the Optative characterises the Hellenistic, as may be seen from every page of the Sept., the Apocryphal and Pseudepigraphic writings, etc. (Thilo Act. Thom. p. 47.).

b. Particles of design are also followed by the Ind. Fut. (after a Pres. and Perf. comp. Hm. Vig. 851.), as : Rev. xxii. 14. μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν etc. (the Conjunctive immediately follows), iii. 9. vi. 11. xiv. 13. (Var.), Jo. xvii. 2. ἔδωκεν αὐτῷ ἐξουσίαν - - ἵνα - - δώσῃ αὐτοῖς (al. δώσῃ), 1 Pet. iii. 1. 1 Cor. xiii. 3. (Var.) Gal. ii. 4. (Var.). Comp., further, the Var. Rev. xiii. 16. (on the other hand, in the O. T. quotation Eph. vi. 3. the construction in question is directly followed by ἔση, which must not be supposed to depend on ἵνα. In the same way may be explained also the Var. ἐξαναστήσει and καθήσει in Mr. xii. 19. and Luke xxii. 30.). The Fut. never occurs in the N. T. with ὅπως (for ὅπως - - ζήσεται Mr. v. 23. has little authority), but in Greek authors, is not unfrequent, as : Xen. A. 3, 1, 18. Theophr. char. 22. Isocr. perm. 746. Dem. Mid. 398 b. Soph. Philoct. 55. comp. Bornem. Xen. Anab. p. 498. Klotz as above, p. 683 sq. Gayler de partic. negat. p. 211. 321. Rost 647 f. The Fut. then usually denotes a *continued* state, while the Aor. Conjunct. expresses an instantaneous event. This construction with ἵνα also appears to

¹ Even in early authors particles of design are more frequently construed with the Conjunctive after a Preterite than was formerly admitted. See *Bremi Lys. exc. 1.* p. 435 sqq.

Elmsley Eurip. Bacch. p. 164. unquestionable. See, on the other hand, Hm. Soph. Oed. Col. 155. and de partic. ἄν p. 134. Klotz Devar. II. 630. In all the passages referred to this head, ἵνα is to be rendered by *ubi* or *where*. Instances of this construction actually occur in Later writers (Cedren. II. 136.), the Fathers (Epiph. II. 332 b.), and the Apocryphal writings (Evang. apocr. p. 437. Thilo apocr. 682.) comp. Schaef. Demosth. IV. 273. In the N. T. this Mood, in accordance with the preceding remarks, is pretty well established, though, owing to Itacism, the forms of the Ind. and of the Conj. might easily have been interchanged by transcribers. c. The connecting of ἵνα with the Pres. Ind.,¹ of which two instances occur almost without Var.—1 Cor. iv. 6. ἵνα μᾶθῃτε - - ἵνα μὴ φουσιοῦσθε, and Gal. iv. 17. ζηλοῦσιν ὑμᾶς - - ἵνα αὐτοὺς ζηλοῦτε; are very remarkable; as the Pres. Ind. after a particle of design seems illogical. Hence Fr. Matth. p. 836 sq. maintained that in both passages ἵνα is not the Conjunction, but the Adverb *ubi*. This view was taken up by Mey., after Fr. had adopted a different reading in the first passage (Fritzsche. Opusc. p. 186 sqq.)² According to Fr. the rendering should be: *whereby you (then) are not puffed up,—in which case you are zealous in regard to them*. But, besides the fact that in the whole compass of the Greek Bible ἵνα never once occurs as an Adverb, the Pres. in both passages would be surprising, and, in the first passage, οὐ was perhaps to be expected. Moreover, in both passages, as Mey. himself admits, ἵνα, denoting design, is quite in accordance with the Apostle's meaning. For these reasons it appears to me that ἵνα with the Ind. Pres. is to be regarded as an impropriety of Later Greek.³ The passage from Acta Ignat. ed. Ittig. p. 538. does not furnish satisfactory proof, as ἀπολοῦνται might be taken for the Attic Fut. In Geopon. 10, 48, 3. Himer. 15, 3. the Ind. may perhaps have been written instead of the Conjunction. On the other hand, in later works, ἵνα with the Ind. Pres. occurs so frequently as to preclude the supposition that every instance is a mistake of transcribers. See Malal. 10. p. 264. ἐπιτρέψας ἵνα πάντες - - βασιλεύουσιν, 12. p. 300. ἐποίησε κέλευσιν ἵνα - - χρηματίζουσι, Acta Pauli et Petri 7. προάγει, ἵνα μία πόλις ἀπόλλυται, 20. ἐδίδαξα ἵνα τῇ τιμῇ ἀλλήλους προηγοῦνται,

¹ Valckenaer's Note on 1 Cor. confounds the Indic. Preterite, Future, and Pres., and is, consequently, useless.

² He adopted ἵνα μὴ - - φουσιοῦσθαι for ἵνα μὴ - - φουσιοῦσθε. See, on the other hand, Mey.

³ Modern Greek, e.g. in the Confess. Orthod., usually puts the Ind. after ἵνα or διὰ ἵνα.

Acta Pauli et Thecl. p. 45. ἵνα γάμοι μὴ γίνονται ἀλλ' οὕτως μένουσιν, Evang. apocr. p. 447.¹ This construction is supposed to occur even in the N. T., good Codd. having Jo. xvii. 3. ἵνα -- γνώσκουσιν. Either Paul actually wrote thus (yet see Bengel on 1 Cor. iv.), or the forms were introduced in these passages by transcribers at an early date. It is worthy of remark, however the case may be, that in both instances the verb ends in *ω*.

When the Optative (after a Pres.) follows ἵνα, as in Eph. iii. 16. κἀμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ κυρίου -- ἵνα δῶῃ ὑμῖν etc. (where, however, very good Codd. have δῶ), ἵνα is not properly a particle of design; but the sentence which it commences expresses the object of a wish and prayer (*that He may give*), and the Opt., as *modus optandi*, is even on this account selected. See Harless on Eph. i. 17. Besides, the Opt. is used after ἵνα or οὕτως, *that, in order to*, when it depends on a clause expressive of a wish, Soph. Philoct. 325. and Aj. 1200. see Hm. on the latter passage, and Wex epist. crit. p. 35. (In Eph. as above, it is unnecessary, with Lehm. and Fr. Rom. III. 230., to read δῶῃ, an Ionic Conjunction not sufficiently established in the N. T.)

2. In *hypothetical* sentences four kinds of construction occur (Hm. Vig. 834. 902.):²

a. A simple supposition: if thy friend come, give him my regards (the case is put as one that will be found real). Here εἰ is used with the Indic., quae particula per se nihil significat praeter conditionem, Klotz Devar. 455. comp. p. 487.

b. Condition with assumption of objective possibility (where the result will decide whether or not the condition is to be realised): *if thy friend come* (I do not know whether he will come, time will show). Here εἰάν (εἰ ἄν see Hm. partic. ἄν p. 95 sqq.) with the Conjunction is used.

c. Condition assumed as *subjectively* possible—a mere supposition:

¹ Xen. Athen. 1. 11. ἵνα λαμβάνων μὲν πᾶντι (which Sturz still adduces in his Lexic. Xenoph.) was long ago changed into λαμβάνομεν πᾶντι. See Schneider *in loc.*

² See also ad Soph. Antig. 706. ad Soph. Oed. C. 1445. ad Eur. Bacch. 200. Klossmann de ratione et usu enuntiator. hypothet. linguae gr. Vratisl. 1830. Kiesling 2 Programm. de enunciatis hypothet. in lingua gr. et lat. Cizae 1835. 45. 4. Reckwagel zur Lehre von den hypothetischen Sätzen mit Rücksicht auf die Grundformen derselben in der griech. Sprache. Nürnberg 1843 ff. III. 4. Besides, it can easily be conceived that, in many sentences, either εἰ or εἰάν might be used with equal propriety, the selection depending on the writer's impressions. The later writers are not at pains to distinguish the one from the other. It is worthy of remark, that Euclid almost always uses εἰάν with the Subjunctive of a case of pure geometry.

if thy friend should come (the case being conceivable and probable), *I might present my respects to him.* Here εἰ with the Optative is used.

d. Condition believed to be contrary to the fact: *were there a God, He would govern* (but there is not, says the Atheist). Had there always existed a God, He would have prevented evil (but there has not). Here εἰ is construed with the Ind., the Imperf. being used first, and then the Aor. or (much more rarely) the Plup. (Krü. 170.); and, in consequent clauses, one of these tenses. Why even a Preterite may be used has been explained by Hm. Vig. 821., comp. with this Stallb. Plat. Euthyphr. p. 51 sq. In general, see Klotz Devar. p. 450 sqq.

For εἰ we sometimes find, as in Jo. xii. 32. xvi. 33. xx. 23. Luke iv. 7. (where, however, Tdf. has made no remark), in good Codd. (as B) αἶν, respecting which comp. Hm. Vig. 812. 822. It is by no means rare in Greek authors, even in Attic, though these prefer ἦν, which does not occur in the N. T.

The diction of the N. T. will be found entirely in accordance with the preceding rules.

α. α. Mt. xix. 10. εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου - - οὐ συμφέρει γαμήσαι, 1 Cor. vi. 2. ix. 17. Rom. viii. 25. Col. ii. 5. (praes. seq. praes.); Mt. xix. 17. εἰ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρει τὰς ἐντολάς, viii. 31. xxvii. 40. Jo. vii. 4. 1 Cor. vii. 9. (praes. seq. imper.); Rom. viii. 11. εἰ τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν - - οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας - - ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν, Mt. xvii. 4. Acts xix. 39. Jo. v. 47. (praes. seq. fut.); 1 Cor. xv. 16. εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται, *if the dead do not rise* (I assume the case), *then is Christ not risen*, xiii. 1. 2 P. ii. 20. [Rom. iv. 14.] (praes. seq. perf.) comp. Demosth. ep. 3. p. 114 b.; Mt. xii. 26. εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη comp. ver. 28. Luke xi. 20. (praes. seq. aor.) comp. Orig. de die domin. p. 3. Jani: εἰ δὲ τοῦ ἔργου ἀπέχῃς, εἰς τὴν ἐκκλησίαν δὲ οὐκ εἰσέρχῃ, οὐδὲν ἐκέρδανας.—β. Acts xvi. 15. εἰ κεκήρικατέ με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες - - μεῖνате (perf. seq. imperat.); 2 Cor. v. 16. εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκουμεν (perf. seq. praes. comp. Demosth. c. Boeot. p. 639 a.); Jo. xi. 12. εἰ κεκοίμηται, σωθήσεται (perf. seq. fut.) Rom. vi. 5.; 2 Cor. ii. 5. εἴ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν (perf. seq. perf.); vii. 14. εἴ τι αὐτῷ ὑπὲρ ὑμῶν κακαύχημαι, οὐ κατησχύνθη (perf. seq. aor.).—γ. Rom. xv. 27. εἰ τοῖς πνευματικοῖς αὐτῶν ἐκοινῶνησαν τὰ ἔθνη,

ὀφείλουσι etc., 1 Jo. iv. 11. (aor. seq. praes.); Jo. xviii. 23. εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ, Rom. xi. 17, 18. Col. iii. 1. Phil. 18. (aor. seq. imper.); Jo. xiii. 32. εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, xv. 20.¹ (aor. seq. fut.).—δ. Mt. xxvi. 33. εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι (fut. seq. fut., as Isocr. Archid. p. 280. Porphyr. abstin. 1, 24.); yet in Jas. ii. 11., where, according to the rec. fut. seq. perf., probably the true reading would give Present tenses in the preceding clauses. Such construction with the Fut. would be very nearly equivalent to that with εἰάν (Krü. 171.); yet, *if all shall be offended in Thee*, is a more decisive statement than, *if all should be offended*. In the latter, it is in general still uncertain whether all are to be offended: in the former, this is assumed as a fact (Christ has distinctly assured His disciples of this), comp. Hm. Vig. p. 900.

b. If an *objective* possibility, with the expectation of a decision, is to be expressed, εἰάν always refers to something future (Hm. Vig. 834.), as: Jo. vii. 17. εἰάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γινώσεται etc., Mt. xxviii. 14. εἰάν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτόν. Hence the consequent clause usually contains a Future (Mt. v. 13. Rom. ii. 26. 1 Cor. viii. 10. 1 T. ii. 15. or, what is equivalent, an Aor. with οὐ μή Acts xiii. 41. Jo. viii. 51 f.) or an Imperat. (Jo. vii. 37. Mt. x. 13. xviii. 17. Rom. xii. 20. xiii. 4.), more rarely a Pres., and then either in the sense of a Fut. (Xen. A. 3, 2, 20.) or denoting something continued, Mt. xviii. 13. 2 Cor. v. 1., or a general maxim, Mr. iii. 27. 1 Cor. ix. 16. Jo. viii. 16. 54. Acts

¹ The only correct rendering of εἰ ἐμέ ἐδίωξαν, καὶ ὑμεῖς διώξετε· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσετε is: *if they have persecuted me, they will persecute you also, etc.* The words appear to me simply a special statement of the preceding general truth: οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ: your lot will be as mine is; it can only be a repetition of persecution or acceptance. The words, at the moment when uttered, were ambiguous, as Jesus had experienced both persecution and acceptance. The *sequel*, however, shows what Jesus wished to be understood. It must not be overlooked that Jesus speaks of the treachery of the Jews in general, without reference to the exception of individuals. According to a new exposition put forth by Rector *Lehmann* in the Prog. lucubrationum sacrar. et profan. Part I. (Lübben 1828. 4.), a *vis proportionalis* is to be confounded to εἰ: quemadmodum me persecuti sunt, ita et vos persequentur; quemadmodum (prout) meam doctrinam amplexi observarunt, ita et vestram, etc.; but this import of the particle should have been established by various examples (in Jo. xiii. 14. 32. such force it obviously has *not*). The writer seems to have confounded the simple comparative *ut - ita* (the parallel points of two reciprocal clauses) with the proportional *prout, inasmuch as*. There is a distinction to be made between these two: In a free translation, the first may be put for *ei*, but the latter is not comprehended in the import of *ei* or *si*; and every one must perceive that in the passage in question I. has given a twofold meaning to *ei*, translating it first by *ut* and then by *prout*. See also *Lücke* in loc.

xv. 1. (Diog. Laert. 6, 44. 10, 152.). Perfects in consequent clauses take the import of the Pres. Rom. ii. 25. vii. 2. Jo. xx. 23. (on Rom. xiv. 23. and Jo. xv. 6. see § 40, 3.). The Aor. in the consequent clause occurs in 1 Cor. vii. 28. *ἐάν δὲ καὶ γήμῃς, οὐχ ἡμαρτες* *thou hast not sinned* (thou art not in this case a sinner). Comp. Mtth. 1203. Klotz Devar. II. 451 sq. The Conjunctive depending on *ἐάν* may be a Conj. Pres. or a Conj. Aor. The latter (altogether the more usual) is, for the most part, exactly rendered in Latin by the Future.

That *ἐάν* 1 Cor. vii. 11., as Rück. maintains, refers to an event (possibly) already past, is a mistake, comp. Mey. In 2 Cor. x. 8. also Mey. has corrected Rückert's concessive acceptance of *ἐάν*.

c. *Εἰ* is used with the Optat. to denote *subjective* possibility (Hm. partic. *ἄν* p. 97.), and then, α. when a condition is conceived as of frequent recurrence (Klotz p. 492. Krü. 172.), as : 1 Pet. iii. 14. *εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι* even if ye shall suffer. *Πάσχειν* here is not indicated as a positive future event, but merely as something that may very probably occur, regarded without any reference to definite time (and as may often, in general, be the case). Else only in parenthetical clauses, but with the same reference, as : 1 Cor. xv. 37. *σπείρεις - - γυμνὸν κόκκον, εἰ τύχοι* (if it should so chance), *σίτου* (Dem. Aristocr. 436 c. Lucian. navig. 44. amor. 42. Toxar. 4., see Jacob on the last passage, and Wetst. on 1 Cor. xv.), 1 Pet. iii. 17. *κρεῖττον ἀγαθοποιούστας, εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ, πάσχειν* comp. Isocr. Nicocl. p. 52.—β. After a Preterite, when the condition is represented as the subjective purpose of the agent, as : Acts xxvii. 39. *κόλπον τινὰ κατενόουν ἔχοντα αἰγιαλὸν εἰς ὃν ἐβουλεύοντο, εἰ δύναιντο, ἐξῶσαι τὸ πλοῖον*, also Acts xxiv. 19. *οὓς ἔδει ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν, εἰ τι ἔχοιεν πρὸς με* if they had anything against me (in their minds), Krü. 171. In Acts xx. 16. the Optat. might, in the same way, be expected; yet even in Greek authors sometimes (and that not merely in standing phrases, as above *εἰ δυνατόν ἐστι*) in orat. obliq. the Ind. is used, as : Ael. 12, 40. *ἐκκρύχθη τῷ στρατοπέδῳ, εἰ τις ἔχει ὕδωρ ἐκ τοῦ Χοάσπου, ἵνα δῶ βασιλεῖ πιεῖν*, comp. Engelhardt Plat. apol. p. 156. Further, see below nr. 5. (After *ἐάν* in orat. obliq. nobody would expect the Opt. in the N. T. Acts. ix. 2. Jo. ix. 22. xi. 57. Bttm. § 126, 8., yet comp. Hm. Vig. 822.)

For examples to d. see § 42

The exceptions from these rules in the N. T. text are but very few, and these, for the most part, only occur in particular Codd. They are: *a.* εἰ with the Conjunctive¹ in 1 Cor. ix. 11. εἰ ἡμεῖς ὑμῶν τὰ σαρκικά διερίσωμεν (according to good Codd.), xiv. 5. ἐκτὸς εἰ μὴ διερμηνεύῃ (al. διερμηνεύει) *except he interpret*, Rev. xi. 5. Var. (Sir. xxii. 24.).² This Mood after εἰ was long excluded from all editions of Attic authors. It is now admitted to occur even in prose, see Hm. Soph. Aj. 491. and de partic. ὧν p. 96. Poppo Cyrop. p. 209. and Emend. ad Mtth. Gramm. (Frkf. 1832.) p. 17. Schoem. ad Isaeum p. 463. Klotz Devar. II. 500 sqq. The distinction between εἰ with the Conjunctive and εἴην or ἦν is thus determined by Hm. (de partic. ὧν p. 97. and ad Soph. Oed. R. p. 52 sq. comp. Klotz as above 501.): εἰ puts the condition simply, but with the Conjunctive, as depending on the consequence; so also εἴην, but less decisively, in as far as εἴην makes the condition depend on accidental circumstances: *if anyhow or perhaps*. The proper rendering of the two passages above quoted would be: ἐκτὸς εἰ μὴ διερμηνεύῃ *nisi si interpretetur*, on which the result will decide, *refertur ad certam spem atque opinionem, futurum id esse (vel non esse)*. On the contrary, εἴην would make the matter doubtful: *he should perhaps*, which may be the case, *interpret*. This would have been inadequate, as the gift of interpreting did exist, and was frequently exercised. In later prose this Conjunctive became more and more frequent (Jacobs Achill. Tat. p. 681. and Athen. p. 146. Locella Xen. Ephes. p. 185. Jacob Lucian. Tox. p. 53. Jacobitz Index p. 473. Schaef. Ind. ad Aesop. p. 131.), that is, in Byzantine authors (Index to Malalas and Theophanes), and in Hellenistic works (Thilo Acta Thom. p. 23.), and almost uniformly in the Canon. Apost. and the Basilic. (in the Sept. comp. Gen. xliii. 3. 4.). In these writers a fixed distinction between εἰ with the Conjunctive, and the same particle with the Ind., cannot be traced. Many doubt whether such a distinction existed even in standard Attic (Rost S. 632. comp. Mtth. 1210 f.). It is, therefore, uncertain whether or not Paul had in view the nice distinction specified above. *b.* Ἐάν is followed by the Ind. (Klotz p. 468.), and then not solely—*a.* the Ind. Pres. (Sept. Lev. i. 14. Acta apocr. 259.), as, according to good Codd., in Rom. xiv. 8. ἐὰν ἀποδύσκομεν, τῷ κυρίῳ ἀποδν.,—a general truth: *cum morimur* (without reference to its being decided by the result, whether

¹ Luke ix. 13. means: *unless we should go and buy some*, and the Mood does not depend on εἰ. The same is the case in the phrase ὥσπερ εἰ ἂν Mtth. 1205. Plat. Cratyl. 425 d. εἰ μὴ ἄρα οὕ - - καὶ ἡμεῖς - - ἀπαλλαγώμεν, would be similar; but others read ἀπαλλαγείμεν.

² In 1 Th. v. 10. the rec. text, with all the better Codd., has ἵνα, εἴτε γοησοῦμεν εἴτε καθυπακούμεν, ἅμα σὺν αὐτῷ ζήσωμεν, where (after a Pret. in the principal clause) a more classical writer would have used in both passages an Opt. Comp. Xen. A. 2, 1, 14. Yet ἵνα with the Conj. is here used according to b. 1., and such construction in secondary clauses is quite proper.

we are to die or not), 1 Th. iii. 8. (in Gal. i. 8. the Ind. has little authority);¹ or the Ind. Fut., as in Jo. viii. 36. *ἐὰν ὁ υἱὸς ὑμῶν ἐλευθερώσῃ*, Acts viii. 31. (where, however, there is preponderant authority for the Conj.), Luke xi. 12. *ἐὰν αἰτήσῃ ὧν* according to many uncial Codd. *cum petet*, not *petierit*, vi. 34. see Klotz p. 470. 472 sq. The same,—compare Fabric. Pseudepigr. I. 678. 687.,—occurs repeatedly, as in Ex. viii. 21. (Lev. iv. 3.) Malalas 5. p. 136. Cantacuz. 1. 6. p. 30. 1, 54. p. 273. (Basilic. I. 175. Thilo Acta Thom. p. 23. Schaef. ind. ad Aesop. p. 131.), in which passages forms so slightly distinguished from each other hardly admit a positive decision;—but also, β. the Ind. Pret., as in 1 Jo. v. 15. *ἐὰν οἶδαμεν* without Var. comp. Ephraemius 6298. (even if the Pret. is, in meaning, a Pret. proper, as in Job xxii. 3. Theodoret. III. 267. Malalas 4. p. 71. *ἐὰν κάκῃνῃ ἡ βούλετο*, Nili ep. 3, 56. *ἐὰν εἴδες*, Ephraem. 5251.), see Jacobs Act. Monac. I. 147. comp. Hase Leon. Diac. p. 143. Schaef. ad Bastii ep. crit. p. 26. Poppo Thuc. III. I. 313. and III. II. 172.²

Sometimes *ἐάν* and *εἰ* are connected in two parallel clauses, as: Acts v. 38. 39. *ἐὰν ἡ ἐξ ἀνθρώπων ἡ βουλή αὕτη ἡ τὸ ἔργον τοῦτο, καταλυθήσεται* (*should it be from men, and this the result will show*), *εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτό* (*if it is of God,—a case I suppose*), Luke xiii. 9. *κὰν μὲν ποιήσῃ καρπὸν* -- *εἰ δὲ μήγε* -- *ἐκκόψῃς* *si fructus tulerit*; -- *sin minus* (*si non fert*) etc. (Plat. rep. 7. 540 d.), Gal. i. 8 f. s. Hm. Vig. 834. Jacob Lucian. Tox. p. 143. Weber Dem. p. 473. Comp. Her. 3, 36. Xen. C. 4, 1, 15. Plat. Phaed. 93 b. Isocr. Evag. p. 462. Lucian. dial. m. 6, 3. Dio Chr. 69. 621. In most cases of this nature, *εἰ* or *ἄν* repeated might be used with equal propriety, though the choice of the one or the other would obviously depend on the conception of a different relation. See Fr. Conject. I. 25. In two mutually subordinate clauses *εἰ* and *ἄν* have a distinct import, as: Jo. xiii. 17. *εἰ ταῦτα οἴδατε, μακάριοί ἐστε, ἐὰν ποιῇτε αὐτά, ἵψ you know* -- *if you do*, and 1 Cor. vii. 36. *εἰ τις ἀσχμυνεῖν ἐπὶ τὴν παρθέρον αὐτοῦ νομίζει, ἐὰν ἡ ὑπερέκμος* etc. Rev. ii. 5. Comp. Krü. 172.

3. Particles of time (Krü. 175.)—1. are naturally construed with the Ind. Preter. or historical Pres., when, in narration, they denote a definite past event (*as, while, etc.*), as: *ὅτε* Mt. vii. 28. ix. 25. Mr. xi. 1. xiv. 12. Luke iv. 25. 1 Cor. xiii. 11., *ὡς* Mt. xxviii. 9. Luke

¹ In all these passages there might easily have occurred a mistake in transcribing (Fr. Rom. III. 179.); Klotz p. 471 sqq. has, however, adduced examples from good writers to which this would not apply.

² Editors of early writers have usually corrected such passages (see also Bhdy Dionys. p. 851.), and that often without MSS. authority (Arist. anim. 7. 4. p. 210. Sylb.). On the other hand, we find in Dinarch. c. Philocl. 2., even in Bekker's edition, *ἐάν* -- *εἰληφε*, which, according to Klotz's remarks, is not to be altered.

i. 23. vii. 12. Jo. iv. 40. Acts xvi. 4. a., *ὅποτε* Luke vi. 3., *ἥνικα* 2 Cor. iii. 15. (Lchm. and Tdf.) comp. Klotz p. 613. So likewise *ἕως* and *ἕως οὗ*,¹ as : Mt. i. 25. ii. 9. Jo. ix. 18. Acts xxi. 26. etc. Mtth. 1197 f.—2. Those which express a future event (*when, as soon as, until*) govern, a. if they refer to a distinctly conceived event, the Ind. (Fut.), as : Jo. iv. 21. *ἔρχεται ὥρα, ὅτε* - - *προσκυνήσετε τῷ πατρί*, Luke xvii. 22. *ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε*, xiii. 35. Jo. v. 25. xvi. 25. see Hm. Vig. 915. After *ἕως* the Pres. Ind. is sometimes used for the Fut. Ind. (§ 40, 2.), as : Jo. xxi. 22. 1 Tim. iv. 13. *ἕως ἔρχομαι* (as *ἕως ἐπάνεισιν* Plut. Lycurg. c. 29.).² The Pres. Ind. after *ὅτε* differs from this. It is employed in reference to general truths, as : Jo. ix. 4. *ἔρχεται νύξ ὅτε* (i.e. *ἐν ᾗ*) *οὐδεὶς δύναται ἐργάζεσθαι*, Heb. ix. 17. *ἐπεὶ μήποτε ἰσχύει (διαδήκη), ὅτε ζῇ ὁ διαδόμενος*, see Hm. as above, 915.—b. If, however, the future event, though only (objectively) *possible*, is viewed as, under certain circumstances, having actually taken place, the Conjunctive with a particle of time compounded with *ἂν* (*ὅταν, ἐπὰν, ἥνικα ἂν*) is usually employed, see § 42. The same construction is used, when the particle of time indicates a duration or a future repetition (*ὅταν, ὁσάκις ἂν*), or a point of time *till* which something is to continue, Mtth. 1199. In the latter case, however, the Conjunctive alone with *ἕως, ἕως οὗ, ἄχρι, πρὶν*, etc. often occurs, as in the later authors ; as : Mr. xiv. 32. *καθίσατε ὧδε, ἕως προσέξωμαι until I shall have prayed*, 2 Pet. i. 19. *καλῶς ποιεῖτε προσέχοντες* - - *ἕως οὗ ἡμέρα διαυγασῇ*, Luke xiii. 8. *ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν*, xii. 50. xv. 4. xxi. 24. xxii. 16. xxiv. 49. (Heb. x. 13.) 2 Th. ii. 7. 1 Cor. xi. 26. xv. 25. Gal. iii. 19. Eph. iv. 13. ; Luke ii. 26. *μὴ ἰδεῖν θάνατον, πρὶν ἢ ἰδῇ τὸν Χριστόν*. See Plutarch. Cat. min. 59. *ἄχρις οὗ τὴν ἐσχάτην τύχην τῆς πατρίδος ἐξελέγξωμεν*, Caes. 7. *μέχρις οὗ καταπολεμηθῇ Κατιλίνας*, Plato Eryx 392 c. Aesch. dial.

¹ This phrase (equivalent to our *until*) is not peculiar to later prose, except when used without *ἂν*. In Her. 2, 143. we find *ἕως οὗ ἀπείδεξαν*, and in Xen. A. 1, 7, 6. 5, 4, 16. etc. *μέχρις οὗ*, frequently in Plutarch., *μέχρι τούτου, ἕως οὗ* Palaeph. 4, 2.

² In the sense of *as long as*, *ἕως* is used with the Ind. to denote some fact, as, naturally, in Jo. ix. 4. (xii. 35. Var. Plat. Phaed. 89 c. Xen. C. 1, 6, 9. 7, 2, 22. Plutarch. educ. 9, 27. etc. Klotz Devar. II. 565.). The same Mood is used after the Imperat. in Mt. v. 25. *ἴσθι ἐννοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἴ ἐν τῇ ὁδῷ μετ' αὐτοῦ*, where the Conjunctive might have been expected, as a merely possible case is indicated. This statement, however, contains a general truth, in which the case in question is represented as real. On the other hand, in Luke xvii. 8. *διακόνει μοι, ἕως φάγω καὶ πίω* (*ἂν* is omitted in the better Codd.) the Conjunctive is employed in reference to an uncertain limitation in the future.

2, 1. Lob. Phryn. p. 14 sq. Stallb. Plat. Phileb. p. 61 sq. Held Plutarch. Timol. p. 369 sq. Jacobs Achill. Tat. p. 568. The precise distinction for which Hm. part. *ἄν* p. 109 sq. contends (immediately, however, restricted by him, p. 111.) will, as to the N. T., as easily as it is established by the preceding passages, vanish, when these passages are compared with *ἕως ἄν* § 42, 5. In Rev. xx. 5. οἱ λοιποὶ - - οὐκ ἔζησαν, ἕως τελεσθῇ τὰ χίλια ἔτη does not mean, till they were completed (narratively), but is a concise expression for: they remained (and remain) dead, *till the thousand years be completed*. 3. The Opt. (without *ἄν*) but once occurs after a particle of time in orat. obliq. Acts xxv. 16. οὐκ ἔστιν ἔδος Παμμαίσις χαρίζεσθαι τινὰ ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦντας, τόπον τε ἀπολογίας λάβοι etc. See Klotz p. 727. In other places, where this Mood might be expected, we find the Conjunctive, as in Mt. xiv. 22. Acts xxiii. 12. 14. 21. Mr. ix. 9. Luke ii. 26. Rev. vi. 11. This may be accounted for partly by the combination of the orat. recta and obliqua. See below, nr. 5. With Mt. as above, comp. Thuc. 1, 137. τὴν ἀσφάλειαν εἶναι μηδὲν ἐκβῆναι ἐκ τῆς νεώς, μέχρι πλοῦς γένηται, Alciph. 3, 64. Poppo Thuc. I. I. 142. Krü. 177. Once indeed, in such a case, Mr. vi. 45. (which Fr. has passed over entirely without notice), the Ind. is fully established, which is to be accounted for in a similar way. See Mey.

In Luke xiii. 35. ἕως ἔξει, ὅτε εἴπητε the Conjunctive is joined also with ὅτε, a construction that could hardly be vindicated from Attic prose (Klotz 688.); but de eventu it is unobjectionable: *quando dixeritis*. The Ind. Fut. would be more suitable in the mouth of Christ, and would correspond to ἔξει (Diod. S. Exc. Vat. 103, 31. Lips.). Besides, comp. as to ὅτε with the Conjunctive, Jacobs Anthol. pal. III. 100. and in Act. Monac. I. II. 147.

4. Interrogatives in indirect questions are construed,

a. With the *Indicative*, when the question refers to a matter of fact, that is, to the existence of something (*is it?* or *is it not?*) or the accidents of its existence (*how?* *where?* *wherefore?* etc.), though the principal clause may contain a Pres. or a Pret. (Plut. Arist. 7. Xen. A. 2, 6, 4. Plat. Phil. 22 a. rep. 1. 330 e. conv. 194 e. Diog. L. 2, 69. Klotz Devar. 508.), as: Mr. xv. 44. ἐπηρώτησεν αὐτόν, εἰ πάλαι ἀπέθανεν, Mt. xxvi. 63. Jo. i. 40. εἶδον ποῦ μένει, Mr. v. 16. διηγήσαντο αὐτοῖς, πῶς ἐγένετο τῷ δαμονιζομένῳ, Acts xx. 18. ἐπίστασθε - - πῶς μετ' ὑμῶν ἐγενόμην (he had actually been with

them), 1 Th. i. 9. ἀπαγγέλλουσιν, ὅποιαν εἰσοδὸν ἔσχομεν πρὸς ὑμᾶς, Jo. ix. 21. πῶς νῦν βλέπει, οὐκ οἶδαμεν, ver. 15., x. 6. οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει *what it was* (meant), iii. 8. vii. 27. xx. 13. Acts v. 8. xii. 18. xv. 36. xix. 2. Luke xxiii. 6. Col. iv. 6. Eph. i. 18. 1 Cor. i. 16. iii. 10. 2 Th. iii. 7. 1 T. iii. 15., also Jo. ix. 25. (where ἀμαρτανλὸν εἶναι had been asserted): whether he *is* a sinner or not. In such cases, the Latin language, as is well known, taking a different view of the relation of the matter of fact, employs the Conjunctive.¹ The Tense of the direct question is combined with that of the indirect, in Acts x. 18. ἐπισθάνετο, εἰ Σίμων ἐνθάδε ξενίζεται, Heb. xi. 8. comp. Plat. apol. 21 b. ἡπόρουν, τί ποτε λέγει, Plutarch. Opp. II. 208 b. 220 f. 221 c. 230 f. 231 c. a., Polyb. 1, 60, 6. 4, 69, 3. Diog. L. 6, 42, 2, 69., and, in general, very frequently, not to say uniformly, in Greek authors.

b. With the *Conjunctive*, when something objectively possible, something which may, or should, take place, is to be expressed (Klotz Dev. 511.), as: Mt. viii. 20. ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίνει *where He may lay*, ubi reponat Krü. 166., Rom. viii. 26. τί προσευξάμεθα κατὰ θεῖ, οὐκ οἶδαμεν *what we should pray for*, what to pray for (as to the Var. προσευξόμεθα, see Fr. in loc.), Mt. vi. 25. x. 19. Mr. xiii. 11. Luke xii. 5. 11. Heb. viii. 3. 1 P. v. 8. comp. Stallb. Plat. Phaed. p. 202. and rep. I. 72. Xen. Mem. 2, 1, 21. Cyr. 1, 4, 13. Anab. 1, 7, 7. 2, 4, 19. Isocr. paneg. c. 41. Plat. rep. 368 b. Likewise after a Pret., as in Acts iv. 21. μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτούς, Luke xix. 48. xxii. 2. Mr. iii. 6. συμβούλιον ἐποιοῦν - - ὅπως αὐτὸν ἀπολέσωσι, xi. 18. xiv. 1. 40., where the Opt. might be used (Lucian. dial. d. 17, 1. 25, 1. etc., Kühner II. 103. Hm. Vig. 741.), but the *Conjunctive* is preferred, inasmuch as it refers to the direct questions they put to each other: πῶς αὐτὸν ἀπολέσωμεν (*Conjunct. deliber. comp.* Thuc. 2, 52.).

In such cases the Fut. Ind. also may be used for the *Conjunctive* (owing to the mutual affinity of these two forms²), as: Ph. i. 22. τί αἰρήσομαι (without Var.), οὐ γνωρίζω *what I should choose*,—what I shall choose,—what to choose, Mr. ix. 6. See Demosth.

¹ In Greek the Objective is expressed in the Objective Mood; in Latin, the Objective, made to depend on the act of asking and inquiring, is, for that reason, put as a mere conception: interrogo quid sit. Comp. Jen. L. Z 1812. nr. 194.

² Hm. Eurip. Io p. 155.: ubique in conjunctivo inest futuri notatio, cujus ille cumque temporis sit. Comp. Bmtn. 106 f.

funebr. 152 b. Thuc. 7, 14. Herod. 5, 4, 16. Jacob Lucian. Toxar. 151. On the other hand, there is the testimony of the most distinguished Codd. for ἄρεση in 1 Cor. vii. 32. 33. 34. But Mr. iii. 2. has *παρετήρουν αὐτόν, εἰ* -- *Θεραπεύσει* : *if He will (would) heal* ; and the Fut. is necessary, as in 1 Cor. vii. 16. See Stallb. Plat. Gorg. p. 249.

c. The Opt. is used to denote subjective possibility,—a mere idea, and, therefore, in narration after a Pret., if a person is introduced by a question referring to the simple conception of him, as : Luke xxii. 23. *ἤρξαντο συζητεῖν πρὸς ἑαυτούς, τὸ τίς ἄρα εἴη ἐξ αὐτῶν* who he might be, *i.e.* whom they should regard as, i. 29. iii. 15. viii. 9. xv. 26. xviii. 36. Luke i. 29. (2 Macc. iii. 37.), Acts xvii. 11. *ἐδέξαντο τὸν λόγον -- ἀνακρίνοντες τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως* *if these things were so*, xxv. 20. Comp. Her. 1, 46. 3, 28. 64. Xen. A. 1, 8, 15. 2, 1, 15. C. 1, 4, 6. and Hm. as above, 742. See, further, Acts xvii. 27. *ἐποίησε -- πᾶν ἔθνος -- ζητεῖν τὸν Θεόν, εἰ ἄρα γε ψηλαφήσειαν* *if haply they might feel after Him* (apprehend Him). Acts xxvii. 12. (Thuc. ii. 77.) see Mtth. 1213. Klotz p. 509.

Acts xxi. 33. *ἐπυνθάνετο, τίς ἂν εἴη καὶ τί ἐστι πεποιηκώς* throws special light on the distinctive import of the Moods in dependent clauses, after *τίς*, etc. That the prisoner had committed some offence was certain, or assumed by the centurion as certain ; and *τί ἐστι π.* inquires after the matter of fact of *πεποιηκέναι* ; but the centurion wished to ascertain, in the first place, who the prisoner might be. Comp. Xen. Eph. 5, 12. *ἐτεθαυμάκει, τίνες τε ἦσαν καὶ τί βούλοντο*, Stallb. Plat. Euthyphr. p. 107. Jacob Lucian. Tox. 139. See also Dio Chr. 35. 429, 41. 499. Heliod. 1, 25, 46. 2, 15, 81.

In the phrase *οὐδεὶς ἐστίν ὅς* or *τίς ἐστίν ὅς* (of similar import), even seq. fut., the Indic. is always and properly used, as : Mt. x. 26. *οὐδὲν ἐστὶ κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται* *there is nothing covered, which shall not be revealed* (though the Romans would have said : nihil est, quod non manifestum futurum sit) xxiv. 2. 1 Cor. vi. 5. Ph. ii. 20. Acts xix. 35. Heb. xii. 7. (Judith viii. 28. Tob. xiii. 2.) comp. Vig. p. 196 sq. Bhdy 390. The Conjunctive occurs only once in connection with the Ind.,—Luke viii. 17. *οὐ γάρ ἐστι κρυπτόν, ὃ οὐ φανερόν γενήσεται, οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ* (BL have *ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερόν ἔλθῃ*). See below, § 42, 3. b. The passage adduced by Lob. Phryn. 736. from Joseph. Antt. 13, 6. is also not fully established. As to the import of this Conjunctive, see below, § 42, 3. b.

In Jo. vii. 35. the Fut. Ind. is quite according to rule : *ποῦ οὗτος μέλλει πορεύεσθαι (λέγων), ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν* ; *whither will He go, that* (according to His statement, verse 34.) *we shall not*

find Him? In οὐχ εὐρήσ. the words uttered by Him (verse 34.) are repeated in Tense and Mood of the direct discourse. Acts vii. 40. (a quotation from the O. T.) is also quite correct : ποίησον ἡμῖν θεούς, οἳ προπορεύσονται ἡμῶν *qui antecedant* (see Mtth. 1145.) Ph. ii. 20. 1 Cor. ii. 16. comp. Demosth. Polycl. 711 b. Plat. Gorg. 513 etc. Xen. Hell. 2, 3, 2. Aristot. Nic. 9, 11.

The use of the Ind. Fut., also, is worthy of notice, in cases such as Acts viii. 22. δειδήτι τοῦ θεοῦ, εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου, Mr. xi. 13. ἦλθεν, εἰ ἄρα εὐρήσει τι ἐν αὐτῇ *he came* (went to it), *if haply he might find* etc. (in Latin, *si forte -- inveniret*). The words are here expressed in the Mood which the direct speaker would have employed : I will go and see, if I perhaps find, etc. The Ind. Fut. after εἰπώς Rom. i. 10. is of a different description, but equally well established.

In Eph. v. 15., in the sense : *see how you may or should walk circumspectly*, the Conjunctive or Fut. Ind. would have been employed. With the Ind. Pres. the question would refer to the *manner* in which the ἀκριβῶς περιπ., as a Christian duty, is carried into effect : *see how you realise living circumspectly, as you began.* Comp. Fritzschior. Opusc. p. 209. 1 Cor. iii. 10. ἕκαστος βλέπέτω πῶς ἐποικοδομεῖ is not exactly similar to the preceding, in as far as, in this passage, after ἄλλος ἐποικοδομεῖ, there remains no doubt that reference is made to a matter of fact.

5. In the N. T. the Opt. in the oratio obliqua (Hm. Soph. Trach. p. 18.) but rarely appears. One instance occurs in Acts xxv. 16. πρὸς οὓς ἀπεκρίθη ὅτι οὐκ ἔστιν ἔδος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς τόπον τε ἀπολογίας λάβοι etc. The sacred writers usually employ, in indirect discourse, the Ind. ; either because the statement introduced, which might be expected to be in the Opt., is expressed in the words of the third party (Bmln. 270.) Luke viii. 47. Mt. xviii. 25. Mr. ix. 9. Acts xxii. 24., or because, by a combination of two constructions, the Mood of the oratio recta is used for that of the oratio obliq. (which was perhaps in special accordance with colloquial usage), as : Acts xv. 5. ἐξάνεστησάν τινες τῶν -- Φαρισαίων, λέγοντες ὅτι δεῖ περιτέμνειν etc., Luke xviii. 9. εἶπε καὶ πρὸς τινὰς τοὺς πεποιδότας ἐφ' ἑαυτοῖς, ὅτι εἰσὶ δίκαιοι (on the contrary, Mtth. 1222.), Acts xii. 18. ἦν ταραχος οὐκ ὀλίγη -- τί ἄρα ὁ Πέτρος ἐγένετο, ix. 27. xxiii. 20. 1 Cor. i. 15. A similar construction is used in Attic, though, for the most part, in expressing popular Grecian maxims, as : Isocr. Trapez. 860. Demosth. Phorin. 586. and Polycl. 710. 711. Lys. caed. Eratosth. 19. Xen. Cyrop. 2, 4, 3. 3, 2, 27. 4, 5, 36. Hell. 2, 1, 24., and of the later writers Aelian. 11,

9. Diog. L. 2, 32. 74. Pausan. 6, 9, 1. See Heindorf Plat. Soph. p. 439 sq. Mtth. 1224 sq. Bhdy 389.

Note 1. The *consecutive* particle ὥστε is usually construed with the Inf. (as the simple Inf. may be employed in a consecutive sense), comp. § 44. Yet the Finite verb is used, not only where ὥστε begins a new clause (in the meaning of *quare, itaque*), sometimes in the Ind. as in Mt. xii. 12. xix. 6. xxiii. 31. Rom. vii. 4. xiii. 2. 1 Cor. xi. 27. xiv. 22. 2 Cor. iv. 12. v. 16. Gal. iii. 9. iv. 7. 1 Th. iv. 18. 1 Pet. iv. 19. etc. (Gayler de partic. negat. p. 218 sq.), and sometimes in the Conjunct. exhort. as in 1 Cor. v. 8. and the Imperat. as in 1 Cor. iii. 21. x. 12. Ph. ii. 12. iv. 1. Jas. i. 19. etc. (Soph. El. 1163. Plutarch. Them. c. 27.), but also where the clause with ὥστε forms a necessary supplement to what precedes, as in Jo. iii. 16. οὕτως ἡγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε - - ἔδωκεν Gal. ii. 13. (but in Acts xiv. 1. οὕτως ὥστε with Inf.). This construction is very usual also in Greek authors. Thus ὥστε occurs with a Finite verb after οὕτω in Isocr. Areopag. p. 343. 354. de big. p. 838. Aegin. p. 922. Evag. 476. Lysias pro Mantith. 2. and pro mil. 17. Xen. C. 1, 4, 15. 2, 2, 10. Diog. L. 9, 68., after εἰς τοσοῦτον in Isocr. de big. p. 836. Soph. Oed. R. 533. see Gayler as above, 221 sq. Comp. Schaef. Plutarch. V. 248. The distinction observed by the more classical writers, may, on the whole, be stated to be, that ὥστε with the Ind. exhibits the matters of fact as objectively and effectively praecedens and consequens to each other; while, with the Inf., it brings them into closer connection as arising from each other, Klotz 772. comp. Bmln. 88.

Note 2. Ὁφελον (ὠφελον) is, in the N. T. (as in Later Greek), regarded entirely as a particle, and construed with the Ind. *a.* Of the Preterite, as in 1 Cor. iv. 8. ὅφελον ἐβασιλεύσατε *would that ye reigned*, Imperf. 2 Cor. xi. 1. ὅφελον ἀνέχου μοι μικρόν *would that ye had patience with me for a little*: *b.* Of the Fut. Gal. v. 12. With this construction of ὅφελον comp. Arrian. Epictet. 2, 18. 15. ὅφελόν τις μετὰ ταύτης ἐκοιμήθη, Gregor. orat. 28. (Exod. xvi. 3. Num. xiv. 2. xx. 3.). When ὅφελον came to be regarded as a particle, the former construction was as logical as that of εἶδε with the Ind. Imperf. or Aor. Mtth. 1161. Klotz Devar. 516. (aor. de re, de qua, quum non facta sit olim, nunc nobis gratum fore significamus, si facta esset illo tempore); the Fut., however, being used instead of the Opt. In Rev. iii. 5, some Codd. have ὅφελον ψυχρὸς εἶης, others ἦς. Both readings give an equally good meaning.

SECTION XLII.

OF THE CONJUNCTION ἄν WITH THE THREE MOODS.¹

1. The particle ἄν, which, in general, imprints on the clause the character of something depending on circumstances (a fortuita quadam conditione), and, accordingly, conditional and accidental (Hm. Vig. 903. 820. de partic. ἄν p. 10 sq.), *forte*, *si res ita ferat*, *perhaps*, *anyhow* (should it so happen), is used either in an independent or a dependent clause. In the N. T. (as in general in Later Greek) its use is far less copious and diversified than in standard Attic,² and it is never joined with a participle. In independent and simple clauses, ἄν occurs, in the N. T.,

a. With the Aor. Ind. to denote, what under certain circumstances, *would* take place (in which case a hypothetical proposition is implied in the context) Mtth. 1154 f. Rost 606 f., as in Luke xix. 23. διὰ τί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν; καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό, *I would* (had the διδόναι τὸ ἀργύρ. ἐπὶ τὴν τράπ. occurred) *have received it with interest*. Here the implied antecedent clause may easily be gathered from the question διὰ τί - - τράπεζαν. The same remark applies to the parallel passage in Mt. xxv. 27. ἔδει σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ, and Heb. x. 2. ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, where the hypothetical clause is to be supplied from verse 1.: if these sacrifices could have perfected the

¹ Comp., as to the use of this particle, the following monographs: Poppo Pr. de usu partic. ἄν apud Graecos. Fref. a. V. 1816. 4. (also in *Seebode's* Miscell. crit. I. 1.), *Reisig* de vi et usu ἄν particulae in his edit. of Aristoph. nub. (Lips. 1820. 8.) p. 97-140. I have mainly followed the theory of Hermann, from which the views of *Buttmann*, and still more those of *Thiersch* (Acta Monac. II. 101 sqq.), partly differ. It is most fully expounded in libb. 4. de particula ἄν, which are printed in the London edition of Stephani Thesaurus, as well as in *Hermann's* Opuscul. Tom. IV., and which were also published separately in Leipsic 1831. 8. With Hermann, on all the main points, *Klotz* Devar. II. 99. agrees, while *Hartung* Partik. II. 218 ff. widely dissents from both. The notion previously entertained regarding the import of ἄν has been completely overthrown. That this particle has much rather the force of corroborating and affirming, has been shown by *B. Matthiae* in his Lexic. Eurip. I. 189 sqq. Further, comp. *Bäumlein* on the Greek Moods, and *Moller* in *Schneider's* Philolog. VI. 719 ff.

² In the Sept. ἄν does not occur more seldom than in the N. T. (*Bretschneid.* Lexic. p. 22. says: multo rarius). It occurs in hypothetical clauses, where it is required. It is also sometimes construed with the Opt., as in Gen. xix. 8. xxxiii. 10. xlv. 8., and with the Participle in 2 Macc. i. 11. 3 Macc. iv. 1. Generally, it occurs in almost every page. As to ἄν in the Apocrypha, see *Wahl* Clav. apocr. p. 34 sqq.

offerers—completely cleared them from sin (Xen. A. 4, 2, 10. Thuc. 1, 11. Plat. symp. 175 d. rep. 8. 554 b. Aristot. rhet. 2, 2, 11. Diog. L. 2, 75.). Comp. Sept. Gen. xxvi. 10. Job iii. 10. 13. (Pluperf. 2 Sam. xviii. 11.).

b. With the Opt., when the subjective possibility depends on a condition (opinio de eo, quod ex aliqua conditione pendet, Hm. partic. ἄν 164 sqq.),¹ Acts xxvi. 29. εὐξαίμην ἂν τῷ Θεῷ (*I should certainly pray God, were I to be guided by what I feel—were I to follow the wish of my heart*). This phrase (corresponding to βουλόμην ἄν) occurs in Dio C. 36, 10., and εὐξαίμ' ἂν τις in Xen. hipparch. 8, 6., ὥς ἂν ἐγὼ εὐξαίμην Diog. L. 2, 76. We find a similar phrase, ἀξιόσαιμ' ἄν, in Liban. oratt. p. 200 b. In direct questions, as: Acts ii. 12. λέγοντες τί ἂν δέλοι τοῦτο εἶναι; *what can this mean?* (I assume it must mean something), xvii. 18. τί ἂν δέλοι ὁ σπερμολόγος οὗτος λέγειν; (it being assumed that his words have some meaning or other), Luke vi. 11.; Gen. xxiii. 15. Dt. xxviii. 67. Job xix. 23. xxv. 4. xxix. 2. xxxi. 31. Sir. xxv. 3. Comp. Odyss. 21, 259. Xen. C. 1, 4, 12. Diog. L. 2, 5. Krü. 163.

Acts viii. 31. is equivalent to a hypothetical statement: πῶς ἂν δυναίμην, ἐὰν μὴ τις ὁδηγήσῃ με; as, without a question, it would mean: οὐκ ἂν δυναίμην, comp. Xen. Apol. 6. ἦν αἰσθάνωμαι χείρων γιγνόμενος - - πῶς ἂν - - ἐγὼ ἔτι ἂν ἡδέως βιοτεύοιμι;

We find ἄν (according to most MSS.) without a Mood (Hm. partic. ἄν p. 187.) in 1 Cor. vii. 5. μὴ ἀποστρεῖτε ἀλλήλους, εἰ μὴ τι ἂν ἐκ συμφώνου, except in case of mutual consent.

2. After conditional clauses with εἰ we find ἄν in the apodosis with the Ind. to denote hypothetical reality (Rost. 627. Mth. 1147 f.), and then,

a. With the Imperf. (usually), if, I *would* do it, is to be expressed, α. After the Imperf. in the antecedent clause, as in Luke vii. 39. οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἄν etc. *were He a prophet, He would know*, xvii. 6. Mt. xxiii. 30. (Fr.) Jo. v. 46. (viii. 19.) viii. 42. ix. 41. xv. 19. xviii. 36. Gal. i. 10. Heb. viii. 4. 7. 1 Cor. xi. 31. Acts xviii. 14. comp. 2 Macc. iv. 47. Valckenaer ad Lc. xvii. 6. β. After an Aor. in the antecedent clause, as in Heb. iv. 8. εἰ γὰρ αὐτοὺς Ἰησοὺς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει for if Joshua had given them rest, mention would not have been made of another day (in the

¹ Klotz p. 104.: Adjecta ad optativum ista particula hoc dicitur: nos rem ita animo cogitare, si quando fiat, i.e. rem, si fiat, ita fieri oportere ex cogitatione quidem nostra. Comp. Mdv. 148 f.

preceding words) comp. verse 7. the Pres. ὀρίζει; Gal. iii. 21. (comp. Jer. xxiii. 22. Baruch iii. 13.).

b. With the Aor., when, *I would have done it*, is to be expressed (Hm. Vig. 813.), Mt. xi. 21. εἰ ἐγένοντο -- πάλαι ἂν μετενόησαν: *if the works had been done, they would have long ago repented*, 1 Cor. ii. 8. Rom. x. 29. Sept. Gen. xxx. 27. xxxi. 27. 42. xliii. 9. Judg. xiii. 23. xiv. 18. Isa. i. 9. xlviii. 18. Ps. l. 18. liv. 13. Judith xi. 2. etc. (in conditional clauses also the Aor. is used); Jo. xiv. 28. εἰ ἡγαπᾶτέ με, ἐχάρητε ἂν *if ye loved Me, ye would have rejoiced*, xviii. 30. Acts xviii. 14. (the Imperf. in conditional clauses, Bar. iii. 13.); Mt. xii. 7. εἰ ἐγνώκειτε -- οὐκ ἂν καταδικάσατε *had ye known, ye would not have condemned* (as to Pluperf. in conditional clauses comp. Demosth. Pantæn. p. 624 b. Liban. oratt. p. 117 c.) Judg. viii. 19. Job iv. 12. In this case, the Plup. also is used instead of the Aor., as in 1 Jo. ii. 19. εἰ ᾔσαν ἐξ ἡμῶν, μεμενήμεισαν ἂν μεθ' ἡμῶν *mansissent* (atque adeo manerent), Jo. xi. 21. (verse 32 Aor.) xiv. 7. (Soph. Oed. R. 984. Aeschin. Ctes. 310 a. Demosth. cor. 324 a. Plat. Phaed. 106 c. Diog. L. 3, 39. Aesop. 31, 1. Lucian. fugit. 1. comp. Hm. partic. ἄν p. 50.). See in general Hm. partic. ἄν I. cap. 10. The translators of the N. T. have, partly, not understood this distinction, and, partly, passed it over without notice. The consequent clause with ἄν is absorbed by an interrogative clause in 1 Cor. xii. 19. εἰ ἦν τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα; Heb. vii. 11. εἰ τελείωσις διὰ τῆς -- ἱερωσύνης ἦν, τίς ἔτι χρεία etc. for οὐκέτι ἂν ἦν χρεία etc. As to ἄν in the interrogatory apodosis, see Wisd. xi. 26. πῶς ἔμεινεν ἄν τι, εἰ μὴ σὺ ἡθέλῃσας; As to Acts viii. 31. see above.

In Mr. xiii. 20. εἰ μὴ κύριος ἐκολόβωσε -- οὐκ ἂν ἐσώθη πᾶσα σὰρξ neither of the Aorists is put for the Imperf., but the sense is: *Had not the Lord shortened those days in His decision, all flesh would have been lost* (even now regarded as lost). In Heb. xi. 15. εἰ μὲν ἐκεῖνης ἐμνημόνευον -- εἶχον ἂν καιρὸν ἀνακάμψαι the Imperf. is used in the principal clause, probably because it refers to a *continued* action in past time (Mtth. 1147. Mdv. 117.). In Latin also the Imperf. is used in the same way (Zumpt Gramm. 454.); *haberent*: *if they had been mindful* -- *they might have had opportunity* (during their lives) *to return* (and would not at the end of their lives, verse 13. have manifested these sentiments). The Aor. would have represented the *ἔχειν καιρὸν* as something occurring once, and quickly passing by. Another view of the Imperf. in hypothetical clauses (Franke Demosth. p. 59. 74.) is not to the purpose.

In the consequent clause, ἄν, joined with the Imperf., may some-

times be omitted (Hm. Eurip. Hec. 1087. Soph. Elect. p. 132. and partic. ἄν p. 70 sqq. Bremi exc. 4. ad Lys. p. 439 sq. Mtth. 1152.). In later Greek, it was more and more frequently omitted, and uniform attention was not paid to the emphasis (the decisiveness) originally included in this construction without ἄν (Kühner II. 556.). Examples that occur may be arranged as follows :

a. Imperf. in the condition, Imperf. in the conclusion, as in Jo. ix. 33. εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν *were He not from God, He could do nothing*, Diog. Laert. 2, 24. Lycurg. orat. 8, 4. Plat. sympos. 198 c. Gorg. 514 c. In Jo. viii. 39. the Codd. are equally divided as to the omission or insertion of ἄν. Even had it been used by the writer, it might have been afterwards merged by transcribers in the νῦν which immediately follows.

b. Aorist in the conclusion, with the omission of ἦν in the condition, as in Gal. iv. 15. εἰ δυνατόν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι, where there is very little authority for ἄν.

c. Aorist in the condition, Imperf. in the conclusion, as : Jo. xv. 22. εἰ μὴ ἦλθον -- ἁμαρτίαν οὐκ εἶχον *if I had not come, they would not have had sin*, comp. Diog. Laert. 2, 21.

d. Pluper. in the conditional (Judg. viii. 19.), Imperf. in the principal clause, as : Jo. xix. 11. οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἀναθεῖν *thou couldst not have had, -- if it had not been given to thee*, Acts xxvi. 32. ; Rom. vii. 7. *non cognovam -- nisi diceret*. Also, in the immediately preceding τὴν ἁμαρτίαν etc., ἐγνων is to be repeated with εἰ μὴ διὰ νόμου. Such omission is usual, particularly with καλὸν ἦν, ἔδει, ἐχρῆν etc. Mdv. 119. Bmln. 140 f. comp. Mt. xxvi. 24. καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη etc. see above, § 41. a. 2.

2 Cor. xi. 4. εἰ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει -- καλῶς ἀνείχεσθε is rendered : *if he -- preached, ye would bear with him* (Cod. B alone has ἀνείχεσθε, and it has been so printed by Lchm.). Here one would certainly expect ἐκήρυσεν, but, as several words intervene, the writer might easily have fallen into such an *anakoluthon* (*if -- preached another Jesus -- ye would bear with it, ἀνείχ.*, as if he had written ἐκήρυσεν. As, however, he had used κηρύσσει, consistency required ἀνείχεσθε). Perhaps, too, in order not to hurt the Corinthians, he had designedly changed the harsh ἀνείχεσθε into the hypothetical, and, consequently, softer ἀνείχ.; in which case one would

¹ Similar constructions are found in Latin, as : Flor. 4, 2, 19. *peractum erat bellum sine sanguine, si Pompeium opprimere (Caesar) potuisset*, Horat. Od. 2, 17, 27. Liv. 34, 29. Cic. fam. 12, 24, 2. Tac. annal. 3, 14. Sen. consol. ad Marc. I. See Zumpt Gr. S. 447.

the more readily have expected ἄν, as the antecedent clause does not correspond with a hypothetical period (comp. also Klotz Devar. 487 sq.). We find something similar in Diog. L. 2, 69. εἰ τοῦτο φαῦλόν ἐστίν, οὐκ ἂν ἐν ταῖς τῶν θεῶν ἐορταῖς ἐγίνετο. The passage in Demosth. Neacr. 815 a. is of another kind. That in Rom. iv. 2. ἔχει καύχημα is not put for εἶχεν ἄν, as Rück. maintains, is apparent from the drift of Paul's reasoning, and has been satisfactorily shown by Köllner among recent expositors.

3. In relative clauses after ὅς, ὅστις, ὅσος, ὅπου etc., ἄν is used,

a. With the Ind. when some matter of fact, something certain, is stated, "sed cujus vel pars aliqua, vel ratio et modus dubitationem admittunt" (Hm. Vig. 819.),¹ as: Mr. vi. 56. ὅπου ἂν εἰσπορεύετο *wherever He entered*, ubicunque intrabat (it might be in different places and repeatedly), ὅσοι ἂν ἤπτοντο αὐτοῦ as many as at any time touched Him; καθότι ἄν Acts ii. 45. iv. 35., ὡς ἄν 1 Cor. xii. 2. In these instances a Pret. is used, as in Gen. ii. 19. xxx. 42. Isa. lv. 11. 2 Sam. xiv. 26. Ez. i. 20. x. 11. 1 Mac. xiii. 20., and also in Greek authors, as: Lucian. dial. m. 9, 2. and Demon. 10. Demosth. I. Steph. p. 610 b. (Agath. 32, 12. 117, 12. 287, 13. Malal. 14, 36.). On the other hand, the Pres. Ind. (which Klotz p. 109 sqq., in opposition to Hm., declares to be inadmissible) occurs in Luke viii. 18. x. 8. Jo. v. 19. without any external evidence, but in Mr. xi. 24. the Ind. without ἄν has been adopted in the text by Lchm. from Codd. In the Sept. the Pres. often occurs, as in Ps. ci. 3. Prov. i. 22. Lev. xxv. 16.

In Mt. xiv. 36. we find ὅσοι ἤψαντο, ἐσώθησαν, instead of the parallel statement, Mr. vi. 56. ὅσοι ἂν ἤπτοντο, ἐσώζοντο. Both constructions are proper, according as the writer regarded the fact as in every respect definite or not. The first must be rendered: *all who* (as many as) *touched Him*, of the persons surrounding Him, verse 35. Mr. does not limit the narration to any particular place (as ὅπου ἂν εἰσπορεύετο shows), but says generally: *all who happened to touch Him*. Comp. Hm. de part. ἄν p. 26.

b. With the Conjunctive, when the statement relates to something objectively possible, that is, only regarded as conditionally certain, and then, α. In the Aor. (most frequently), when something that perhaps will have taken place at a future time, and where in Latin

¹ Klotz p. 145. : In his locis quum res ipsa, quae facta esse dicatur, certa sit, pertinet illud, quod habet in se particula ἄν incerti, magis ad notionem relativam, sive pronomen, sive particula est.

the Fut. exact. would be used, as: Mt. x. 11. εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε into whatever city ye may have entered, in quamcunque urbem, si quam in urbem, xxi. 22. ὅσα ἂν αἰτήσῃτε quaecunque petieritis, xii. 32. Mr. ix. 18. xiv. 9. Luke x. 35. Acts ii. 39. iii. 22. 23. viii. 19. Rom. x. 13. xvi. 2. Jas. iv. 4. 1 Jo. iv. 15. Rev. xiii. 15. etc. For examples from Greek authors, see Bornem. ad Luc. p. 65. From Sept. comp. Gen. xxi. 6. 12. xxii. 2. xxiv. 14. xxvi. 2. xxviii. 15. xlv. 9 f. Ex. i. 22. ix. 19. x. 28. Lev. v. 3. 15. 17. xi. 32. xx. 6. 9. 16 ff. Num. v. 10. vi. 2. Dt. xvii. 9. Isa. xi. 11. The Fut. for the Conjunctive occurs in Deut. v. 27. Jer. xlix. 4. Judg. x. 18. xi. 24. (Malch. hist. p. 238. Cinnam. I. 6. ed. Bonn.) Mtth. 1220. β. In the Pres., in reference to what may have already taken place, or usually should have taken place, or something still continued, as: Gal. v. 17. ἵνα μὴ, ἃ ἂν θέλῃτε, ταῦτα ποιῇτε (what you may happen to desire), Col. iii. 17. πᾶν ὅ,τι ἂν ποιῇτε, 1 Th. ii. 7. ὡς ἂν τροφὸς θάλπη etc., Luke ix. 57. Jo. ii. 5. v. 19. 1 Cor. xvi. 2. Jas. iii. 4. Col. iii. 23. See, in general, Hm. part. ἄν p. 113 sqq. Vig. 819. In the Sept. comp. Gen. vi. 17. xi. 6. 1 Sam. xiv. 7. Lev. xv. 19. Ex. xxii. 9. (much more rare than Aor.).

In 2 Cor. viii. 12. a double construction occurs: εἰ ἡ προθυμία πρόκειται, καὶ δὲ ἐὰν ἔχῃ, εὐπρόσδεκτος, οὐ καὶ δὲ οὐκ ἔχει. The distinction is obviously this: the positive ἔχειν may be viewed as expressive of a complex relation of extent (καθό): according to what he may have; the negative οὐκ ἔχει is simple and definite. Comp. Lev. xxiv. 20. xxv. 16. xxvii. 12.; xi. 34. πᾶν βρῶμα, ὃ ἔσθεται, εἰς ὃ ἂν ἐπέλθῃ ὕδωρ.

In Attic prose ἄν is for the most part employed when relatives are construed with the Conjunctive; yet there are well-established passages in which ἄν is omitted (Rost 660 f.), and Hm. partic. ἄν p. 113. has shown when it must be omitted, comp. Schaef. Demosth. I. 657. Poppo observ. p. 143 sqq. Jen. Lit.-Zeit. 1816. April nr. 69. and ad Cyrop. p. 129. 209., but see Bmln. 212 ff. In the N. T., according to good Codd., we find in Luke viii. 17. οὐ γὰρ ἐστὶ - - ἀπόκρυφον, ὃ οὐ γνωσθήσεται (al. γνωσθήσεται) καὶ εἰς φανερόν ἐλθῇ, which is to be rendered: which may not become known and brought to light. The relative here points to a perfectly definite conception, and not to something vague and uncertain, quodcunque. On the other hand, one would have expected ἄν in Jas. ii. 10. ὅστις ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἐνί, yet it is not necessary, inasmuch as the writer did not conceive the case as definite: qui (si quis) - - custodiverit. So also in Mt. x. 33. On the other hand, in Mt. xviii. 4. Lehm. has restored the Fut.

4. In indirect questions ἄν is used with the Opt. (after a Pret. or

histor. Pres.), as: Luke i. 62. ἐνένευον τῷ πατρί, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν *how he may perhaps wish him to be called* (it being supposed, that on this occasion he had a particular wish; τί θέλοι etc., would be: *how he would wish him to be called*), Acts v. 24. x. 17. xxi. 33. (see ob. § 41, b. 5.), Luke vi. 11. διεάλουν πρὸς ἀλλήλους, τί ἂν ποιήσαιαν τῷ Ἰησοῦ *what they might do to Jesus*, quid forte faciendum videretur (the different possibilities being deliberately weighed), ix. 46. Jo. xiii. 24. according to the reading νεύει τούτῳ Σίμων Π. πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει (*who he might be, whom they should perhaps regard*). The better reading, however, is νεύει - - καὶ λέγει αὐτῷ· εἰπέ τίς ἐστίν περὶ οὗ λέγει. See Klotz p. 509. comp. Esth. iii. 13.

5. After the particles of time ἄν is used with a Conjunctive following it (Mtth. 1194 f.), when an (objectively possible) action, or event, is to be expressed, but in regard to which there is no certainty when (how often) it will occur (Hm. partic. ἄν p. 95 sqq.). Thus, a. ὅταν — i.e. ὅτ' ἂν, Mt. xv. 2. νίπτονται τὰς χεῖρας, ὅταν ἄρτον ἐσθιάσῃ *when (i.e. as often as) they eat*, Jo. viii. 44. 1 Cor. iii. 4. Luke xi. 36. xvii. 10. ὅταν ποιήσῃτε πάντα, λέγετε *when ye shall have done*, Mt. xxi. 40. ὅταν ἔλθῃ ὁ κύριος - - τί ποιήσῃ *quando venerit*. So usually with the Conjunctive for the Lat. Fut. exact., as in Mr. viii. 38. Jo. iv. 25. xvi. 13. Rom. xi. 27. Acts xxiii. 35. 1 Cor. xv. 27. xvi. 3. 1 Jo. ii. 28. also Heb. i. 6. (as Böhme and Wahl had already pointed out), while the Conj. Pres. for the most part denotes a frequently repeated action, not limited to any particular time, or something indicated as a purely future fact, 1 Cor. xv. 24. (along with the Conj. Aor.). Similar to this are ἡνίκα ἂν 2 Cor. iii. 16. (*when - - it shall have turned*), ὡς ἄν (as often as) 1 Cor. xi. 25. 26. (Pres.), ὡς ἂν as soon as Rom. xv. 24. 1 Cor. xi. 34. Ph. ii. 23.

b. The Conjunction *until that*, as ἕως ἄν,¹ in Mt. x. 11. ἐκεῖ μείνατε, ἕως ἂν ἐξέλθῃτε, Jas. v. 7. Luke ix. 27., ἄχρις οὗ ἂν in Rev. ii. 25. (Gen. xxiv. 14. 19. Jos. ii. 16. xx. 6. 9. Ex. xv. 16. Isa. vi. 11. xxvi. 20. xxx. 17. Tob. vii. 11. etc.) comp. Soph. Oed. R. 834. Xen. C. 3, 3, 18. and 46. An. 5, 1, 11. Plat. Phaed. 59 e. etc., and usually in Attic prose, Rost 617. Further comp. § 41. 3. 2. b. Πρὶν ἄν does not occur in the N. T.

The Fut. after ὅταν in Rev. ix. 4. ὅταν δώσουσι τὰ ζῶα δόξαν - - πεσοῦνται οἱ ἑξοκὶ τέσσαρες etc., occurs, according to a well-established reading, for the Conjunctive *quando dederint*, as in Iliad. 20,

¹ We find in parallel clauses in Exod. xv. 16. Jer. xxiii. 20. ἕως with the Conj. and ἕως ἄν, according to the usual Text.

335. ἀλλ' ἀναχωρῆσαι, ὅτε κεν ζυμβλήσεται αὐτῷ. Other Codd. have δῶσι or δάσωσι. In Luke xi. 2. xiii. 28. Mt. x. 19. there is preponderant authority for the Conjunctive. In Rom. ii. 14. the Ind. Pres. ποιεῖ after ὅταν (much rather a transcriber's mistake for ποιῇ) is very doubtful, and perhaps we should read with Lchm. and Tdf. ποιῶσιν. On the other hand, in Mr. xi. 25. στήκετε is supported by good Codd., and the Ind. is admissible, as the limitation of time is external: *cum statis precentes*. According to Klotz Devar. 475 sq. this may be pass., as it is favoured by a MS. of Lycurg. 28, 3.¹ In this case, the Ind. Pres. or Fut. after ὅταν sometimes occurs, even in early authors, see Klotz as above, and p. 477 sq. 690.,² where, otherwise, it would not be admitted (Jacobs Anthol. pal. III. 61. Achill. Tat. 452. Mth. 1197.). In later authors (comp. e.g. Exod. i. 16. Act. Apocr. 126) it frequently occurs (Jacobs in Act. Monac. I. 146. Schaef. ind. Aesop. 149.).

More singular still appears, in Mr. iii. 11., ὅταν with an Ind. Preter. (Imperf.) in narration: τὰ πνεύματα -- ὅταν αὐτὸν ἐδεῶρει, προσέπιπτεν, *whenever they saw Him* (quandocunque), without Var. A Greek author would perhaps have here employed (ὅτε, ὁπόταν with) the Opt. Hm. Vig. 792.;³ yet in the passage the Ind. can be accounted for as easily as in ὅσοι ἂν ἤπτοντο, see above 3. Comp. Gen. xxxviii. 9. Exod. xvii. 11. Num. xi. 9. 1 Kings xvii. 34. Ps. cxix. 7. Thiersch p. 100. (and ἡνίκα ἂν Gen. xxx. 42. Exod. xxxiii. 8. xxxiv. 34. xl. 36., ὁπότε ἐάν Tob. vii. 11., ἐάν Judg. vi. 3., where a repeated past act is expressed), also Polyb. 4, 32, 5. 13, 7, 10. (see Schweigh. on the last passage) Aristid. Lept. § 3, 6. comp. Poppo Thuc. III. I. 313.⁴ In the Byzantine authors, ὅταν, even in the meaning of *as* (in reference to an individual fact in time past), is construed with the Ind. Aor., as in Ephraem. 7119. 5386. 5732. Theoph. p. 499. 503. Comp. also Tdf. on the subject, p. 142.

6. The particle of design ὅπως with ἄν denotes a purpose the accomplishment of which is doubtful, or regarded as depending on circumstances, *ut sit, si sit* (see Hm. Eurip. Bacch. 593. 1232. partic. ἄν p. 120 sq.) *ut, si fieri possit, ut forte* (comp. Bengel Acts iii. 19. Roin. iii. 4.) Isocr. ep. 8. p. 1016. Xen. Cyr. 5, 2, 21. Plat. Gorg. 481 a. conv. 187 e. legg. 5. 738 d. etc. Demosth. Halon. 32 c. see Stallb. ad Plat. Lach. p. 24. Krü. 167. This perhaps applies to the

¹ Bekker has conjectured δῶσι. Others read ὅτ' ἐν, and Blume says distinctly: *indicativus per grammaticas leges h. l. ferri nequit*.

² Many of the passages adduced by Gayler de partic. negat. p. 193 sq. may be regarded as uncertain.

³ Fr. Mr. p. 801. insists on writing ὅτ' ἄν, in order to show that ἄν here is joined with the verb in the sense of *always*. Comp. Schaef. Demosth. III. 192. Yet see Klotz Dev. 688 sq.

⁴ In the Sept. even ὥς ἄν occurs with the Ind. Pret. where a definite past action is spoken of, as in Gen. vi. 4. xxvii. 30. ὥς ἄν ἐδῆλθεν Ἰακώβ, etc.

two N. T. passages connected with the point (Acts xv. 17. Rom. iii. 4. are quotations from the O. T.; and in Mt. vi. 5. *ἂν* has, on the authority of many Codd. been omitted). In Acts iii. 19. *ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως* is: *ut forte* (si meae admonitioni μετανοήσατε καὶ ἐπιστρέψατε parueritis) *veniant tempora* etc. See also Luke ii. 35. In both passages of the Sept., and particularly in Acts xv., the meaning is plain. Comp. also Gen. xii. 13. xviii. 19. l. 20. Ex. xx. 20. 26. xxxiii. 13. Num. xv. 40. xvi. 40. xxvii. 20. Dt. viii. 2. xvii. 20. 2 Sam. xvii. 14. Ps. lix. 7. Hos. ii. 3. Jer. xlii. 7. Dan. ii. 18. 1 M. x. 32.

With the Opt. *ἂν* after conjunctions and relatives never occurs in the N. T. (but in Sept. Gen. xix. 8. [comp., however, xvi. 6.] xxxiii 10. 2 Mac. xv. 21.); yet we find it once with the Inf. 2 Cor. x. 9. *ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς*, *that I may not seem to terrify you*; which in orat. recta (Hm. de partic. *ἂν* p. 179. Krü. 311.) would be: *ὡς ἂν ἐκφοβοῖμι ὑμ.* *tamquam qui velim vos terrere.*

According to the best and most numerous authorities, *ἂν* frequently occurs in the N. T. text after relatives (as in the Sept. and Apocryph. see Wahl clav. apocryph. p. 137 sq. Thilo Act. Thom. p. 8., occasionally in Byzantines, as e.g. Malalas 5. p. 94. 144.), as: Mt. v. 19. (not vii. 9.) viii. 19. x. 42. xi. 27. Jo. xv. 7. Luke xvii. 33. 1 Cor. vi. 18. xvi. 3. Gal. vi. 7. Eph. vi. 8. etc., and not unfrequently in the Codd. of Greek authors, even the Attic. Recent scholars (in opposition to Schneider Xen. Mem. 3, 10, 12.) uniformly write *ἂν* for *ἐάν* (see Schaef. Julian. p. V. Hm. Vig. 835. Bremi Lys. p. 126. Boissonade Aen. Gaz. p. 269. Stallb. Plat. Lach. p. 57.; a more reserved decision is given by Jacobs Athen. p. 88.; yet see Jacobs in Lection Stob. p. 45. and on Achill. Tat. p. 831 sq., comp. also Valckenaer ad 1 Cor. vi. 18.). The latter has not yet been discarded by editors of the N. T.; and there may really be in *ἐάν* for *ἂν* a peculiarity of the later popular language, in cases in which it was not used by classical writers. Comp. Luke x. 8.

SECTION XLIII.

IMPERATIVE.

1. The Imperative usually denotes an invitation or command, but sometimes mere permission or leave (Krü. 163.),¹ as in 1 Cor. vii. 15.

¹ According to Moller (Schneidewin Philolog. VI. 124 ff.) the Imper. Pres. only should be used. This, it is true, is found in the above passages of the N. T.; but the question in reference to N. T. usage must be regarded as not yet decided.

εἰ ὁ ἄπιστος χωρίζεται, χωρίζεσθω *let him separate himself* (on the part of the Christian partner he may and should not be hindered), xiv. 38. εἰ τις ἀγνοεῖ, ἀγνοεῖτω (renunciation of further effective instruction). When, however, *this* acceptance is necessary, must be determined on hermeneutical and not on grammatical grounds; and neither in Mt. viii. 32., on account of the parallel passage, Luke viii. 32., nor in Jo. xiii. 27. or 1 Cor. xi. 6., must the Imperative be taken as simply permissive. On the former passage comp. BCrus.; in the latter *χειράσθω* as also *κατακαλύπτεσθω* imply logical necessity (the one requires the other). On the other hand, in Mt. xxvi. 45. *καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε* was perhaps uttered permissively by the peaceful, mild, and acquiescing voice of Jesus: *sleep on then, and take your rest*. The notion of irony here would be incompatible with the circumstances. Perhaps, however, there might be something of that in Mt. xxiii. 32., and the tone of the discourse would be impaired in force if understood as merely permissive. Rev. xxii. 11. is entirely a summons: let each continue unchangingly his career against Christ's approaching judgment: the fate of all is as it were already determined.

2. When two Imperatives are connected by *καί*, sometimes the first contains the condition (supposition) under which the action indicated by the second will take place, or the second expresses an inevitable result (Mtth. 1159.),¹ as: Bar. ii. 21. *κλῖνατε τὸν ὤμον ὑμῶν ἐργάσασθαι τῷ βασιλεῖ - καὶ καδίσατε ἐπὶ τὴν γῆν*, Epiphani. II. 368. *ἔχε τοὺς τοῦ Θεοῦ λόγους κατὰ ψυχὴν σου καὶ χρεῖαν μὴ ἔχε Ἐπιφανίου*. In the N. T. Eph. iv. 26. (from Ps. iv. 5.) *ὀργίσεσθε καὶ μὴ ἁμαρτάνετε* has been rendered: *be angry, and sin not*, i.e. if ye be angry, do not sin (Rü.), Jo. vii. 52. *ἐρεύνησον καὶ ἴδῃς* *search, and thou wilt see* (Kü.), comp. *divide et impera*. In Hebrew, a construction quite similar is frequent, Ewald krit. Gramm. 653. Only in Jo. vii. the expression is more forcible than if it had been *καὶ ὄψεαι* (Lucian. in doct. 29.). The result of the search is so certain, that the exhortation to search is felt as equivalent to an invitation to look at, behold, what is asserted. We

¹ What Bornem. on Luke xxiv. 39. adduces from Greek authors, is of a different nature. These expressions cannot be considered proper Hebraisms. See *Giesen*. Igb. S. 776. (where, however, some passages are quoted which remain doubtful, as Ps. xxxvii. 27., or which, as thought, should be superseded, as Gen. xlii. 18. Isa. viii. 9.) To Eph. iv. 26 (see 8.) those passages have no analogy, for the words of Paul would, if in accordance with it, mean: when ye are angry, do not sin. or: if ye would not sin, then be angry. It is, therefore, surprising that, notwithstanding this, Zyro (Stud. u. Krit. 1841. 3. Heft S. 685.) has had recourse to the alleged Hebraism in question.

find the regular construction in Luke x. 28. In Eph. iv. 26. Paul's meaning is unquestionably this: We should not let anger lead us into sin, comp. ver. 27. (see Bengel and BCrus. *in loc.*). On the other hand, ver. 31. cannot be literally applied here. It is only the grammatical import of the expression that is doubtful. It is either a logical sentence—*ὀργιζόμενοι μὴ ἁμαρτ.*—divided into two grammatical clauses, or *ὀργιζέσθε* must be taken permissively (comp. the similar expression in Jer. x. 24.). Accordingly, Mey. is mistaken in asserting that, of two closely connected Imperatives, the one cannot denote a permission, and the other a command. We may say with perfect propriety: Go (I give you leave), but do not stay out above an hour.

1 Tim. vi. 12. *ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς* (where the *Asyndeton* is not without special force) must be rendered simply: *fight the good fight of faith, lay hold of* (in and by that fight) *eternal life*. Comp. Mr. iv. 39. see Fr. *Ἐπιλαμβ.* τῆς ζωῆς is not here exhibited (though it might have been) as the result, but as the very essence, of the contest; and *ἐπιλαμβ.* does not signify, *attain, receive*. In 1 Cor. xv. 34. *ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε* are obviously two exhortations, one of which (Aor.) is to be carried into effect at once, while the other (Pres.) requires continuous efforts.

Constructions like Jo. ii. 19. *λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν*, Jas. iv. 7. *ἀντίστητε τῷ διαβόλῳ, καὶ φεύζεται ἅψ' ὑμῶν* (ver. 8.), Eph. v. 14. (Sept.) *ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός*, may be considered equivalent to two Imperatives connected by *καί*, and may be resolved thus: *if ye resist the devil, he will*, etc. This, grammatically, requires no remark, as the Imperative has here an ordinary import (hortatory). Comp. Lucian. indoct. 29. *τοὺς κουρέας τούτους ἐπίσκεψαι καὶ ὄψει*, dial. d. 2, 2. *εὐρυθμα βαῖνε καὶ ὄψει*, Plato Theaet. 149 b. rep. 5. 467 c. see Fr. Mt. as above. Even recent expositors erroneously take Imperative in Jo. ii. 19. xx. 22. for a Fut., supporting their view by a reference to the Heb. of such passages as Gen. xx. 7. xlv. 18. (Glass. Philol. sacr. I. 286.). Inasmuch as every command relates to future time, the Fut. tense, as a general expression of futurity, may be used for the Imperative (see nr. 5.); but the special form of the Imperative cannot, *vice versa*, be employed for the more general Fut. Such a disregard of logical principles would involve speech in inextricable confusion; and the remarks to which we have referred, betoken the fanciful musing of studious seclusion, and not accurate attention to the structure of human language. Olshausen on Jo. xx. 22. has, in opposition to Tholuck (and Kühnöl) given expression to accurate views on this point; and Tholuck has modified his previous

assertions. In Luke xxi. 19. the Fut. is the better established reading.

3. In the N. T. the obvious distinction between the Imperat. Aor. and Imperat. Pres. is uniformly maintained (Hm. emend. rat. p. 219. and Vig. 748. comp. H. Schmid de imperativi temporib. in ling. graec. Viteb. 1833. 4. and especially Bmln. 169 ff., and in reference to the latter, Moller in the Schneidewin Philologus VI. 115 ff.).

a. The Imperat. Aor. (comp. § 40. Note 2.) denotes an action that is either rapidly completed (Ast Plat. polit. p. 518. Schaef. Demosth. IV. 488.) and transient, or viewed as occurring but once, as : Mr. i. 44. *σεαυτὸν δεῖξον τῷ ἱερεῖ*, iii. 5. *ἔκτεινον τὴν χεῖρά σου*, vi. 11. *ἐκτινάξατε τὸν χορὸν*, Jo. ii. 7. *γεμίσατε τὰς ὑδρίας ὕδατος* etc., xi. 44. *λύσατε αὐτὸν* (Δάζαρ.) κ. *ἄφετε αὐτὸν ὑπάγειν*, 1 Cor. v. 13. *ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν*, Acts xxiii. 23. *ἐτοιμάσατε στρατιώτας διακοσίους* immediately get ready to march. Besides these, see Mr. ix. 22. 43. x. 21. xiii. 28. xiv. 15. 44. xv. 30. Luke xx. 24. Jo. ii. 8. iv. 35. vi. 10. xi. 39. xiii. 29. xviii. 11. xxi. 6. Acts iii. 4. vii. 33. ix. 11. xvi. 9. xxi. 39. xxii. 13. 1 Cor. xvi. 1. Eph. vi. 13. 17. Col. iii. 5. Tit. iii. 13. Phil. 17. Jas. iii. 13. iv. 8. 9. 1 P. iv. 1. 2 P. i. 5. 10. When something to be carried into effect at once is expressed, sometimes *νῦν* or *νυνί* is added to the Imperat. Aor., as : Acts x. 5. xxiii. 15. 2 Cor. viii. 11. The Imperat. Aor. is used also when *δή* is employed to strengthen the injunction, as in Acts xiii. 2. 1 Cor. vi. 29. (Judith v. 3. vii. 9. Bar. iii. 4. Xen. C. 1, 3, 9. Soph. El. 524. Klotz Dev. 395.).

b. The Imperat. Pres. denotes an action already commenced and to be continued (Poppo Thuc. III. II. 742.), or an action still going on, or to be frequently repeated. Hence it is employed in the measured and dispassionate diction of laws and moral precepts, as, *e.g.* : Rom. xi. 20. *μὴ ὑψηλοφρόνει* (what thou art now doing), xii. 20. *ἐὰν πενᾷ ὁ ἐχθρὸς σου, ψάμιζε αὐτόν* (constantly in such case), xiii. 3. *δέλεις μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει*, Jas. ii. 12. *οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὥς διὰ νόμου ἐλευθερίας* etc., 1 Tim. iv. 7. *τοὺς βεβήλους καὶ γραῶδεις μύθους παραιτοῦ*, comp. Jas. iv. 11. v. 12. 1 Tim. iv. 11. 13. v. 7. 19. vi. 11. 2 Tim. ii. 1. 8. 14. Tit. i. 13. iii. 1. 1 Cor. ix. 24. x. 14. 25. xvi. 13. Ph. ii. 12. iv. 3. 9. Eph. ii. 11. iv. 25. 26. 28. vi. 4. Jo. i. 44. xxi. 16. Mr. viii. 15. ix. 7. 39. xiii. 11. xiv. 38. Hence, also, in ordinary discourse, the Imperat. Pres. is used as implying softness and reserve of expres-

sion, and frequently denoting merely advice (Moller as above, 123 f.).

The Imperat. Pres. and Imperat. Aor. are sometimes used in the same sentence, to denote respectively the distinctions above specified, as, *e.g.*: Jo. ii. 16. ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου, 1 Cor. xv. 34. ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε, Acts xii. 8. περιβαλοῦ τὸ ἱμάτιόν σου κ. ἀκολούθει μου, Rom. vi. 13. μὴδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡς ἐκ νεκρῶν ζῶντας, Mr. ii. 9. Jo. v. 8. 11. ii. 8. comp. Plato rep. 9. 572 d. θεὸς τοῖνυν πάλιν -- νέον υἱὸν ἐν τοῖς τούτου αὐτῷ ἡδέσι τετραμμένον. Τίθειμι. Τίθει τοῖνυν καὶ τὰ αὐτὰ ἐκεῖνα περὶ αὐτὸν γιγνόμενα (Mtth. 1128.) Xen. C. 4, 5, 41. Demosth. Aphob. 2. p. 557 c. and 588 a. Eurip. Hippol. 475 sq. and Heracl. 635.

4. Occasionally this distinction may seem to be disregarded (1 Pet. ii. 17.), and the Imp. Aor. appear to be employed where the Imp. Pres. would have been strictly required (Bhdy 393.). It must be remembered, however, that, in many cases, it depends on the writer whether or not he is to represent the action as momentaneous, as only commencing, or as continued. Neither must it be overlooked that the Imp. Aor. is, in general, more forcible and stringent than the Imp. Pres. (see No. 3.), though the strengthening of the expression is of a subjective nature. Comp. Schoem. ad Isaeum p. 235.¹ The following passages are to be appreciated on this principle: μέναιτε ἐν ἐμοί Jo. xv. 4. etc. (also μένετε Luke ix. 4. 1 Jo. ii. 28., μένε 2 Tim. iii. 14., μενέτω 1 Cor. vii. 24. etc.), 1 Jo. v. 21. φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων (similar 1 Tim. vi. 20. 2 Tim. i. 14., but 2 Pet. iii. 17. 2 Tim. iv. 15.), Heb. iii. 1. κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν, Mr. xvi. 15. πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον, Jo. xiv. 15. τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε, Jas. v. 7. μακροθυμήσατε ἕως τῆς παρουσίας τοῦ κυρίου, comp. Mt. xxviii. 19. 2 Tim. i. 8. ii. 3. iv. 2. 1 Pet. i. 13. ii. 2. v. 2. Generally the Imp. Aor. will be found unexceptionable in these passages. In Rom. xv. 11. (Sept.) Jo. vii. 24. the Imp. Pres. and Imp. Aor. even of the same verb occur in connection.

¹ In opposition to Schaeff. Demosth. III. 185. he remarks: tenuissimum discrimen esse apparet, ut saepenumero pro lubitu aut affectu loquentis variari oratio possit. Nam quid mirum, qui modo lenius iusserat: σκοπεῖτε (Demosth. Lept. 483.), eundem statim cum majore quadam vi et quasi intentius flagitantem addere: λογίσασθε. Et plerumque, si non semper, apud pedestres quidem scriptores, in tali diversorum temporum conjunctione praes. imperativus antecedit, sequitur aoristus.

In many passages there are variations in the reading, *e.g.* Acts xvi. 15. Rom. xvi. 17.; as also in the Codd. of Greek authors these forms are often interchanged, Elmsley Eurip. Med. 99. 222., where the difference between them consists in *one* letter. Lastly, one of these two Imperatives is sometimes not in use,—λάβει, *e.g.*, being constantly employed, and not λάμβανε; or one of the forms predominates, as, in the N. T., φέρε over ἐνεγκε. See Bmln. 172.

Regarding the Imperat. (Pres.) after μή, see § 56, 1.

The Imp. Perf. is used when an action, completed in itself, is to be represented as continued in its effects, as in Mr. iv. 39. in Christ's address to the troubled sea : πεφύμωσο *be* (and remain) *still* ! Comp. also ἐρώωσο, ἐρώωσθε Acts xxiii. 30. xv. 29. See Hm. emend. rat. p. 218. Mtth. 1126 f. Bmln. 174. Comp. Xen. M. 4, 2, 19. Thuc. 1, 71. Plato Euthyd. 278 d. and rep. 8. 553 a.

5. The Imperative may also be superseded by other forms of expression :

a. By an original elliptic phrase : (my command is, or see) *that thou do not tarry*. We find ὅπως ἐπέξει τῷ μισαρῷ in Dem. Mid. 414 c. (ὅπως with Ind. Fut. Mdv. 126.) Eurip. Cycl. 595. Aristoph. nub. 823. (less frequently with Conjunctive, Xen. C. 1, 3, 18. Lucian. dial. d. 20, 2.). In the N. T. ἵνα is used with the Conjunctive in Mr. v. 23. ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ, also in 2 Cor. viii. 7. (but not in 1 Cor. v. 2. 1 Tim. i. 3.); and in the 3. Pers. in Eph. v. 33. ἡ γυνὴ ἵνα φοβῆται τὸν ἄνδρα (an Imperative precedes). In the Greek poets ἵνα occurs in the same connection (Soph. Oed. C. 155.), and also in later prose, as : Epict. 23. ἂν πτωχὸν ὑποκρίνεσθαι σε θέλῃ (ὁ διδάσκαλος), ἵνα καὶ τοῦτον εὐφυνῶς ὑποκρίνῃ Arrian. Epict. 4, 1, 41.; and in the Byzantines even with the Ind. Pres. Malal. 13. p. 334. 16. p. 404. In Latin, comp. Cic. fam. 14, 20. : ibi ut sint omnia parata.

b. By a negative question with the Fut. (Hm. Vig. 740. Rost 678.): *wilt thou not come immediately?* Aristoph. nub. 1296. οὐκ ἀποδιᾶξεις σεαυτὸν ἀπὸ τῆς οἰκίας; Xen. Cyr. 2, 3, 22. Comp. Acts xiii. 10. οὐ παύσῃ διαστρέφων τὰς ὁδοὺς κυρίου; 4 Macc. v. 10. οὐκ ἐξυπνάσεις; This construction, however, is, for the most part, more forcible than the Imperat.

c. In categorical sentences by the Fut. (especially in the negative form) : *thou shalt not touch it*, Mt. vi. 5. οὐκ ἔσῃ ὡς ὑποκριταί, v. 48. (Lev. xi. 44.). In Greek authors this mode of expression is considered softer than the Imperative, Mtth. 1122. Bhdy. 378. Sintenis Plut. Themist. 175 sqq. Stallb. Plato rep. II. 295. Weber Demosth.

p. 369 sq. (As to the Latin, see Ramsh. S. 421.) In Hebrew, however, it is specially employed in the distinctive diction of legislation (Ewald krit. Gr. 531.). Hence it occurs in quotations from the Old T., as : Mt. v. 21. 27. 33. οὐ φονεύσεις, οὐ μοιχεύσεις, Luke iv. 12. Acts xxiii. 5. Rom. vii. 7. xiii. 9. 1 Cor. ix. 9. (Heb. xii. 20. Sept.). Only the fifth commandment is τίμα τὸν πατέρα etc. (from Sept.) in Mt. xv. 4. xix. 19. Eph. vi. 2. etc. expressed in the Imperat. In Rom. vi. 14. the Fut. expresses simple persuasion. This form of expression may be, in itself, strict and mild, its import depending on the tone with which it is uttered.

d. By the Infinitive. This, not to mention the diction of epic poetry, occurs in Greek prose, and not only when a command is uttered with excitement or imperious brevity (Hm. Soph. Oed. R. 1057. Schaef. Demosth. III. 530. Poppo Thuc. I. I. 146. Bhdy 538.),¹ but also in requests, wishes, and prayers (Bremi Dem. 230. Stallb. Plat. rep. I. 388. Fr. Rom. III. 86. Mdv. 155. Comp. the form of salutation χαίρειν Acts xv. 23. Jas. i. 1.). Expositors have often groundlessly supposed that they had found this peculiarity in passages of the N. T. in which another construction is used (Georgi Hierocr. I. I. 58.). This applies in particular to 1 Th. iii. 11. 2 Th. ii. 17. iii. 5., where, as the accent shows, Imperatives occur. In other passages the change of the structure, in sentences of some length, has been overlooked. In Luke ix. 3. we find μήτε βιάζον - - ἔχειν, as if μηδὲν αἰρεῖν had been employed in the preceding part of the sentence. Both constructions might have followed εἶπε πρὸς αὐτούς, and the writer may have used ἔχειν as an Infinitive really depending on εἶπε. In the parallel passage Mr. vi. 8 f. we find another change of structure. Comp. Arrian. Al. 4, 20, 5. σὺ νῦν φύλαξον τὴν ἀρχήν· εἰ δὲ - - σὺ δὲ - - παραδοῦναι. Similar in Rom. xii. 15. see § 62. In other passages also the regular grammatical connection has been misunderstood. In Rev. x. 9. δοῦναι undoubtedly must be joined with λέγων; in Col. iv. 6. εἰδέναι is an Inf. illustrating the preceding predicate of λόγος. Only in Ph. iii. 16. πλὴν - - τῷ αὐτῷ στοιχεῖν might the Inf. be regarded as equivalent to the Imperat. It points out, with peculiar effect, the unchanging rule for directing the Christian life. Comp. Stallb. ad Plat. Gorg. 447 b.

To the Imperative ἵνα under a. Gieseler in Rosenm. Repert. II. 145. refers the use of a ἵνα in John etc., as in Jo. i. 8. οὐκ ἦν ἐκείνος τὸ φῶς ἀλλ' ἵνα μαρτυρήσῃ but that he might bear witness. But the

¹ Thus in laws and moral rules in Hesiod. opp. et dd., in Theognis, in Hippocrates, in Mr. Anton. See Gayler partic. negant. p. 80 sq.

construction can only have this import if *ἵνα* signifies, *that, in order that*; and then an ellipsis, at least of a general kind, as *γέγονε τοῦτο*,¹ explains the passage, though John, as he often does in particular passages, had no longer in view the signification of *in order that*, comp. Fr. Mt. 840 sq. An expositor should, on the contrary, make the context serve to throw special light on the construction in question, as, *e.g.*: Jo. i. 8. *he was not the light of the world, but he came (ἦλθεν verse 7.) that he might bear witness*; ix. 3. *Neither hath this man sinned nor his parents, but he was born blind, that - - might be made manifest* (comp. 1 Jo. ii. 19.). In xiii. 18. there is an aposiopesis which may be easily explained psychologically: *I speak not of you all, I know those whom I have chosen, but (I have made this choice) that - - might be fulfilled etc.* See BCrus. (if we do not prefer supposing that Jesus, instead of giving utterance to His painful impression in His own language, continues in the words of the Psalmist, comp. 1 Cor. ii. 9.). In Jo. xv. 25. *ἐμισήσαν με δαρεάν* in the quotation, shows that *μεμισήκασιν* must be repeated before *ἵνα*. In Mr. xiv. 49. is understood the predicted turning out of the Jews against Jesus, graphically described in verse 48. Lastly, in Rev. xiv. 13. from *ἀποθνήσκοντες* the word *ἀποθνήσκουσι* may be supplied before *ἵνα* etc.

Note. In the N. T. text it is occasionally doubtful, whether a verbal form that answers equally for the Imperat. and (the 2d person of) the Indic. is to be taken for the former or the latter, as, *e.g.*, in Heb. xii. 17. *ἴστε, ὅτι καὶ μετέπειτα θέλω κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη*, 1 Cor. vi. 4. *βιωτικά μὲν οὖν κριτήρια ἂν ἔχητε, τοὺς ἐξουδαϊσμένους ἐν τῇ ἐκκλησίᾳ, τούτους καδιζήετε*, i. 26. xi. 26. Rom. xiii. 6. Eph. ii. 22. Ph. ii. 15. 1 Pet. i. 6. ii. 5. In such cases the decision must depend on the context; but the question does not belong to grammar but to hermeneutics.

SECTION XLIV.

OF THE INFINITIVE.²

The Infinitive, as far as it denotes the mere general import of the verb, *i.e.*, without reference to a subject, has, of all the verbal

¹ To say that it is not to be supplied (as De Wette does), is not sufficient; it must be shown how and by what means *ἵνα* assumes that import.

² K. E. A. Schmidt on the Inf. Prenzlau 1823. 8. M. Schmidt on the Inf. Ratisbon 1826. 8. Eichhoff on the Inf. Crefeld 1833. 8. Comp. Mehlhorn in the allgem. Lit. Z. 1833. Ergzbl. nr. 110.

forms, the slightest claim to figure as a part of speech in a grammatical sentence. It is so used, *a.* in expressing a brief, hurried command (§ 43, 5.); or, *b.* when introduced adverbially; or, *c.* put absolutely. Under *b.* comes only the phrase *ὡς ἔπος εἰπεῖν* Heb. vii. 9. (Krü. 178.). To *c.* may be referred (Krü. 179.) Ph. iv. 10. *ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν* *as to your regard for me*, though this might be otherwise explained. On the other hand, an Inf. which is added to a clause as its complement (infinit. epexegeticus), mainly to indicate *design*, is related to the latter head, or essentially belongs to it (Rost 687.) Mt. ii. 2. *ἡλθομεν προσκυνῆσαι αὐτῷ* (in) *order to worship Him* (after *ἔρχομαι* Mt. xi. 7. xx. 28. Heb. ix. 24. Rev. xxii. 12. Jo. iv. 15. Luke i. 17. and *πέμπω* or *ἀποστέλλω* Mr. iii. 14. 1 Cor. i. 17. xvi. 3. and, besides, Acts v. 31. Rom. x. 7. 1 Cor. x. 7.), 2 Cor. xi. 2. *ἡρμοσάμεν ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνὴν παραστήσαι τῷ Χριστῷ*, Col. i. 22. 2 Cor. ix. 5. x. 13. 16., Jo. xiii. 24. *νεύει τούτῳ πυθέσθαι* (comp. Diod. S. 20, 69.), Rev. xvi. 9. *οὐ μετενόησαν δοῦναι αὐτῷ δόξαν*, 2 Pet. iii. 2. (1 Sam. xvi. 1.). In other passages it denotes the result (as, in the early language, design and result were not yet distinguished, Bmln. S. 339.), as: Col. iv. 6. *ὁ λόγος ὑμῶν -- ἄλατι ἡρτυμένος -- εἰδέναι πῶς* etc. *seasoned with salt, to know* (so that ye know), Heb. v. 5.; or in the way of carrying into effect, as in Acts xv. 10. *τί πειράζετε τὸν Θεὸν ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν* *imponendo jugum*, Heb. v. 5. (1 Pet. iv. 3.). Lastly, in Eph. vi. 6. the Infin. clause announces the tenor of the *μυστήριον* verse 4. Comp. also Eph. iv. 22. In Greek authors this lax use of the Inf. is carried much farther, Schaef. Soph. II. 324. Jacob Lucian. Tox. 116. Held Plut. Aem. P. 185 sq. The Inf. of design is particularly frequent (Soph. Oed. C. 12. Thuc. 1, 50. 4, 8. Her. 7, 208. Plut. Cim. 5. Arrian. Al. 1, 16, 10. 4, 16, 4.) Mtth. 1234. Krü. 186. (though the Greeks, after verbs of *going* or *sending*, still more frequently employ the Participle, comp. Acts viii. 27. xxiv. 11.).

In expressing such relations, *ὥστε* is sometimes used before the Inf. for the sake of distinctness, as in Luke ix. 52. Mt. xxvii. 1. The remarks of Fr. on Mt. as above, are very far-fetched, comp. Strab. 6. 324. Schaef. ad Bos ellips. p. 784. and Soph. Oed. Col. p. 525. Mtth. 1232. In the Byzantine writers *ὥστε* with the Inf., instead of the Inf. alone, is peculiarly common, as *e.g.* in Malal. p. 385. *ἐβουλεύσατο ὥστε ἐκβληθῆναι τὴν πενθεράν*, p. 434. Comp. also Heinichen ind. ad Euseb. III. 545. A parallel to Luke, as above, occurs in Euseb. II. E. 3, 28, 3.: *εἰσελθεῖν ποτε ἐν βαλανεῖᾳ*

ὥστε λούσασθαι. This extended use of the particle, so frequent in later writers, if duly applied to N. T. interpretation, would often save expositors from forced and erroneous explanations. 'Ὡς before the Inf. occurs only once,—Acts xx. 24. *οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμαυτῷ, ὥς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς* in order to (so that I may) *finish my course* etc., see Bornem. Schol. p. 174 sq.

Other forms of the Infin. epexeget. are frequently annexed to a clause or portion of a clause, and assume the form of a grammatically construed word, which, in part, they were considered by the ancient grammarians as really becoming,¹ as : *a.* Mr. vii. 4. *πολλὰ ἃ παρέλαβον κρατεῖν* (observanda acceperunt), Mt. xxvii. 34. *ἔδωκαν αὐτῷ πεινῶν ὄξος*, Eph. iii. 16. (Thuc. 2, 27. 4, 36. Lucian. asin. 43. Diog. L. 2, 51.). *b.* 1 Cor. ix. 5. *ἔχομεν ἐξουσίαν γυναῖκα περιάγειν* ix. 4., Luke viii. 8. *ἔχων ὧτα ἀκούειν ἀκούετω*, ii. 1. Acts xiv. 5. Eph. iii. 8., Heb. xi. 15. *καιρὸς ἀνακάμψαι*, iv. 1. (Plato Tim. 38 b. Aesch. dial. 3, 2.) Mtth. 1235. Such form may also comprehend a subject to the Inf., as in Rom. xiii. 11. comp. Schoem. Plut. Cleom. 187.

The Inf. is construed with Adjectives, as : 2 Tim. i. 12. *δυνατὸς τὴν παραδθήκην μου φυλάττειν* (Thuc. 1, 139.) Heb. xi. 6., vi. 10. *οὐκ ἄδικος ὁ θεὸς ἐπιλαδέσθαι* etc. 1 Pet. iv. 3. 1 Cor. vii. 39. Mr. i. 7. 2 Cor. iii. 5. Luke xv. 19. Acts xiii. 25. Heb. v. 11. 2 Tim. ii. 2. Luke xxii. 33. Comp. Ast Plat. legg. p. 117. Stallb. Plat. Euthyd. 204. Weber Demosth. 261. Bhdy 361.

2. The Inf. may, however, constitute an integral part of a whole sentence ; and then its nature as a noun more or less clearly appears. In such cases it is used sometimes as the subject, and sometimes as the object. It stands for the subject in sentences such as Mt. xii. 10. *εἰ ἔστι τοῖς σάββασιν θεραπεύειν* is it lawful to heal on the Sabbath days (is healing etc. lawful) ? xv. 26. *οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων*, 1 Th. iv. 3. *τοῦτό ἐστι δέλημα τοῦ θεοῦ* - - *ἀπέχεσθαι* - - *ἀπὸ τῆς πορνείας* (where *ὁ ἁγιασμός ὑμῶν* precedes, which also might have been expressed by an Inf.), Acts xx. 16. *ὕπως*

¹ Likewise by those who thought that in the example adduced under *b.*, *ἔχομεν ἐξουσίαν περιάγειν*, a *τοῦ* is omitted before the Inf. (Haitinger in Act. Monac. III. 301.) : this is put when the Inf. is regarded as a proper Gen. (noun). Without *τοῦ* the form is the Inf. epexeget. The double structure is somewhat differently conceived, Mtth. 1235. So in Latin Cic. Tusc. 1, 41. : *tempus est abire* (comp. Ramshorn S. 423.), in other passages *abunduli*. See in general Stallb. Plat. Phil. p. 213. and Euthyphr. p. 107. As in Luke i. 9. we find *ἐλαχε τοῦ θυμιᾶσαι*, so in Demosth. Neacr. 517 c. *λαγχάνει βουλευεῖν*.

μὴ γένηται αὐτῷ χρονοτριβῆσαι (Weber Dem. 213.), Mt. xix. 10. Eph. v. 12. Ph. i. 7. Gal. vi. 14. Jas. i. 27. Rom. xiii. 5. 1 Cor. xi. 20. Heb. vi. 6. ix. 27. 1 Pet. ii. 15. In such cases a subject, whether a substantive, adjective, or participle, is grammatically connected with the Inf., and is usually put in the Accusative, as, *e.g.*: Mt. xvii. 4. καλὸν ἐστὶν ἡμᾶς ᾧδε εἶναι, xviii. 8. καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, iv. 6. vi. 18. xiii. 9. Jo. xviii. 14. 1 Cor. xi. 13. 1 Pet. ii. 15. Acts xxv. 27. Luke ix. 33. xviii. 25. Comp. Matthiae Eurip. Med. p. 526. Schwarz de soloec. discip. Ch. p. 88 sq. Further, after an attraction, so common in Greek authors, the Dative also of the qualifying term may be used, if the word to which it refers in the principal clause is in the Dat., as: 2 Pet. ii. 21. κρεῖττον ἦν αὐτοῖς, μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ἐπιστρέψαι, Acts xv. 25. (Var.) comp. Thuc. 2, 87. Demosth. funebr. 153 a. 156 a. Xen. Hier. 10, 2. Bhd. 359. Krii. 180. (Zumpt 505.). In Heb. ii. 10. both constructions are connected: ἔπρεπεν αὐτῷ - - ἀγαγόντα - - τελειῶσαι comp. Mr. ix. 27. (Plut. Coriol. 14.).

It is further to be remarked that

a. The Inf. in these cases sometimes has the Article, that is, where it is directly used as the substantival notion of the verb, which takes place not only in sentences such as Rom. vii. 18. τὸ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ, 2 Cor. vii. 11. αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι πόσῃ κατεργάσατο ὑμῖν σπουδὴν, Ph. i. 21., where the finite verb with its adjuncts forms a complete predicate; but also in the impersonal phrases καλόν, αἰσχρόν ἐστι etc. (Rost 681.), if special force is intended to be given to the notion expressed by the Inf., as, *e.g.* 1 Cor. vii. 26. καλὸν ἀνδρώπῳ τὸ οὕτως εἶναι, Gal. iv. 18. καλὸν τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, Rom. xiv. 21. 1 Cor. xi. 6. In the first passage the Article could not be omitted with propriety; but καλὸν ἀνδρώπῳ οὕτως εἶναι *it is good for a man so to be* (comp. 1 Cor. vii. 1. xiv. 35.) would be a much weaker expression.¹ Ph. i. 29. might also be referred to the second category; 1 Th. iv. 6. contains one such Inf. with the Article, and another without it (comp. Plat. Gorg. 467 d. Xen. Cyr. 7, 5, 76.); but in Rom. iv. 13. the Inf. τὸ κληρονόμον εἶναι appears as a sort of opposition to ἡ ἐπαγγελία. In Greek authors comp. with the above Plat. Phaed. 62 d. Gorg. 475 b. Xen. M. 1, 2, 1. Diod. S. 1, 93.

b. Instead of the Inf. is used also, especially when its subject is to be expressed with special force, a complete clause (according to the import) with εἰ, ἵνα, as: Mr. xiv. 21. καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη, 1 Cor. vii. 8. καλὸν αὐτοῖς ἐστὶν, εἰ μὴ μείνωσιν ὡς καὶ γὰρ, Jo.

¹ It must not be supposed that there is a fixed distinction in meaning between the Inf. with, and the Inf. without, the Article. Yet, the Inf. becomes more forcible when substantivised by the Article.

xvi. 7. *συμφέρει ὑμῖν, ἵνα ἐγὼ ἀπέλθω*. Respecting *ἵνα*, see below, No. 8. This is partly a peculiarity of the (later) popular language, which preferred circumstantiality, and is partly to be referred to the Hellenistic tincture of N. T. diction. Yet a similar construction occurs in Greek authors, as in Isocr. Nicocl. p. 40. 46.

Likewise, when the Inf. is joined with *ἐστὶ* in the sense of *it is lawful*, or *possible* etc. *to*—, the Inf. is itself the subject, as in Heb. ix. 5. (Ast lexic. Plat. I. 622 a.). But 1 Cor. xi. 20. may (in opposition to Wahl and Mey.) be further rendered: when ye come together, *it is* (means) not to eat the Lord's Supper. *Τοῦτο* is not required in understanding the Gen. absol. as repeated.

3. The Inf. in general denotes the object (predicate) when it is used as a necessary complement of a verbal import, not only after *θέλειν*, *δύνασθαι*, *τολμαῖν*, *ἐπιχειρεῖν*, *σπουδάζειν*, *ζητεῖν*,¹ etc., but also after verbs of *believing*, *hoping* (I hope to come, etc.), *saying*, *asserting*. The regular usage is not to be proved from the N. T., and therefore we have merely to remark that,

a. If, in such cases, the Inf. has its own subject distinct from that of the principal verb, such subject is put with all its attributives in the accusative, as in 1 Tim. ii. 8. *βούλομαι προσεύχεσθαι τοὺς ἄνδρας*, 2 Cor. xiii. 7., Heb. vi. 11. *ἐπιθυμοῦμεν ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν* etc., 2 P. i. 15. 1 Cor. vii. 10., Acts xiv. 19. *νομίσαντες αὐτὸν τεθνάναι*, 2 Cor. xi. 16. *μή τις με δόξῃ ἄφρονα εἶναι*,² Rom. xv. 5. *ὁ θεὸς δάη ὑμῖν τὸ αὐτὸ φρονεῖν*, 2 Tim. i. 18. Yet, more frequently we find a complete clause with *ἵνα* after verbs of *entreating*, *commanding*, etc. (see No. 8.), with *ὅτι* after verbs of *saying*, *believing* (Mt. xx. 10. Acts xix. 26. xxi. 29. Rom. iv. 9. viii. 18. Gal. v. 10.), and always in the N. T. after *ἐλπίζω*. If, on the other hand, the Inf. and the principal verb have one and the same subject, the epithet, whatever it may be, is put in the Nominative, as: Rom. xv. 24. *ἐλπίζω διαπορευόμενος θεάσασθαι ὑμᾶς*, 2 Cor. x. 2. *δέομαι τὸ μὴ παρὰν θάρσῃσαι* (Philostr. Apoll. 2, 23.), Rom. i. 22. Ph. iv. 11. 2 P. iii. 14. Jude 3. (Luke i. 9. ?),³ which is a sort of attraction. Comp. Kriiger gramm. Untersuch. III. 328 ff. The word which

¹ In opposition to Bornem. Schol. p. 40. see Fr. Rom. II. 376. comp. Blume Lyeurg. p. 151.

² If the governed substantive, to which the Inf. refers, be in the Dative, the noun annexed may also be in the Dative, as in Acts xxvii. 3. - - *τῷ Παύλῳ χρησάμενος ἐπέτερε πρὸς τοὺς φίλους πορευθέντι ἐπιμελείας τυχεῖν*, unless the Dative here is a correction. See Bornem. On the other hand, we find in Luke i. 75. *τοῦ δοῦναι ἡμῖν ἀφοβῶς ἐκ χειρὸς ἐχθρῶν ὑστέρητας λατρεύειν αὐτῷ* etc.

³ So also in 1 Tim. i. 3. *πορευόμενος* belongs to *παρεκάλεσα*. It would necessarily be in the Acc., if thus closely connected with *προσμεῖναι*

is the subject is then not repeated, as: Jas. ii. 14. 1 Cor. vii. 36. Even in this construction, however, the Accusative (with Inf.) may be used in repeating the subject in the form of a pronoun (Hm. Vig. 743.), but does not often occur, as: Rom. ii. 19. *πέποιδας σεαυτὸν ὁδηγὸν εἶναι τυφλῶν*, Ph. iii. 13. *ἐγὼ ἑμαυτὸν οὐ λογίζομαι κατελθεῖναι*, Luke xx. 20. *ὑποκρινομένους, ἑαυτοὺς δικαίους εἶναι*, Acts xxvi. 2., perhaps also Eph. iv. 22. (where, as appears to me, *ἀποθέςθαι ὑμᾶς* depends on *ἐδιδάχθητε*) comp. Her. 2, 2. Xen. C. 5, 1, 21. *νομίζομι γὰρ ἑαυτὸν εἰκέναι* etc., 1, 4, 4. (where see Poppo) Anab. 7, 1, 30. Mem. 2, 6, 35. Diod. S. 1, 50. Philostr. Apoll. 1, 12. See Krüger as above, S. 390. Yet in that passage perhaps this construction was preferred for the sake of antithesis (see Plat. symp. c. 3. and Stallb. *in loc.* comp. Krüger as above, S. 386 f.) or of distinctness: *I am not persuaded that I myself have* etc. For the same reason, also, *ὑμᾶς*, in Eph. as above, appears to be employed, as in verse 21. another subject, Jesus, intervenes. Later writers use this construction even when no antithesis is intended, comp. Heinichen Euseb. H. E. I. 118.

b. After verbs of *saying* (asserting), *believing*, the Inf. is sometimes used, when the assertion etc. refers not to something that really *is*, but to something that *should be* (such verbs containing rather the notion of advice, claim, or command, see also Elmsley Soph. Oed. T. p. 80. Mtth. 1230.), as, *e.g.*: Acts xxi. 21. *λέγων, μὴ περιτέμνειν αὐτοὺς τὰ τέκνα* that they ought not to circumcise their children (he commanded them, not to circumcise etc.) xv. 24. ? Tit. ii. 2., Acts xxi. 4. *τῷ Παύλῳ ἔλεγον μὴ ἀναβαίνειν εἰς Ἱεροσ.* they said to Paul that he should not go (advised him, not to go) etc. comp. Eurip. Troad. 724. In general, if the statement were to be resolved into a direct address, the Imperat. would here be employed: *μὴ περιτέμνετε τὰ τέκνα ὑμῶν*. Comp. on this Inf. (which even recent critics still explain by supposing the omission of *δεῖν*, see, on the other hand, Hm. Vig. 745.) Lob. Phryn. p. 753 sqq. Bttm. Demosth. Mid. p. 131. Engelhardt Plat. Lach. p. 81. Jen. Lit. Zeit. 1816. No. 231. Bhdy 371. Too many passages, however, of the N. T. have been referred to this head. Rom. xiv. 2. *ὃς μὲν πιστεύει φαγεῖν πάντα* means: *the one has confidence to eat*, and *may* is implied in *πιστεύειν*. In xv. 9. *δοξάσαι* denotes, not what the Gentiles should do, but what they actually do. See Fr. In ii. 21 f. and Eph. iv. 22 f. (see above) the verbs *to make known* and *to be instructed*, on which the Infinitives depend, inherently denote as well what is (and should be believed) as what ought to be (should be done); and, in the same way, we can

say : *they preached to them not to steal; ye have been taught to lay aside.* In Acts x. 22. *χορηματίζεσθαι* occurs, which is almost uniformly employed to denote the direction of an oracle, a divine injunction. Finally, when, after verbs of *beseeching*, the Inf. must be rendered by *may*, such import is comprehended in the meaning of those verbs in the context in question, as in 2 Cor. x. 2. *δέομαι τὸ μὴ παρὰν δαρῆσαι τῇ πεποιθήσει*, as if, I beseech you in reference to my not being bold, that is, to see that I be not bold.¹

c. The Article is put before the Inf. when it is the object, to substantivise it, and thus give it greater prominence (Rost 682.), as in Rom. xiii. 8. xiv. 13. (Luke vii. 21. Var.) 1 Cor. iv. 6. 2 Cor. ii. 1. viii. 10. Ph. iv. 10. comp. above, 1. (Hm. Soph. Aj. 114.); specially at the beginning of a sentence (Thuc. 2, 53. Xenoph. M. 4, 3, 1.), 1 Cor. xiv. 39. *τὸ λαλεῖν γλώσσαις μὴ καλύετε* (comp. Soph. Phil. 1241. *ὅς σε καλύσει τὸ δρᾶν*). In Ph. ii. 6. *οὐχ ἄρπαγμον ἡγήσατο τὸ εἶναι ἴσα θεῷ*, the Inf. with the Article is the immediate object to *ἡγήσ.*, and *ἄρπαγμ.* is a Predicate, comp. Thuc. 2, 87. *οὐχὶ δικαίαν ἔχει τέκμαρσιν τὸ ἐκφοβῆναι*, and Bhdý 316.

Especially deserving of attention is the use (in Luke peculiarly frequent) of the Inf. with the Acc. after *ἐγένετο*, as in Mr. ii. 23. *ἐγένετο παραπορεύεσθαι αὐτὸν accidit, ut transiret*, Acts xvi. 16. *ἐγέν. παιδίσκην τινὰ - - ἀπαντῆσαι ἡμῖν*, xix. 1. *ἐγέν. Παῦλον διελθόντα - - ἐλθεῖν εἰς* Ἐφεσον, iv. 5. ix. 3. 32. 37. 43. xi. 26. xiv. 1. xxi. 1. 5. xxii. 6. xxvii. 44. xxviii. 8. 17. Luke iii. 21 f. vi. 1. 6. xvi. 22. etc.² Here the Infinitive clause is to be considered the (extended) subject to *ἐγένετο*, as after *συνέβη* (see immediately), and in Latin after *aequum est*, *apertum est*, etc. (Zumpt Gr. 505.): *it came to pass that Jesus passed over*, etc. The construction is good Greek, though the frequent use of *ἐγένετο* with the Inf., instead of the historical tense of the particular verb, is an imitation of the Hebrew *וַיְהִי*. In Greek we find grammatical parallels in *συνέβη τὴν πόλιν - - εἶναι κυριεύουσαν* Diod. S. 1, 50. 3, 22. 39. Plat. legg. 1. 635 a. Demosth. Polycl. 709 c. Dion. H. IV. 2089. and frequently, particularly in Polybius (also 2 Macc. iii. 2.), which occurs also once

¹ In 2 Cor. ii. 7. *ὥστε - - χαίρεισθαι καὶ παρακαλεῖσθαι* the two Infinitives, in the same way, denote what should be, and not what actually takes place. *δεῖν* is not to be supplied here, but the clause with *ἰκανόν* has the same influence on these Infinitives: The reproach is sufficient,—that you may, on the contrary, now forgive him etc.

² That same construction occurs in Acts xxii. 17. *ἐγένετό μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ - - γενέσθαι με ἐν ἐκστάσει*, where, with equal propriety, the Infin. might have depended on *μοι ὑποστ.* (*accidit mihi*): and probably this construction would have been adopted, had not the writer been led to depart from it by the intervention of the Gen. abs. *καὶ προσευχόμενον μου ἐν τῷ ἱερῷ*.

in Acts xxi. 35. See an undeveloped instance of this construction in Theogn. 639. *πολλάκι -- γίγνεται εὐρεῖν ἔργ' ἀνδρῶν*, which nearly resembles Mt. xviii. 13. In Plat. Phaedr. 242 b. *τὸ δαιμόνιον τε καὶ τὸ εἰωθὸς σημεῖόν μοι γίγνεσθαι ἐγένετο* it appears in its full form; and frequently in later writers, as, e.g. Codin. p. 138. *ἐγένετο τὸν βασιλέα ἀδυμεῖν*, Epiphan. Monach. ed. Dressel p. 16. *ἐγένετο αὐτοὺς ἀναβῆναι εἰς Ἱερουσαλὴμ*.

The use of the Acc. with the Inf. is in the N. T. comparatively rare. A clause with *ὅτι* is more common, as in the later popular speech, which resolves condensed constructions, and prefers the circumstantial and expressive. So, in Latin, *ut* is used where the more ancient language employed the Acc. with the Inf. So also, in declining Latin (particularly in the non-Italian provinces), *quod* after verbs *dicendi* and *sentiendi* became peculiarly usual. Moreover, it must not be overlooked that, in the N. T., after verbs *dicendi* the precise words of parties are introduced, according to the graphic idiom of Oriental tongues.

4. The Inf. distinctly substantivised by means of the Article is also employed in the oblique cases. In the N. T. it is found very frequently (far more so than in Greek authors) in the Genitive. Sometimes in that case,

a. It depends on nouns or verbs which uniformly govern the Genitive, as: 1 Cor. ix. 6. *οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι*; 1 P. iv. 17. *ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα* etc., Acts xiv. 9. *πίστιν ἔχει τοῦ σωθῆναι*, xx. 3. *ἐγένετο γνώμη τοῦ ὑποστρέφειν*, Luke xxiv. 25. *βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν*, Acts xxiii. 15. *ἔτοιμοι τοῦ ἀνελθεῖν* (Sept. Ez. xxi. 11. 1 M. v. 39.); Luke i. 9. *ἔλαχε τοῦ θυμιαῖσαι* (1 S. xiv. 47.), 2 Cor. i. 8. *ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν*, 1 Cor. xvi. 4. *ἐὰν ἢ ἄξιον τοῦ καὶ με πορεύεσθαι* if it be worth while for me also to go. Comp. also 1 Cor. x. 13. 2 Cor. viii. 11. Luke xxii. 6. Ph. iii. 21. Rom. vii. 3. xv. 23. Heb. v. 12. Rev. ix. 10. (Sept. Gen. xix. 20. Ruth ii. 10. Neh. x. 29. Judith ix. 14. etc.). Sometimes the Codd. vary between the Inf. with *τοῦ* and the Inf. without it, as in Rev. xiv. 15. (in other passages we find, in parallel phrases, sometimes the one and sometimes the other, as in Heb. v. 12. 1 Th. iv. 9.). For passages from Greek authors, see Georgi vind. 325 sq. Mtth. 1256. In these several words frequently intervene between the Article and the Inf.; but this does not occur in the N. T., owing to the simple character of the diction. See Demosth. funebr. 153 a. 154 c. Aristocr. 431 a.

Under this head come also Luke i. 57. *ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν*, ii. 21. comp. Sept. Gen. xxv. 24. xlvii. 29., while

a Greek writer would have regarded the Gen. as immediately depending on χρόνος. In Hebrew the construction is somewhat different, the Inf. with $\dot{\eta}$ being used. See Ewald 621.

Sometimes, *b.* the Genitive is construed with entire clauses, to express *design* (see Valcken. Eurip. Hippol. 48. Ast Plat. legg. p. 56. Schaef. Demosth. II. 161. V. 368. Ellendt Arrian. Al. I. 338. Mth. 1256 f.), where earlier scholars supplied *ἐνεκα* or *χάριν* (comp. Dem. funeb. 156 b.), as : Luke xxiv. 29. εἰσῆλθε τοῦ μεῖναι σὺν αὐτοῖς, Mt. xxiv. 45. ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν, iii. 13. παραγίνεται ἐπὶ τὸν Ἰορδάνην τοῦ βαπτισθῆναι, xiii. 3. (Luke ii. 27. v. 7. xxi. 22. xxii. 31. Acts iii. 2. xxvi. 18. 1 Cor. x. 13. Heb. x. 7. Gal. iii. 10.); with the negation in Acts xxi. 12. παρεκαλοῦμεν - - τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλήμ, Jas v. 17. Heb. xi. 5. This construction is especially peculiar to Luke (and Paul). But in Greek prose, particularly after the time of Demosthenes, parallel instances occur; and this usage so distinctly arose from the primary import of the Genitive itself (Bhdy 174 f.), that no attempt should be made to find in it either an ellipsis or a Hebraism. Comp. Xen. C. 1, 6, 40. τοῦ δὲ μηδ' ἐντεῦθεν διαφεύγειν, σκοποῦς τοῦ γιγνομένου καδίστης. Plat. Gorg. 457 e. φοβοῦμαι οὖν διελέγχειν σε, μὴ με ὑπολάβῃς οὐ πρὸς τὸ πρᾶγμα φιλονεικοῦντα λέγειν, τοῦ καταφανὲς γενέσθαι etc. Strabo 15. 717. Demosth. Phorm. 603 b. Isocr. Aegin. 932. Thuc. 1, 23. 2, 22. Heliod. 2, 8, 88. 1, 24, 46. Dion. H. IV. 2109. Arrian. Al. 2, 21, 13. 3, 25, 4. and 28, 12. An Inf. with, and another without τοῦ, are connected in the same principal clause in Luke ii. 23 f. If this construction contain a word which is the subject of a verb, the latter is put in the Acc. Luke v. 7.

In Ph. iii. 10. also this Inf. denotes design, where τοῦ γινῶναι is connected with verse 8., and is a repetition of the thought there expressed. In the Sept. this Inf. occurs in every page, comp. Gen. i. 14. xxiv. 21. xxxviii. 9. xliii. 17. Judg. v. 16. ix. 15. 52. x. 1. xi. 12. xv. 12. xvi. 5. xix. 3. xx. 4. Ruth i. 1. 7. ii. 15. iv. 10. Neh. i. 6. 1 Sam. ix. 13. 14. xv. 27. 2 Sam. vi. 2. xix. 11. Jonah i. 3. Joel iii. 12. Judith xv. 8. 1 Macc. iii. 20. 39. 52. v. 9. 20. 48. vi. 15. 26.

Different from this, and more closely connected with the notion of the Genitive, is the use of the Inf. with τοῦ, after verbs signifying *to be distant from*, *to refrain from*, *to debar from*, *to prevent from*. These verbs contain the inherent power of directly governing the Gen., and accordingly are uniformly followed by the Gen. of a noun, as : Rom. xv. 22. ἐνεκοπτόμην - - τοῦ ἐλθεῖν, Luke iv. 42. καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι (comp. Isocr. ep. 7. 1012. ἀπέχειν

τοῦ τινος ἀποκτείνειν. Xen. M. 2, 1, 16. A. 3, 5, 11.), with pleonast. Negation (§ 65.) Acts xiv. 18. μολίς κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς (comp. παύειν τινά τινος and παύεσθαι seq., Inf. with τοῦ Diod. S. 3, 33. Phalar ep. 35., also ἡσυχάζειν τοῦ ποιεῖν Malalas 17. p. 417.), xx. 27. οὐχ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ θεοῦ (comp. ver. 20.), 1 Pet. iii. 10. παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ καὶ χεῖλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον, Luke xxiv. 16. οἱ ὀφθαλμοὶ ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν (Xen. Laced. 4, 6.), Rom. vi. 6. Acts x. 47. (Sus. 9. 3 Esr. ii. 24. v. 69. 70. Gen. xvi. 2. Act. Thom. § 19. Protev. Jac. 2. etc.). Probably also φεύγειν and ἐκφεύγειν τοῦ ποιῆσαι is to be explained on the same principles (as φεύγειν τινός is used) Xen. A. 1, 3, 2. Comp. Bhdv 356. Btm. exc. II. ad Demosth. Mid. p. 143.

In Rom. i. 24. παρέδωκεν αὐτοὺς ὁ θεός - - εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς the Inf. depends directly on the noun ἀκαθαρσ., and there is nothing strange in the omission of τὴν before ἀκαθ. (xv. 23. 1 Cor. ix. 6.). The Gen. indicates in what this ἀκαθ. consisted: commisit impuritati, quae cernebatur in etc. Fr. with more detail says: virgula post ἀκαθαρσ. collocata ante τοῦ mente repete ἀκαθαρσίαν. That this is necessary, I cannot admit, as ἀκαθαρσ. and ἀτιμάζ. are closely connected with each other, and the Gen. may naturally be referred to the range of ἀκαθαρσ. In the same way, however, in Rom. viii. 12. the Inf. τοῦ κατὰ σάρκα ζῆν is to be understood as depending on ὀφειλέτην, in conformity to the regular phrase ὀφειλέτην εἶναι τινος. See Fr. Matth. p. 844. Finally, in Luke i. 73., in the same way, the most natural explanation is to connect τοῦ δοῦναι with ὅρκον. Comp. Jer. xi. 5.

It became, however, usual to employ this construction in a more lax manner, not only, *a.* After verbs, the import of which (*entreating*,¹ *commanding*,² *concluding*) implies mediate design, as: Acts xv. 20. κρῖνω -- ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι to write unto them to abstain, etc., Luke iv. 10. (from the Sept.) τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάττειν, Acts xxvii. 1. (where it would be a forced exposition to connect τοῦ ἀποπλεῖν with παρέδιδουν following), comp. Ruth ii. 9. 1 Kings i. 35. 1 Macc. i. 62. iii. 31. v. 2. ix. 69. Malal. Chron. 18. 458. Ducas p. 201. 217. 339. a. Fabric. Pseudepigr. I. 707. Vit. Epiph. p. 346.; but also, *b.* For *epexegesis*, where an Inf. with or without ὥστε might have been used, the import of the Gen. is lost by blending the result and the aim. So, very frequently in

¹ Comp. Malalas 14. 357. ἡγήσατο ἡ Αὐγουστα τὸν βασιλεῖα, τοῦ κατελθεῖν εἰς τὴν ἀγίον; 17. 422. πυκνῶς ἐγραφε τοῖς αὐτοῖς πατρικίοις τοῦ φροντισθῆναι τὴν πόλιν. 18. 440. κεινός τοῦ δοθῆναι αὐταῖς χάριν προικὸς ἀνὰ χροσίου λιπῶν εἶχε etc., 18. 461.

² A construction parallel to κλεῖναι ἵνα.

the Sept. (ζ with the Inf. denoting both design and result;—as to εἰς with the Inf. see afterwards). In the N. T. comp. Acts vii. 19. οὗτος κατασοφισάμενος - - ἐκάκωσε τοὺς πατέρας ἡμῶν τοῦ ποιεῖν ἐκδετα τὰ βρέφη etc., so that they cast out etc. (comp. Thuc. 2, 42. and Poppo *in loc.*), and what is still harsher, iii. 12. ὥς πεποιηκόσι τοῦ περιπατεῖν αὐτόν (1 Kings xvi. 19.). Fr.'s exposition of both these passages (Mt. p. 846.) is undoubtedly to be rejected. Otherwise, many passages of the Sept. would either be inexplicable, or could admit but a forced interpretation. Comp. in particular Josh. xxii. 26. εἵπαμεν ποιῆσαι οὕτω τοῦ οἰκοδομῆσαι, 1 Kings xiii. 16. οὐ μὴ δύνωμαι τοῦ ἐπιστρέψαι (1 Macc. vi. 27.), xvi. 19. ὑπὲρ τῶν ἀμαρτιῶν αὐτοῦ, ὧν ἐποίησε τοῦ ποιῆσαι τὸ πονηρόν etc., Judith xiii. 20. ποιῆσαι σοι αὐτὰ ὁ θεὸς εἰς ὕψος αἰώνιον τοῦ ἐπισκέψασθαι σε ἐν ἀγαθοῖς, 1 Macc. vi. 59. στήσωμεν αὐτοῖς τοῦ πορεύεσθαι τοῖς νομίμοις, Joel ii. 21. ἐμεγάλυνε κύριος τοῦ ποιῆσαι.

How diversified the use of the Inf. with τοῦ in the Sept. is, may be seen from the following passages, which can easily be classified. They all exhibit more or less distinctly the relation denoted by the Genitive. Gen. xxxi. 20. xxxiv. 17. xxxvii. 18. xxxix. 10. Exod. ii. 18. vii. 14. viii. 29. ix. 17. xiv. 5. Josh. xxiii. 13. Judg. ii. 17. 21. 22. viii. 1. ix. 24. 37. xii. 6. xvi. 6. xviii. 9. xxi. 3. 7. 1 Sam. vii. 8. xii. 23. xiv. 34. xv. 26. 1 Kings ii. 3. iii. 11. xii. 24. xv. 21. xvi. 7. 31. Ps. xxxix. 14. Jonah i. 4. iii. 4. Mal. ii. 10. 3 Esr. i. 33. iv. 41. v. 67. Judith ii. 13. v. 4. vii. 13. Ruth i. 12. 16. 18. iii. 3. iv. 4. 7. 15. See also Thilo Act. Thom. p. 20. Tdf. in the Verhandeling. p. 141. Comp. Acta apocr. p. 68. 85. 124. 127. etc. In Byzantine authors this Infin. is not unfrequent, as: Malal. 18. 452. 18. 491. comp. Index to Ducas p. 639., where, p. 320., even εἰ βούλεται τοῦ εἶναι φίλος occurs, comp. p. 189., and p. 203. δύναται τοῦ ἀνταποκριθῆναι. This usage must be recognised as an abuse of declining Hellenism, unless forced interpretations be preferred. In Hellenistic writings, this construction appears to be an imitation of the Inf. with ζ in its manifold relations; and, as generally takes place in established phrases, attention to the original Genitive force of the expression gradually ceased.¹ Analogous to this is the Byzantine usage of inserting ὥστε before the Inf. after such verbs as βουλεύεσθαι, δοκεῖν etc. See Index to Malalas, Bonn ed.,² comp. above, No. 3.

¹ In Aesop. 172. de Fur. we find ἐμελλεν αὐτὸς τοῦ καταθῆσαι ταύτην, where Schäf. would reject the τοῦ solely in reference to the use of the Genitive Inf. as above (No. 4. b.).

² Even native Greeks would consider this Inf. after such verbs as δύναμαι, θέλω etc. an admissible sort of Genitive, inasmuch as the action indicated by the Inf. always depends on the principal verb, as a part depends on the whole.

In Rev. xii. 7. ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολέμῃσαι (where the rec. has the correction ἐπολέμησαν) a construction occurs which I am unable to explain (and Lücke, in his Introduction to the Revelation of John, 2 ed. p. 454 f., says the same in regard to himself), unless we consider the parenthesis ὁ Μιχ. καὶ οἱ ἄγγελοι αὐτοῦ so awkward as to require the repetition of ἐγέν. πόλεμος in the phrase τοῦ πολέμ. Fr.'s exposition (Matth. p. 844.) appears to me forced. It would, however, be still more inadmissible to take τοῦ πολέμ. for an imitation of the later Hebrew מִלְחָמָה pugnandum iis erat, as Ewald and Züllig do. Even in the Sept. the construction in question is, in no passage whatever, rendered so strangely. If ἐγένετο τοῦ πολέμῃσαι alone is to be maintained as the true reading, there would be a parallel in Acts x. 25. (see immediately), and the construction would scarcely require explanation. Probably the passage still contains an ancient gloss, or something has been omitted, at an early period, before τοῦ πολέμ. There is no plausibility in the suggestion of Bornem. (Jen. L. Z. 1845. nr. 183.) to read: ἐγένετο πολέμιος ἐν τῷ οὐρανῷ ὁ Μιχαὴλ etc. Before τοῦ πολ. inconsiderately, with Hengstenberg, to supply *had war*, would be attributing to John a strange latitude in the use of words.—Acts x. 25. ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, where τοῦ is critically established, cannot be compared to the phraseology mentioned by Gesen. in his Lehrgeb. S. 786 f., for then the construction would be: ἐγέν. ὁ Πέτρος τοῦ εἰσελθεῖν, which would be a use of the Inf. with τοῦ¹ altogether foreign to the style of Luke. Bornem. considers the whole clause spurious. The reader is referred to B. himself for the manner in which he thinks the text should be established. Likewise in Luke xvii. 1. ἀνένδεκτόν ἐστι τοῦ μὴ εἰλθεῖν τὰ σκάνδαλα Codd. omit the τοῦ. If genuine (even Lch. and Tdf. maintain that it is so), the Genitive is accounted for by the notion of distance or exclusion implied in ἀνένδεκτ., comp. above, No. 4. b. The view of Mey. is different.

5. The Dative of the Inf. denotes the cause, according to the inherent import of that case, see § 31, 3. c. (Mtth. 1258. Schaef. Demosth. II. 163. Stallb. Plat. Tim. p. 203.), 2 Cor. ii. 13. οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὐρεῖν τίτον *because I found not* etc. Comp. Xen. C. 4, 5, 9. Demosth. pac. 21 c. funebr. 156 b. ep. 4. p. 119 b. Achill. Tat. 5, 24. Lucian. abdic. 5. Diog. L. 10, 27. Liban. ep. 8. Athen. 9. 375. Joseph. antt. 14, 10, 1. Simplic. in Epiet. enchir. c. 38. p. 385. Schweigh. Agath. 5, 16. This Inf. is understood by some as denoting design, in 1 Th. iii. 3.

¹ Comp. Acta apocr. p. 66. ὡς ἐγένετο τοῦ τελῆσαι αὐτοὺς διδασκοντας etc. Under this head would come also Acts ii. 1. if the true reading were καὶ ἐγένετο ἐν ταῖς ἡμέραις ἐκείναις τοῦ συμπληροῦσθαι.

τῷ μηδέναι σαίνεσθαι ἐν ταῖς θλίψεσι *that no man should be moved* etc., as if, for the not being moved (Schott *in loc.*), which is subordinate to εἰς τὸ στηρίζαι, and therefore not repeated in this form. No such Dat., however, occurs in Greek; and we must read with good Codd. τὸ μηδέναι σαίνεσθαι, which has now been received into the text. See above, 1. note.

6. An oblique case of the Inf., particularly in narration, and much more frequently in the N. T. than in Greek authors, is governed by a preposition. The Article is then uniformly employed (Hm. Vig. 702. Krü. 94.),¹ though several words may be inserted between the Article and the Inf. (Acts viii. 11. Heb. xi. 3. 1 Pet. iv. 2.),² as: Mt. xiii. 25. ἐν τῷ καθεύδειν τοὺς ἀνθρώπους *while men slept*, Gal. iv. 18. Luke i. 8. Acts viii. 6. (Xen. Cyr. 1, 4, 5. Hiero 1, 6.), iii. 26. εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν etc. *in turning away* (Heb. iii. 12.);—Ph. i. 23. ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι *a desire to depart*, Jas. i. 19. βραδὺς εἰς τὸ λαλῆσαι *slow to speak*, 1 Cor. x. 6. εἰς τὸ μὴ εἶναι ὑμᾶς ἐπιθυμητὰς κακῶν *that ye be not desirers*, etc., ix. 18. 2 Cor. iv. 4. vii. 3. Mt. xxvi. 2. Luke iv. 29. Acts vii. 19. (Xen. C. 1, 4, 5. An. 7, 8, 20.) Rom. iv. 18. (see Philippi) 1 Th. ii. 16., 2 Cor. viii. 6. εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον *so that we besought Titus*,³ Rom. vii. 5. Heb. xi. 3.;—Heb. ii. 15. διὰ παντὸς τοῦ ζῆν *all their life-time*, Ph. i. 7. διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς *because I have you* etc.⁴ (owing to my having you, etc.), Acts viii. 11. xviii. 2. Heb. vii. 23. x. 2. Luke ii. 4. Mr. v. 4. (Xen. C. 1, 4, 5. Mem. 2, 1, 15. Aristot. rhet. 2, 13. Pol. 2, 5, 2.);—Jas. iv. 15. ἀντὶ τοῦ λέγειν ὑμᾶς *instead of your saying* (Xen. Apol. 8. Plat. rep. 1. 343 etc.);—Mt. vi. 8. πρὸ τοῦ ὑμᾶς αἰτῆσαι *before your asking*, Luke ii. 21. xxii. 15. Acts xxiii. 15. (Zeph. ii. 2. Plato Crit. 48 d.);—Mt. vi. 1. πρὸς τὸ θεαθῆναι αὐτοῖς *in order to be seen of them*, 2 Cor. iii. 13. 1 Th. ii. 9., Luke xviii. 1. ἔλεγεν παραβολὴν πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι *in reference to duty of always*

¹ On the other hand, comp. Theodoret. III. 424. ἀπὸ κυβεῖν τὸ ὄνομα, IV. 851. παρὰ συγκλόθεσθαι, Psalt. Sal. 4, 9. Similar constructions sometimes occur in Greek prose (Bhdy 354. Külmer II. 352.), but it is uncertain.

² Yet not so many, and not entire clauses, as frequently in Greek authors (Xen. Occ. 13, 6. Cyr. 4, 5, 9. 7, 5, 42. etc.). Besides the adjuncts are uniformly put *after* the Inf. An Inf. with ἄχρι or μέχρι never occurs; with ἕνεκα only once.

³ The rendering of the Inf. with εἰς by *so that* is unobjectionable, as εἰς is employed to express either *aim* or *result*. Comp. Eurip. Bacch. 1161.

⁴ Against the other exposition, according to which ὑμᾶς is taken as the subject, see *van Hengel in loc.* Even where the subject is placed after the Inf., the proper acceptation is to be determined by the context, e.g. Simplic. enchir. 13. p. 90. διὰ τὸ πλεμῖον μιμεῖσθαι τοὺς συγγυμναστάς. Comp. Jo. i. 49.

praying;—Mt. xxvi. 32. μετὰ τὸ ἐγερθῆναι με after *My resurrection*, Luke xii. 5. Mr. i. 14. Acts vii. 4. xv. 13. (Herod. 2, 9, 6. 3, 5, 10.); —2 Cor. vii. 12. εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν (Demosth. fun. 516 a. b. Plato Sis. 390 b. Also inscript. Rosett. 11.).

Paul most frequently expresses purpose by the Inf. with εἰς or πρός, while, in such cases, the author of the Epistle to the Hebrews prefers a derivative noun. See Schulz on Epist. to Hebrews p. 146 f. Comp. also 1 Cor. vii. 35.

If to this construction of the Inf. a subject be annexed, it is put in the Acc. even when it is one and the same with the subject of the principal clause, as: Heb. vii. 24. ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα - - ἔχει Luke ii. 4. The predicate also is then in the Acc., as: Luke xi. 8. δώσει αὐτῷ διὰ τὸ εἶναι αὐτοῦ φίλον. But comp. Xen. Cyr. 1, 4, 3. διὰ τὸ φιλομαδεῖς εἶναι - - αὐτὸς ἀνθρώπα Mtth. 1284. Yet the attraction, which properly accounts for the Nominative, is also in other circumstances omitted in Greek authors.

The Inf. without the Article, after πρὶν or πρὶν ἢ (Reitz Lucian. IV. 501. ed. Lehm.), may be considered Inf. nominascens; Jo. iv. 49. κατὰβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου is equivalent to πρὸ τοῦ ἀποθ. etc. The Inf. with this particle is employed not only in connection with a Fut. or Imperf., especially in reference to still impending fact (Mtth. 1200.) Mt. xxvi. 34. (Acts ii. 20.), but also, in reference to a past event (Xen. C. 3, 3, 60. An. 1, 4, 13. Herod. 1, 10, 15.), in connection with Preterites, as: Mt. i. 18. Acts vii. 2. Jo. viii. 58. As to πρὶν ἢ comp. Her. 2, 2. 4, 167.

7. In the N. T. the well-known distinction between the Inf. Pres. and Inf. Aor., as well as between the Inf. Aor. and Inf. Fut. (Hm. Vig. p. 773.),¹ is, for the most part, clearly maintained. The Inf. Aor. is employed,

a. In *narration*, particularly after a Preterite on which it depends (in accordance with that parity of tenses carefully observed in Greek, see Schaef. Demosth. III. 432. Stallb. Phileb. p. 86. and Phaed. p. 32.), as: Mr. ii. 4. μὴ δυνάμενοι προσεγγίσαι αὐτῷ - - ἀπεστέγασαν, xii. 12. ἐξέζητουν αὐτὸν κρατῆσαι, v. 3. οὐδεὶς ἠδύνατο αὐτὸν δῆσαι, Luke xviii. 13. οὐκ ἤδελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι, Jo.

¹ Stallb. Plat. Euthyd. p. 140. : Aoristus (Infin.) quia nullam facit significationem perpetuitatis et continuationis, prouti vel initium vel progressus vel finis actionis verbo expressae spectatur, ita solet usurpari, ut dicatur vel de eo, quod statim et e vestigio fit ideoque etiam certo futurum est, vel de re semel tantum eveniente, quae diuturnitatis et perpetuitatis cogitationem aut non fert aut certe non requirit, vel denique de re brevi et uno veluti temporis ictu peracta.

vi. 21. vii. 44. Mt. i. 19. viii. 29. xiv. 23. xviii. 23. xxiii. 37. xxvi. 40. xxvii. 34. Mr. vi. 19. 48. Luke vi. 48. x. 24. xv. 28. xix. 27. Acts x. 10. xvii. 3. xxv. 7. Col. i. 27. Gal. iv. 20. Phil. 14. Jude 3. This is quite regular, and requires no proof from Greek authors, Mdv. 188. Sometimes, however, we find the Inf. Pres., as in Jo. xvi. 19. Acts xix. 33. Luke vi. 19., and, in parallel passages, the Inf. Pres. in Mt. xxiii. 37., while in Luke xiii. 34. the Inf. Aor. Likewise the Inf. Aor. is uniformly connected with the Imp. Aor., as : Mt. viii. 22. ἀφες τοὺς νεκροὺς θάψαι τοὺς αὐτῶν νεκρούς, xiv. 28. Mr. vii. 27.

b. After any tense, when an action rapidly passing, or instantly to begin, is to be expressed (Hm. Vig. as above), as : Mr. xiv. 31. εἰάν με δέξῃ συναποδανεῖν σοι, xv. 31. ἑαυτὸν οὐ δύναται σῶσαι, Mt. xix. 3. εἰ ἐξέστιν ἀνδρὶ πᾶσι ἀπολῦσαι τὴν γυναῖκα, 1 Cor. xv. 53. δεῖ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν. Comp. Jo. iii. 4. v. 10. ix. 27. xii. 21. Acts iv. 16. Rev. ii. 21. 2 Cor. x. 12. xii. 4. 1 Th. ii. 8. Eph. iii. 18. Under this head comes also Jo. v. 44. (πιστεύειν signifies *to have faith, to be a believer*).

c. In particular, after verbs of *hoping, promising, commanding, wishing*, etc., the Greeks frequently employ the Inf. Aor. (Lob. Phryn. p. 751 sq. Poppo Xen. Cyr. p. 153. Ast Theophr. char. p. 50 sq. Jacobs Achill. Tat. p. 525. 719. Weber Demosth. 343., especially Schlosser vindic. N. T. locor. adv. Mareland. Hamb. 1742. 4. p. 20 sqq.), that is, where the mere occurrence of the action is to be expressed (“ab omni temporis definiti conditione libera et immunis” Stallb. Plat. Euthyd. p. 140. Weber Dem. as above);¹ whereas the Inf. Pres. implies that the action is in course of performance, or is now beginning. The Inf. Fut. (after verbs of *hoping, promising*) denotes something which is to take place at some uncertain future time (Held Plutarch. Timol. p. 215 sq. comp. Stallb. Plat. Crit. p. 138. Pflugk Eur. Heracl. p. 54 sq.). In the N. T. ἐλπίζω is always followed by the Inf. Aor., as : Luke vi. 34. παρ’ ὧν ἐλπίζετε ἀπολαβεῖν, Ph. ii. 23. τοῦτον ἐλπίζω πέμψαι, ὡς ἂν ἀπιδῶ etc. ver. 19., 2 Jo. 12. ἐλπίζω γενέσθαι πρὸς ὑμᾶς, 3 Jo. 14. Acts xxvi. 7. Rom. xv. 24. 1 Tim. iii. 14. 1 Cor. xvi. 7. 2 Cor. x. 15.² Likewise ἐπαγγέλλεσθαι is usually construed with the Inf.

¹ It is not probable that the Inf. Aor. indicates that the action is to be performed instantly (Hm. Soph. Aj. p. 160. Krüg. Dion. H. p. 101. etc.): the notion of *this moment* can scarcely be implied in the hope or command.

² An Inf. Perf. occurs after ἐλπίζω. See 2 Cor. v. 11. ἐλπίζω καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι that *I have been made manifest*, where ἐλπίζω is not employed instead of νομίζω, but indicates an impression still requiring con-

Aor., as: Mr. xiv. 11. ἐπηγγείλατο αὐτῷ δοῦναι, Acts iii. 18. vii. 5. : similarly ὁμνῶμι Acts ii. 30. ὅρκῳ ὤμοσεν αὐτῷ ὁ Θεὸς ἐκ καρποῦ τῆς ὁσφύος αὐτοῦ καθίσαι ἐπὶ τοῦ θρόνου: but see Inf. Fut. Heb. iii. 18. Weber Demosth. 330. After κελεύειν the Inf. Aor. is more frequent than the Inf. Pres., the last being used, for the most part, in reference to a continued action, as: Acts xvi. 22. ἐκέλευον ῥαβδί-
ζειν, xxiii. 35. ἐκέλευσε, αὐτὸν ἐν τῷ πραιτωρίῳ φυλάσσεσθαι, xxiii. 3. xxv. 21. etc. Παρακαλεῖν has the Inf. Aor. in Rom. xii. 1. xv. 30. 2 Cor. ii. 8. Eph. iv. 1. etc.; but the Inf. Pres. in Rom. xvi. 17. 1 Th. iv. 10. 1 Tim. ii. 1.

This explains also the use of the Inf. Aor. after ἔτοιμος and ἐν ἐτοίμῳ ἔχειν (in reference to the future), as in 2 Cor. x. 6. xii. 14. 1 Pet. i. 5. Acts xxi. 13., which is more frequent than the Inf. Pres. The former is quite rare in Greek authors. Comp., however, Dion. H. III. 1536. (Joseph. antt. 12, 4, 2. 6, 9, 2.). In the N. T. πρὶν also is uniformly used with the Inf. Aor.; and when πρὶν refers to the future, the Inf. Aor. has the import of the Fut. exacti. See Hm. Eurip. Med. p. 343.

Whether or not, in the N. T., the Inf. Aor., except in the case considered in 7. a., has ever the force of a Preterite, is a contested point. This applies to Rom. xv. 9. τὰ ἔδνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν, as the Inf. depends on λέγω verse 8. (Mdv. S. 187.), and corresponds to a Perfect, γεγενῆσθαι, while Paul would certainly have expressed the preceding praise and glorifying by a Present. Perhaps, however, he merely wished to mention the act of praising and glorifying without reference to time at all. Likewise in 2 Cor. vi. 1. it is not necessary to take δέξασθαι as a Preterite, as even Mey. does, though the connection which Fr. Rom. III. 241. suggests between vi. 1. and v. 20. is far-fetched. Probably in later Greek the Inf. Perf. superseded the Inf. Aor. in such cases, the former being considered more expressive.

The Inf. Pres. is generally employed to express an action now in course of performance, or (in itself or its results) continued or frequently repeated, as: Jo. ix. 4. ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με, vii. 17. εἰάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, xvi. 12. οὐ δύνασθε βαστάζειν ἄρτι, iii. 30. Acts xvi. 21. xix. 33. Gal. vi. 13. 1 Cor. xv. 25. 1 Tim. ii. 8. Tit. i. 11. Ph. i. 12. Hence the Inf. Pres. is used in reference to general maxims, as: Luke xvi. 13. οὐδεὶς οἰκέτης δύναται δυοὶ κυρίους δουλεύειν,

firmation; but the Inf. Perf. after the preceding περὶ ἀνεσώμεθα needs no explanation. Comp. Iliad. 15. 110. ἥδη νῦν ἐλπομὶ Ἀργί γε πύρμα τετυχῆναι, appropriately quoted by Mey.

Mr. ii. 19. Acts v. 29. Mt. xii. 2. 10. Jas. iii. 10. etc. Verbs of *believing*, *being of opinion*, are construed with the Inf. Pres. to express something which has already taken place, or, at least, already commenced (Hm. Soph. Oed. C. 91.), as in 1 Cor. vii. 36. Ph. i. 17. (16.). See Ast Plat. legg. p. 204. As to *κελεύειν* with the Inf. Pres. see above.

If this distinction is not always rigorously observed where it might be expected, this may be explained by the fact, that, in many cases, it entirely depends on the writer, whether or not an action is to be viewed as permanent, or as transient and momentaneous (comp. Luke xix. 5. Mt. xxii. 17.). Besides, few writers pay strict attention to such niceties of construction. Hence in parallel passages we sometimes find the Inf. Aor. and Inf. Pres. employed to denote the same thing, as : Mt. xxiv. 24. coll. Mr. xiii. 22., Mt. xiii. 3. coll. Luke viii. 5., also Jude 3. A similar laxity occurs even in the best Greek authors, as: Xen. Cyr. 1, 4, 1. εἴ τι τοῦ βασιλείως δέοιντο, τοὺς παῖδας ἐκέλευον τοῦ Κύρου δεῖσθαι διαπράξασθαι σφίσι· ὁ δὲ Κύρος, εἰ δέοιντο αὐτοῦ οἱ παῖδες, περὶ παντὸς ἐποιεῖτο διαπράττεσθαι, 6, 1, 45. ἢν ἐμὲ εἰσὶν πέμψαι, 46. ἐκέλευσε πέμπειν, 2, 4, 10. οὗς ἂν τις βούληται ἀγαθοὺς συνεργοὺς ποιεῖσθαι - - οὗς δὲ δὴ τῶν εἰς τὸν πόλεμον ἔργων ποιήσασθαι τις βούλοιο συνεργοὺς προδύμους (comp. Poppo in loc.), Demosth. Timocr. 466. a. μὴ ἐξεῖναι λῦσαι μηδὲνα (νόμον), εἰ μὴ ἐν νομοθέταις, τότε δ' ἐξεῖναι τῷ βουλευμένῳ - - λύειν. Comp. also Arrian. Al. 5, 2, 6. We find a perceptible distinction, however, between the Inf. Pres. and the Inf. Aor. in corresponding passages, such as Xen. C. 5, 1, 2. 3. Mem. 1, 1, 14. Her. 6, 177. etc. see Mtlh. 944. Weber Demosth. 195. 492. In the N. T. comp. Mt. xiv. 22. ἠνάγκασε τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον (quickly passing action) καὶ προάγειν (continued) αὐτόν etc. Luke xiv. 30. See in general Maetzner Antiphon p. 153 sq.

It appears, on the whole, that where the Inf. Pres. and Inf. Aor. may be used indiscriminately, the latter is more common, as having more convenient latitude of meaning, particularly after ἔχω possum (Hm. Eur. suppl. p. 12. praef.), δύναμαι, δυνατός εἰμι, θέλω, etc. In the Codd. of Greek authors the Inf. Pres. and Inf. Aor. are not unfrequently interchanged, see Xen. C. 2, 2, 13. Arrian. Al. 4, 6, 1. Elmsley Eurip. Med. 904. 941. etc. So likewise in the N. T. comp. Jo. x. 21. Acts xvi. 7. 1 Cor. xiv. 35. 1 Th. ii. 12.

The preceding remarks will also account for use of the Inf. Aor. after hypothetical clauses, as in Jo. xxi. 25. ἅτινα, εἰ ἂν γράφηται καθ'

ἐν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι *non comprehensurum esse*, where some unnecessarily would insert αὖ. Comp. Isocr. Trapez. 862. Demosth. Timoth. 702 a. Thuc. 7, 28. Plat. Protag. 316 c. (in which cases, it is true, εἰ with the Opt. partly precedes). The expression (without αὖ) is well established, see Stallb. Plat. Protag. p. 43. comp. Lösner obs. p. 162 sq. The Inf. Fut. (that is, also without αὖ, comp. Hm. partic. αὖ p. 187.) is not singular in constructions, Isocr. ep. 3. p. 984.

As to the construction of μέλλειν, in particular, with the Inf., that verb is very frequently used in Greek authors with the Inf. Fut. (comp. also Ellendt Arrian. Al. II. 206 sq.), more rarely with the Inf. Pres. (comp. Dion. H. IV. 2226, 8. Arrian. Al. 1, 20, 13. 5, 21, 1. and Krüger Dion. p. 498.). This, however, is not remarkable, as the notion of futurity is inherent in μέλλειν, and the construction is analogous to that of ἐλπίζειν. It is still more rarely used with the Inf. Aor. (Plat. apol. 30 b. Isocr. Callim. p. 908. Thuc. 5, 98. Paus. 8, 28, 3. Ael. 3, 27.). Some ancient grammarians, however (*e.g.* Phrynich. p. 336.), have denounced the latter construction as un-Greek, or rather un-Attic. Yet it has been fully vindicated by numerous undoubted examples. See Böckh Pind. Olymp. 8, 32. Elmsley Eurip. Heracl. p. 117. Bremi Lys. p. 745 ff., comp. also Hm. Soph. Aj. p. 149. In the N. T. we very frequently find after μέλλειν, *a.* the Inf. Pres. (in the Gospels always); only in a few passages, *b.* the Inf. Aor., and that mostly in reference to transient and momentary actions, as in Rev. iii. 2. μέλλει ἀποθανεῖν, iii. 16. μ. ἐμέσαι, xii. 4. μ. τεκεῖν, Gal. iii. 23. τὴν μέλλουσαν πίστιν ἀποκαλύψθῆναι, comp. Rom. viii. 18. (but 1 Pet. v. 1.); *c.* more rarely the Inf. Fut., as in Acts xi. 28. λιμὸν μέγαν μέλλειν ἔσεσθαι, xxiv. 15. ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, xxvii. 10. (xxiv. 25.).

The Inf. Perf. is very frequently employed in narration, to denote a past event in its relation to present time, as: Acts xvi. 27. ἔμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγῆναι τοὺς δεσμίους *had fled*, and, accordingly, were away, xxvii. 13. ὁβρίζαντες τῆς προδόσεως κεκρατηκέναι *they had* (already) *obtained their purpose* (and thus thought they were in possession of the advantages), viii. 11. xxvii. 9. xxvi. 32. Heb. xi. 3. Rom. iv. 1. xv. 8. 19. Mr. v. 4. Jo. xii. 18. 29. 2 Tim. ii. 18. (1 Pet. iv. 3.) 2 Pet. ii. 21. In several of these passages, a Greek author would probably have considered the Inf. Aor. sufficient after verbs of *saying, supposing, thinking*, Mdv. 187. As to 1 Tim. vi. 17. see § 40, 4.

8. That the N. T. writers sometimes use ἵνα where, according to the syntax of (the written) Greek prose, the Inf. (Pres. or Aor., not the Perf.) should exclusively be expected, was properly

admitted by all the earlier Biblical philologists, but, in opposition to Mey., has been distinctly denied by Fr. (exc. I. ad Matth., yet see Rom. III. 230.), who has hitherto been very generally followed.¹ In such phrases as the following, Mt. iv. 3. εἰπέ, ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται, xvi. 20. διεστείλατο τοῖς μαθηταῖς, ἵνα μηδενὶ εἴπωσιν etc., and particularly Mr. v. 10. παρεκάλεσεν αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ etc., the original meaning of ἵνα is retained, and the proper rendering is : *speak* (a word of power), *that these stones become loaves ; then charged He His disciples that they should tell no man ; he besought Him much that He would not send them away.* Here, however, we have to offer a few remarks. It would be strange that, in so many passages, instead of the object of the entreaty or command, as was to be expected, the design should be stated, which, in such constructions, usually refers to the object. Besides, the possibility of the foregoing import shows that there is a close affinity between the object and the design, and that ἵνα might very easily have been employed to denote the latter. It is, therefore, very reasonable to believe that the later language, in accordance with its genius, should, in any particular sentence, resolve the more condensed construction with the Inf., and to some extent weaken the import of ἵνα,² in the same way as the Romans employed their *ut* after *impero, persuadeo, rogo*, inasmuch as the object of the *command, request, etc.*, was something to be accomplished, and therefore the purpose of the person commanding or beseeching.³ Traces of this usage occur in writers of the κοινή. That is to say, in these writers,—

a. Ἰνα began to pass into a *that* of the objective clause, after verbs of *desiring, beseeching* :⁴ as in Dion. H. I. 215. δεήσεισθαι τῆς

¹ On the other hand, *Tittmann Synon.* II. 46 sqq., *Wahl* (also in the *Clav. apocryph.* p. 272.), and *Bretschn.* agree with me in the view for which I contend. Besides, comp. *Robinson*, a Greek and English Lexicon of the N. T. (Edinburgh : T. and T. Clark, 1857. 8vo) p. 374 sq.

² *Weakened*, because originally ἵνα was employed only where distinct design was to be expressed : *I come, in order to help thee.* Even *I am not worthy to be waited on* would have been expressed in early writers, not by ἵνα (Mt. viii. 8. Jo. i. 27. vi. 7. etc.), but by the Inf., perhaps with ὥστε (Mtth. 1238.). But still the weakened ἵνα is not generally equivalent to ὥστε. It much rather appears to be an extension of *eo consilio ut*. There is no inconsistency in maintaining the above principles, and yet denying that ἵνα is to be considered equivalent to ὥστε (see § 53, 8.).

³ Those who vehemently combat this view, should at least prove that the use of ἵνα in the cases mentioned is not in accordance with the (classical) prose diction of the Greeks. This is the least requirement of grammatical fairness.

⁴ A solitary instance in an early Greek author (Demosth. cor. 335 b.) is ἀξιούν ἵνα.

θυγατρός τῆς σῆς ἔμελλον, ἵνα με πρὸς αὐτὴν ἀγάγοι, II. 666 sq. κραυγὴ -- ἐγένετο καὶ δεήσεις -- ἵνα μένη etc., Charit. 3, 1. παρεκάλει Καλλιρρόην ἵνα αὐτῷ προσέλθῃ, Arrian. Epict. 3, 23, 27. (see Schaef. Melet. p. 121.). In Hellenistic this construction is quite common, as: 2 Macc. ii. 8. Sir. xxxvii. 15. xxxviii. 14. 3 Esr. iv. 46. Joseph.antt. 12, 3, 2. 14, 9, 4. Ignat. Philad. p. 379. Cod. pseudepigr. I. 543. 671. 673. 730. II. 705. Act. Thom. 10. 24. 26.¹ As to ἵνα after verbs of *commanding*, *directing*, etc.,² see Hm. Orph. p. 814. comp. Leo Philos. (in epigrammat. gr. libb. 7. Frcf. 1600. fol. p. 3.) εἰπὲ κασιγνήτῃ κρατεροῦς ἵνα Θῆρας ἐγείρῃ, Malal. 3. p. 64. Basilic. I. 147. κελεύειν and θεσπίζειν ἵνα (3 Esr. vi. 31. Malal. 10. p. 264.), ἐπιτρέπειν ἵνα Malal. 10. p. 264., διδάσκειν ἵνα Acta Petri et Pauli 7.³ Accordingly, instead of insisting that in the N. T. ἵνα retains its undiminished force, we should render that particle, in the following passage, simply by *that*, just as, in Latin, praecipe, rogavit, imploravit, etc., are followed by *ut*: Luke x. 40. εἰπὼν αὐτῇ ἵνα μοι συναντιλάβηται (iv. 3. Mr. iii. 9. Jo. xi. 57. xiii. 34. xv. 17.), 2 Cor. xii. 8. τὸν κύριον παρεκάλεσα ἵνα ἀποστῇ ἀπ' ἐμοῦ (Mr. v. 18. viii. 22. Luke viii. 31. 1 Cor. i. 10. xvi. 12. 2 Cor. ix. 5.), Mr. vii. 26. ἡρώτα αὐτὸν ἵνα τὸ δαίμ. ἐκβάλῃ (Jo. iv. 47. xvii. 15. Luke vii. 36.), Luke ix. 40. ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν (xxii. 32.).

b Accordingly, θέλειν ἵνα also would simply mean: *will* (desire, wish) *that*.⁴ Comp. Arrian. Ep. 1, 18, 14. Macar. hom. 32, 11. Cod. pseudepigr. I. 704. Thilo Apocr. I. 546. 684. 706. Tdf. in the Verhand. p. 141. If Mt. vii. 12. ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν means, WISH IN PURPOSE—WITH THE INTENT—THAT THEY DO, one cannot understand why θέλειν ἵνα should not have become a common construction in the language, and that θέλειν should not be

¹ In the Acts Luke has never employed this construction, but always uses the Inf. after ἑρωτᾶν and παρακαλεῖν, see viii. 31. xi. 23. xvi. 39. xix. 31. xxvii. 33. Even in the Gospel he has v. 3. the Inf. with ἑρωτᾶν, which occurs also in Jo. iv. 40. 1 Th. v. 12. Matth. usually connects παρακαλεῖν with the direct words of the individual entreating.

² In the N. T. κελεύειν is never construed with ἵνα.

³ An analogous construction is the Inf. with τοῦ after verbs of *beseeking*, *exhorting*, *commanding*, as in Malal. 17. 422. πυννῶς ἔγραφε τοῖς αὐτοῖς πατρικίοις τοῦ ζουντισσῆναι τὴν πόλιν, 18. 440. κελεύσας τοῦ δοθῆναι αὐταῖς χάριν προικὸς ἀνὰ χουσίον λιτρῶν εἴκοσι etc., 461. ἤτησε πᾶς ὁ ὄχμος τοῦ ἀρχθῆναι πάνδημον, p. 172. Index to Ducas in the Bonn ed. p. 639 sq.

⁴ Hence the popular modern Greek circumlocution for the Inf.: θέλω νὰ γράψω or γράψω, for γράφειν, γράψαι. This is an extension of the usage already prevalent in Byzantine writers (comp. also Boissonade Anecd. IV. 367.).

always so used. Surely Mr. vi. 25. *Θέλω ἵνα μοι δῷς τὴν κεφαλὴν Ἰωάννου* is not to be rendered: *I will, in order that thou give me*. The object of the will is here properly the obtaining of John's head. Consequently, such circuitous exposition is not required. To render Mr. ix. 30. *οὐκ ἤθελεν ἵνα τις γνῶ*, *He willed not, in order that any one should know*, would surely be great affectation. That nobody should know was precisely the object of His will. Comp. also Acts xxvii. 42. *βουλὴ ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι*, Jo. ix. 22. *συνέτεθιντο οἱ Ἰουδαῖοι, ἵνα - - ἀποσυνάγωγος γένηται*, xii. 10. (Sir. xliv. 18.), and, as an individual instance of the commencement of such construction among the Greeks, Teles in Stob. serm. 95. p. 524, 40. *ἵνα Ζεὺς γένηται ἐπιδυμήσει*. Under this head comes also *ποιεῖν ἵνα* in Jo. xi. 37. Col. iv. 16. Rev. iii. 9. (analogous to *ποιεῖν τοῦ* with Inf., see above, No. 4.) and *διδόναι ἵνα* in Mr. x. 37. see Krebs in loc. Lastly,

c. Mt. x. 25. *ἀρκετὸν τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ*, certainly cannot be translated: *satis sit discipulo non superare magistrum, ut ei possit par esse redditus*. Comp. Jo. i. 27. vi. 7. Mt. viii. 8. (Inf. Mt. iii. 11. 1 Cor. xv. 9. Luke xv. 19. etc.). To render Jo. iv. 34. *ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με* by *meus victus hoc continetur studio, ut Dei satisfaciam voluntati*, would, unquestionably, be most unsatisfactory. According to the view which we are endeavouring to refute, *σπουδάζειν ἵνα* would be the ordinary and most natural construction. That Jo. xv. 8. the clause with *ἵνα* cannot signify the design of God's glorifying Himself (Mey.), has already been shown by Lücke; comp. also xvii. 3. To resolve Mt. xviii. 6. *συμφέρι αὐτῶ, ἵνα κρεμασθῇ μύλος οὐκὸς - - καὶ καταποντισθῇ* etc. into *συμ. αὐτῶ κρεμασθῆναι μύλον ὄν. - - ἵνα καταποντ.* etc. (by an attraction), would, I greatly fear, be generally thought very forced. The opinion urged by Mey. is a manifest shift. See also Luke xvii. 2. xi. 50. Jo. xvi. 7. 1 Cor. iv. 2. 3., likewise Luke i. 43. *πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου* etc.,¹ on which passage Hm. partic. ἄν p. 135. remarks: *fuit haec labantis linguae quaedam incuria, ut pro infinitivo ista constructione uteretur*. In fact, in all these phrases every unprejudiced scholar must perceive that the clause with *ἵνα* is employed to indicate what, in classical Greek, would be expressed by the Inf.; precisely as in Latin (especially of the silver age) *aequum est ut, mos est ut, expedit ut* was employed, where the mere Inf. (as subject) would

¹ Analogous is Arrian. Epictet. 1, 10, 8. *πρῶτόν ἐστιν, ἵνα ἐγὼ κοιμηθῶ*.

have been sufficient and appropriate, see Zumpt S. 522. Sometimes the construction with *ἵνα* and that with the Inf. are found connected, as in 1 Cor. ix. 15. *καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ*, where it is easy to perceive what might lead the apostle to alter the construction. In this passage, however, *ἵνα* is not fully established. The original import of the particle of design, as exhibited in the examples adduced under *a*, and even under *b*, entirely disappears in the passages last illustrated. This explains how modern popular Greek, by extending a usage gradually introduced, employs in every instance the construction *νά** instead of the Inf. How far popular Greek had already declined in the second century, appears from many parts of Phryn., and, in particular, p. 15 sq. Lobeck's ed.

What Wyttenbach Plutarch. Mor. I. 409. Lips. (p. 517. Oxon.) has adduced from Greek authors to prove the alleged lax use of *ἵνα* for *ὥστε*, is not all to the point. In the sentence containing *πείθειν ἵνα* (Plut. apophth. 183 a.), the clause with *ἵνα* is not a complement to the verb (by persuasion to effect *that*), but independent: to speak persuasively *in order that*. *Τί μοι τοιοῦτο συνέγνων, ἵνα τοιαύταις με κολακείῃς ἡδοναῖς* (Plut. fort. Alex. p. 333 a.) means: *what hast thou discerned in me of the kind in order to flatter?* that is, concisely: *what could lead you to flatter me?* In Adv. Colot. p. 1115 a. (240. ed. Tauchn.) *ποῦ τῆς οἰκίητος τὸ βιβλίον ἔγραφε, ἵνα - - μὴ τοῖς ἐκείνων συντάγμασιν ἐντύχῃ* what was properly result, is attributed to the writer as *design*. In Liban. decl. 17. p. 472. *οὐδεὶς ἐστὶν οἰκέτης πονηρός, ἵνα κριθῇ τῆς Μακεδόνων δουλείας ἄξιος* no slave is bad, in order to be judged worthy,—*ἵνα* is not used for *ὥς* after an intensive (so bad as to be), but denotes the design which the slave's *πονηρία* might have evinced, see § 53, 8. These passages are not exactly parallel to the above quotations from the N. T., but they exhibit the gradual transition to the construction in question. The phrase *ὅρα ὅπως* does not come under this head. After verbs of *beseeching, commanding, etc.* (Mt. viii. 34. ix. 38. Luke vii. 3. x. 2. xi. 37. Acts xxv. 3. Phil. 6. etc.), *ὅπως* is not uncommon in Greek authors (Schaeef. Demosth. III. 416. Held Plutarch. Timol. p. 439.), and is to be explained differently from *ὅπως* after *ὅρα*, Mith. 1231. Rost S. 648. Yet see Tittmann Synon. II. 59.

A singular use of *ἵνα*, almost peculiar to John (comp. Lücke I. 603. II. 632 f. 667 f.), in particular where *ἵνα* refers to a demonstrative pronoun as a complement, deserves special attention. This construction is employed by John in two cases, which must be distinguished from each other:

* By abbreviation and Doricè for the Attic unabbreviated *ἵνα*, with the accent on the penult.—Tr.

a. 1 Jo. iii. 11. αὕτη ἐστὶν ἡ ἀγγελία, ἵνα ἀγαπᾶμεν *that we should love one another*, verse 23. comp. vi. 40. Here ἵνα clearly retains the meaning of purpose (in the manner stated above), as in iv. 34. ἐμὸν βρῶμά ἐστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντος *that I may do* (I strive to do), vi. 29. In these passages nobody will consider ἵνα as equivalent to ὅτι. But,

b. In Jo. xv. 8. ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε, ἵνα with the Conjunctive is clearly equivalent to the construction with the Inf. (ἐν τῷ καρπὸν πολὺν φέρειν ὑμᾶς). The same applies to xvii. 3. αὕτη ἐστὶν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν etc.,¹ xv. 13. 1 Jo. iv. 17. 3 Jo. 4., as also to Luke i. 43. πόθεν μοι τοῦτο, ἵνα ἔλθῃ for τὸ ἐλθεῖν τὴν μ. See above. To these may be added the phrase χρεῖαν ἔχειν ἵνα in Jo. ii. 25. xvi. 30. 1 Jo. ii. 27. (Ev. apocr. p. 111.) and Jo. xviii. 39. On the other hand, viii. 56. ἡγαλλιάσατο ἵνα ἴδῃ is not, *he exulted in order to see Me*; yet still less is it, *he exulted that he saw*, but *that he should see Me*. Though ἵνα implies the distinct notion of purpose, that is not generally expressed by means of ἵνα alone. In Jo. xi. 15. ἵνα is simply a particle of design.

c. Ἐρχεται or ἐλήλυθεν ἡ ὥρα, ἵνα δοξασθῇ xii. 23. xiii. 1. xvi. 2. 32. means: *the time is come in order that*, that is, the time appointed for the purpose, that etc. In a Greek author, in the same sense, the Inf. ἐλθ. ἡ ὥρα (τοῦ) δοξασθῆναι, probably ὥστε δοξ., would be employed.² Comp. Ev. apocr. p. 127.

As to Rom. ix. 6. οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. where a clause with ὅτι seems to supersede the Inf., see § 64.

Note 1. It sometimes appears as if the Inf. Act. were used for the Inf. Pass. (d'Orville Charit. p. 526.), as: 1 Th. iv. 9. περὶ τῆς φιλαδέλφειας οὐ χρεῖαν ἔχετε γράφειν ὑμῖν (Heb. v. 12.), but v. 1. οὐ χρεῖαν ἔχετε ὑμῖν γράφεσθαι. Comp. also Heb. vi. 6. Both constructions, however, are equally proper (Active, *ye have no need to write to you*, that is, that one should write to you; as if: *ye have no need of one's writing to you*). In such circumstances, the Inf. Act. would even be the more frequently used in classical Greek. See Elmsley Eurip. Heracl. p. 151. Lips. Jacobs Philostr. Imagg. 620., also in respect to χρῆ and δεῖ, Weber Demosth. 306. Comp., in particular, Theodoret. II. 1528. IV. 566.

Note 2. Ὅτι occurs along with the Inf. in Acts xxvii. 10. θεωρῶ ὅτι μετὰ πολλῆς ζημίας οὐ μόνον τ. φορτίου καὶ τ. πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν (comp. Xen. Hell. 2, 2, 2.

¹ Schweigh. is wrong in adducing in his Lexic. Epictet. p. 356. the passage from Arrian. Epict. 2, 1, 1. as an instance of this construction.

² The Conjunctive excludes the possibility of taking ἵνα for *where* (Hooger. partic. I. 525 sq.); as, otherwise, it would be necessary to regard the Conj. Aor. as exactly equivalent to the Fut. (Lob. Phryn. 723.). See Tittmann Synon. II. 49 sq.

εἰδώς, ὅτι, ὅσω ἂν πλείους συλλεγῶσιν ἐς τὸ ἄστυ, θᾶττον τῶν ἐπιτηδείων ἐνδειαν ἔσεσθαι, Cyr. 1, 6, 18. 2, 4, 15. An. 3, 1, 9. Plato Phaed. 63 c. Thuc. 4, 37.), which is a blending of two constructions (Hm. Vig. 500.): μέλλειν ἔσεσθαι τὸν πλοῦν and ὅτι μέλλει ἔσεσθαι ὁ πλοῦς. The same takes place especially after verbs *sentendi* and *dicendi* Schaef. ad Bast. ep. crit. p. 36. Ast Plat. legg. p. 479. Wyttenb. Plutarch. Moral. I. 54. Boissonade Philostr. 284. and Aen. Gaz. p. 230. Fritzschē quaest. Lucian. p. 172 sq. This so frequently occurs in the best authors (even in the short sentences of Arrian. Al. 6, 26, 10.), that it almost ceased to be felt by a practised writer as an irregularity. Only to the ὅτι may be attributed a sort of *vis monstrandī*, as when it introduces the *oratio directā*, comp. Klotz Devar. p. 692. (See ἵνα with the Inf. 3 Esr. vi. 31.)

Note 3. A trace of the Hebrew Inf. Absol. from the Sept. presents itself in Mt. xv. 4. θανάτῳ τελευτάτω (Ex. xix. 12. Num. xxvi. 65.), and in the diction of the N. T. itself in Rev. ii. 23. ἀποκτενῶ ἐν θανάτῳ (comp. תָּמַת׃ תָּמַת׃), and Luke xxii. 15. ἐπιθυμία ἐπεθύμησα etc. So frequently in the Sept. is the Inf. Absol. expressed by the Ablative of a *nomen conjugat.* annexed to a verb, in a manner quite conformable to the Greek idiom, as in Gen. xl. 15. xliii. 2. l. 24. Ex. iii. 16. xi. 1. xviii. 18. xxi. 20. xxii. 16. xxiii. 24. Lev. xix. 20. Num. xxii. 29. Dt. xxiv. 15. Zeph. i. 2. Ruth ii. 11. Judith vi. 4. (test. patr. p. 634.). See, in general, Thiersch p. 169 sq. How in other passages the Sept. expresses the Inf. Absol., see below, § 45, 8.

Note 4. There is nothing singular in an accumulation of several Infinitives in a sentence, the one depending on the other, as perhaps in 2 Pet. i. 15. σπουδάσω ἐκάστοτε ἔχειν ὑμᾶς - - τὴν τούτων μνήμην ποιεῖσθαι. In Greek authors three such Infinitives not unfrequently occur in immediate succession, Weber Demosth. 351.

SECTION XLV.

OF THE PARTICIPLE.

1. The verbal character of the Participle appears

a. From its directly governing the same case as its verb, as : Luke ix. 16. λαβὼν τοὺς ἄρτους, 1 Cor. xv. 57. τῷ διδόντι ἡμῖν τὸ νῆκος, Luke viii. 3. ἐκ τῶν ὑπαρχόντων αὐταῖς, 2 Cor. i. 23. φειδόμενος ὑμῶν οὐκ ἔλθον, 1 Cor. vii. 31. Heb. ii. 3. Luke xxi. 4. ix. 32. etc.

b. From its distinctly and precisely indicating the appropriate

time, in each tense respectively, as specified in § 40. This is far more extensively and minutely the case in Greek than in Latin, or in any modern language, owing to the superior copiousness of Greek in participial forms.

The simple and ordinary use of the Participle is exemplified in

a. The Present, as : Acts xx. 23. τὸ πνεῦμα διαμαρτύρεται μοι λέγον etc., Rom. viii. 24. ἐλπίς βλεπομένη οὐκ ἔστιν ἐλπίς, 1 Th. ii. 4. Θεῶ τῷ δοκιμάζοντι τὰς καρδίας, 1 Pet. i. 7. χρυσοῦ τοῦ ἀπολλυμένου, Heb. vii. 8.—as uniformly takes place at any time whatever (Schoem. Plut. Agid. p. 153. Schaef. Plut. V. 211 sq.).

b. The Aorist, as : Col. ii. 12. τοῦ Θεοῦ τοῦ ἐγγείραντος Χριστὸν ἐκ τῶν νεκρῶν, Rom. v. 16. δι' ἐνὸς ἀμαρτήσαντος (having occurred but once) Acts ix. 21.

c. Perfect, Acts xxii. 3. ἀνὴρ γεγεννημένος ἐν Τάρσῳ, ἀνατετραμμένος δὲ ἐν τῇ πόλει ταύτῃ (facts still exerting an influence from periods now past), Jo. xix. 35. ὁ ἑωρακὼς μεμαρτύρηκεν, Mt. xxvii. 37. ἐπέδηκαν - - τὴν αἰτίαν αὐτοῦ γεγραμμένην, Acts xxiii. 3. 1 Pet. i. 23. 2 Pet. ii. 6. Jo. v. 10. vii. 15. Eph. iii. 18.

d. Future (rare in the N. T.), 1 Cor. xv. 37. οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις; viewed from a period of time past, Heb. iii. 5. Μωϋσῆς πιστὸς - - ὡς Θεράπων εἰς μαρτύριον τῶν λαληθησομένων of those things which were to be (publicly) spoken afterwards. Comp. Acts viii. 27. xxiv. 11. Luke xxii. 49.

The Present Participle is, besides, employed, *a.* in connection with a Preterite, as : Acts xxv. 3., the Imperf., παρεκάλουν αὐτὸν αἰτούμενοι χάριν, Rev. xv. 1. εἶδον ἀγγέλους ἐπὶ τὰ ἔχοντας πληγὰς, Heb. xi. 21. Ἰακώβ ἀποδνήσκων - - ὑλόγησεν, Acts vii. 26. ὥφθη αὐτοῖς μαχομένοις xviii. 5. xx. 9. xxi. 16. 2 Pet. ii. 23. 2 Cor. iii. 7. (Bornem. Xen. Cyr. p. 264.); also of a continued state of things, as in Acts xix. 24. 1 Pet. iii. 5.—*b.* It is likewise used in reference to what is to take place immediately or to a certainty, as in Mt. xxvi. 28. τὸ αἷμα τὸ περὶ πολλῶν ἐκχυνόμενον, vi. 30. τὸν χόρτον αὔριον εἰς κλίβανον βαλλόμενον, 1 Cor. xv. 57. Jas. v. 1. Accordingly, ὁ ἐρχόμενος the Messiah, **ἔρχ.**, not *venturus*, but *He that cometh* (the coming Saviour), it being firmly believed He was to come, Mt. xi. 4. Luke vii. 19. etc.

Likewise ὢν, joined to a Preterite or an adverb of time, not unfrequently is the Participle Imperfect, as : Jo. i. 49. v. 13. xi. 31. 49. xxi. 11. Acts vii. 2. xi. 1. xviii. 24. 2 Cor. i. 23. viii. 9.; Eph. ii. 13. νυνὶ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἳ ποτε ὄντες etc. Col. i. 21.; 1 T. i. 13. μετὰ τὸ πρότερον ὄντα βλάσφημον. Comp. Aristot. rhet. 2,

10, 13. πρὸς τοὺς μυριοστὸν ὄντας, Lucian. dial. mar. 13, 2. ὁψὲ ζηλοτυπεῖς ὑπερόπτης πρότερον ὦν. But in Jo. iii. 13. ὦν (see Lücke and BCrus. in loc.) means: *who* (essentially) *is in heaven, to whom heaven belongs.*¹ The same applies to i. 18. But in ix. 25. ὅτι τυφλὸς ὦν ἄρτι βλέπω is perhaps: *being blind* (from my infancy). Very probably, it is only inasmuch as ἄρτι refers to the past that ὦν can be rendered: *whereas I was blind*. An undoubted Present occurs in 1 Cor. ix. 19. ἐλεύθερος ὦν ἐκ πάντων πᾶσιν ἑμαυτὸν ἐδούλωσα *being free* (though free), I have made myself (slave) servant (the Apostle's ἐλευθερία was something permanent). On the other hand, in Rev. vii. 2. εἶδον - - ἄγγελον ἀναβαίνοντα (what Eichhorn strangely declared a solecism) *I saw him ascending* (while he was ascending) the Part. Imperf. is quite appropriate, as denoting something not momentarily completed. But in xiv. 13. ἀποδιήσκοντες can only be the Part. Pres.

In many other passages the Part. Pres. is improperly taken as a Fut., though the force of the Pres. is quite sufficient. This occurs in connection,

a. With a Pres. or Imperat. verb, as: Rom. xv. 25. πορεύομαι διακονῶν τοῖς ἀγίοις (his ministering commenced with his journey), 1 Pet. i. 9. ἀγαλλιάσθε - - κομιζόμενοι *as receiving* (that they have already attained full assurance of faith), Jas. ii. 9. As to 2 Pet. ii. 9. see Mey.

b. With an Aor. (Lob. Soph. Aj. p. 234.), as: 2 Pet. ii. 4. παρέδωκεν εἰς κρίσιν τηρουμένους *as* (criminals) *reserved for judgment* (contemplated from a present point of view), Acts xxi. 2. εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην on her passage to etc., bound for (Xen. Eph. 3, 6. in.), Luke ii. 45. ὑπέστρεψαν εἰς Ἱερουσ. ἀναζητοῦντες αὐτόν *in search of Him* (which began from the moment they turned back), Mr. viii. 11. x. 2. (Part. Fut. in reference to an action previously intended, Acts xxiv. 17. xxv. 13.).

c. With a Perf., as: Acts xv. 27. ἀπεστάλακαμεν Ἰούδαν καὶ Σίλαν - - ἀπαγγέλλοντας τὰ αὐτά *announcing, with the communication* (as assuming the character of special messengers from the time they entered on their journey), 1 Cor. ii. 1. Demosth. Dionys. 739 c. Pol. 28, 10, 7. In 2 Pet. iii. 11. τούτων πάντων λυομένων *seeing all these things are dissolved*, that is, are by their nature intended to be dissolved—in these things the lot of dissolution is already inherent. The Fut. λυθησομένων would indicate mere futurity: as their dissolution will some time take place. The Apostolic (Pauline) terms οἱ ἀπολυόμενοι, οἱ σωζόμενοι (subst.) denote: *those who are going to*

¹ Ὁ ὦν ἐν τῷ οὐρ., in the signification of *qui erat in coelo*, might nearly coincide with the sense of ὁ ἐκ τοῦ οὐρ. καταβάς. It must here, however, denote something more special and emphatic, and a climax in these predicates is not to be overlooked. Yet ὁ ὦν does not form a third predicate on the same basis with the two others, but is, as Lücke has properly pointed out, an illustration of the predicate ὁ υἱὸς τοῦ ἀνθρ.

destruction, those who are in the way of salvation ;—ἀπολλύμενοι not simply those who will be lost, but who, as far as they reject the faith, are so already. As to Acts xxi. 3., see No. 5.

d. With a Conjunct. exhortat., as : Heb. xiii. 13. ἐξερχόμεθα - - τὸν ὀνειδισμόν αὐτοῦ φέροντες, where the bearing etc. is directly annexed to the ἐξέρχ., whereas the Part. Fut. would have merely referred to some indefinite and distant future time. Comp. also 1 Cor. iv. 14.

Still less can the Part. Pres. be used for the Aor. In 2 Cor. x. 14. οὐ γὰρ ὥς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς means : as not reaching unto you (he had reached). In 2 Pet. ii. 18. ἀποφεύγοντας denotes, as Lchm. has already pointed out, that the escaping had already begun ; such persons, however, being extremely liable to be misled. As to Eph. ii. 21. and iv. 22., see Mey.

The Part. Aor. sometimes, in the course of a narration, expresses a simultaneous action (Krü. 155.), as : Acts i. 24. προσευξάμενοι εἶπον *having engaged in prayer, they said* (then follows the prayer) Rom. iv. 20. Eph. ii. 8. Col. ii. 13. 2 Pet. ii. 5.; or a previously past action, where we should expect the Plup., as : Mt. xxii. 25. ὁ πρῶτος γαμήσας ἐτελεύτησε, Acts v. 10. xiii. 51. 2 Pet. ii. 4. Eph. i. 4 f. ii. 16. If the principal verb denotes something past, the Part. Aor. is equivalent to the Latin Fut. exact., as : 1 Pet. ii. 12. ἵνα - - ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες δοξάσωσι τὸν Θεόν, iii. 2. Eph. iv. 25. ἀποδέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν, Mt. xiii. 13. Acts xxiv. 25. Rom. xv. 28. Hm. Vig. 774. Likewise the Part. Perf. has sometimes in a narration the sense of a Plup., as : Jo. ii. 9. οἱ διάκονοι ἤδεισαν οἱ ἡντληκότες, Acts xviii. 2. εὐρῶν Ἰουδαῖον - - προσφάτως ἐληλυθότα ἀπὸ τ. Ἰταλίας Heb. ii. 9. Rev. ix. 1.

The Part. Aor. is never employed instead of the Part. Fut. ; certainly not in Jo. xi. 2. (where the Evangelist alludes to an event long past, which he narrates for the first time in chap. xii.). Neither in Heb. ii. 10., where ἀγαρόντα refers to Christ sojourning in the flesh, who even while on earth led many to glory (a work which began with His advent). As to Heb. ix. 12. see below. It would be an overstraining of the argument from the probable identity of parallel passages, to translate Mr. xvi. 2. ἀνατείλαντος τοῦ ἡλίου : *as the sun rose* (yet see Ebrard), because in Jo. xx. 1. comp. Luke xxiv. 1. has σκοτίας ἔτι οὐσης. Such minute discrepancies in the details of the Gospel history must not be considered matters of importance. As to Jo. vi. 33. 50. ἄρτος ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, compared to ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ in verses 41. 51., see Lücke. Neither is the Part. Perf. used for the Part. Aor. in 1 Pet. i. 13.

The Part. Perf. Pass. *κατεγνωσμένος** in Gal. ii. 11. has been erroneously rendered *reprehendus*. According to grammar and the context, it means *had been blamed*, see Mey. Likewise in Rev. xxi. 8. *ἐβδελυγμένοις* is the *abominated*. But in Heb. xii. 18. the Part. Pres. *ψηλαζόμενον* is *touchable* (that might be touched), as what is touched has the quality of being accessible to touch, as *τὰ βλεπόμενα* means *visible*. Comp. Kritz Sallust. II. 401 sq.

The Part. Aor. and the Part. Perf. are connected, but the proper distinction maintained, as : 2 Cor. xii. 21. *τῶν προημαρτηκότων καὶ μὴ μετανοησάντων*, 1 Pet. ii. 10. *οἱ οὐκ ἤλεθμένοι νῦν δὲ ἐλεθδέντες* (Sept.), that condition, this fact. As to 1 Jo. v. 18. see Lücke, comp. Ellendt Arrian. Al. I. 129. The connection of the Part. Pres. and Aor., as in Jo. xxi. 24. Heb. vi. 7. 10., or of the Part. Perf. and Pres., as in Col. ii. 7., in *one* clause, hardly requires to be mentioned.

2. The Participle sometimes, *a.* is employed as a complement to the principal clause, as in Mt. xix. 22. *ἀπῆλθεν λυπούμενος* (Rost 701.), or *b.* it forms, for the sake of periodic compactness, a secondary clause, and can be resolved by relatives or by conjunctions (Rost 703. Mtth. 1311 ff.) Jo. xi. 2. *πᾶν κλῆμα μὴ φέρον καρπὸν* *which does not bear fruit*, Rom. xvi. 1. *συνίστημι Φοίβην. οὕσαν διάκονον*, Luke xvi. 14. etc.; Rom. ii. 27. *ἡ ἀκροβυστία τὸν νόμον τελοῦσα* *if it* (that it may) *fulfil*, Acts v. 4. *οὐχὶ μένον σοὶ ἔμμενε*; *when it remained* (unsold), *did it not remain thine own?* Rom. vii. 3. 2 Pet. i. 4. 1 Tim. iv. 4. (Xen. M. 1, 4, 14. 2, 3, 9. Plat. symp. 208 d. Schaef. Melet. p. 57. Mtth. 1314.), Acts. iv. 21. *ἀπέλυσαν αὐτοὺς μηδὲν εὐρίσκοντες* etc. *as they found nothing*, 1 Cor. xi. 29. Heb. vi. 6. (Jude 5. Jas. ii. 25.) Xen. M. 1, 2, 22. Lucian. dial. m. 27, 8.; Rom. i. 32. *οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγινόντες οὐ μόνον* etc. *though they knew* etc., 1 Cor. ix. 19. 1 Th. ii. 6. Jas. iii. 4. etc. comp. Xen. M. 3, 10, 13. Philostr. Apoll. 2, 25. Lucian. dial. m. 26, 1. Very frequently in narration the Participle is to be resolved by adverbs of time, as : 2 Pet. ii. 5. *ὄγδοον Νῶε* - - *ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἐπάξας*, *when He brought a flood upon the world*, Luke ii. 45. *μὴ εὐρόντες ὑπέστρεψαν* *when they had found Him not* (and not having found Him), Acts iv. 18. *καλέσαντες αὐτοὺς παρήγγειλαν* Mt. ii. 3.; Acts xxi. 28. *ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας κράζοντες* *while they cried* (crying) etc., Rom. iv. 20. *ἐνεδυναμώθη τῇ πίστει δούς δόξαν τῷ Θεῷ* etc.

* *Κατεγνωσμένος ἦν* is strictly the Plup. Middle.—*had condemned himself. stood self-condemned*. Paul merely pointed out the flagrant inconsistency of Peter, by contrasting Peter's present with his previous proceedings and expressed views.—TR.

When Participles are used limitatively (*although*), this import is often indicated by prefixing *καίτοι* or *καίπερ*, as in Ph. iii. 4. Heb. iv. 3. v. 8. vii. 5. 2 Pet. i. 12. comp. Xen. C. 4, 5, 32. Plat. Protag. 318 b. Diod. S. 3, 7, 17, 39. Sometimes this meaning is made prominent by an antithetical *ὅμως* (Krü. 202.) 1 Cor. xiv. 7. *ὅμως τὰ ἄψυχα φωνὴν δίδοντα* - - *εἰάν διαστολὴν μὴ δᾶ, πῶς γνωσθήσεται τὸ αὐλούμενον* etc., *things without life, though they give a sound, yet it will not be understood, unless* etc.

3. The connecting of two or more Participles in different relations (co-ordinate or subordinate to each other) with *one* principal verb, and without the copula *καί*, is particularly frequent in the narrative style. This takes place not only,

a. When one Participle *precedes*, and another *follows*, the finite verb, as : Luke iv. 35. *ῥίψαν αὐτὸ τὸ δαιμόνιον εἰς μέσον ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν* *throwing him down* (when he had thrown him down), *the evil spirit came out of him, without having hurt him*, x. 30. Acts xiv. 19. xv. 24. xvi. 23. Mr. vi. 2. 2 Cor. vii. 1. Tit. ii. 12 f. Heb. vi. 6. x. 12 f. (Lucian. Philops. 24. and Peregr. 25.) ; but more frequently

b. When the Participles immediately follow each other without copula, as : Mt. xxviii. 2. *ἄγγελος κυρίου καταβάς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον* etc., Acts v. 5. *ἀκούων Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε*, Luke ix. 16. *λαβὼν τοὺς πέντε ἄρτους* - - *ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν*, 1 Cor. xi. 4. *πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων, καταισχύνει* etc. every man that prayeth or prophesieth with his head covered etc., Luke vii. 37 f. xvi. 23. xxiii. 48. Acts xiv. 14. xxi. 2. xxv. 6. Mr. i. 41. v. 25-27. viii. 6., Col. i. 3 f. *εὐχαριστοῦμεν* - - *προσευχόμενοι* - - *ἀκούσαντες* *while (when) we pray,—since we heard*, 1 Th. i. 2 f. Heb. i. 3. xi. 7. xii. 1. 1 Cor. xv. 58. Jo. xiii. 1 f. Col. ii. 13. Ph. ii. 7. Phil. 4. Jude 20. etc. Nothing is more frequent than this in Greek authors, comp. Xen. Hell. 1, 6, 8. Cyr. 4, 6, 4. Plato rep. 2. 366 a. Gorg. 471 b. Strabo 3. 165. Lucian. asin. 18. Alex. 19. Xen. Eph. 3, 5. Alciph. 3, 43. in. Arrian. Al. 3, 30, 7. see Heindorf Plat. Protag. p. 562. Hm. Eurip. Io p. 842. Stallb. Plat. Phileb. § 32. and Plat. Euthyphr. p. 27. Apol. p. 46 sq. Boisson. Aristaenet. p. 257. Jacob ad Lucian. Tox. p. 43. Ellendt Arrian. Al. II. 322. etc. In many passages, sometimes a smaller and sometimes a greater number of Codd. have the copula *καί*, as in Acts ix 40. Mr. xiv. 22. etc.

At other times the Participles are so closely connected with each

other, that the one holds the place of an adjective, as in Luke ii. 12. εὐρήσετε βρέφος ἑσπαργανωμένον κείμενον ἐν φάτνῃ *ye shall find a child swaddled, lying in a manger.*

4. When the Participle is employed merely as a complement or predicate, it is sometimes equivalent to the Latin or German* Inf. (Rost 694.), that is, in the following well-known phrases :

a. Acts v. 42. οὐκ ἐπαύοντο διδάσκοντες (xiii. 10. Heb. x. 2. Rev. iv. 8.), Acts xii. 16. ἐπέμενε κρούων, Luke vii. 45. (2 M. v. 27.), 2 Pet. i. 19. ᾧ καλῶς ποιῆτε προσέχοντες, Acts x. 33. xv. 29. Ph. iv. 14. 3 Jo. 6. (Plato symp. 174 e. Phaed. 60 c. Her. 5, 24. 26.), 2 Pet. ii. 10. 2 Th. iii. 13.; *b.* Mr. xvi. 5. εἶδον νεανίσκον καθήμενον, Acts ii. 11. ἀκούομεν λαλούντων αὐτῶν, vii. 12. Mr. xiv. 58. Logically, the Participle is, in these instances, as appropriate, at least, as the Inf. To mark a nice distinction, the Greeks used the participial construction, though not in accordance with the genius of most other languages. Οὐκ ἐπαύοντο διδάσκοντες is, *teaching* (or as teachers) *they did not cease*; ¹ εἶδον καθήμενον *they saw him (as one) sitting.* The Part. denotes an action performed, or a state existing, not occasioned or produced by the subject of the principal verb. See, in general, Mtth. 1228. Krü. 191 ff.² We specify the following instances as of rarer occurrence: Under *a.* 1 Cor. xiv. 18. εὐχαριστῶ τῷ Θεῷ πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν (rec.)³ *that I speak (as one -- speaking),* comp. Her. 9, 79., Acts xvi. 34. ἡγαλιάσατο πεπιστευκῶς τῷ Θεῷ (Eurip. Hipp. 8. Soph. Phil. 882. Lucian. paras. 3. fug. 12. Dion. H. IV. 2238.); but Rom. vii. 13. does not come under this head, see Rück. comp. Heusing. Plut. paedag. p. 19.: under *b.* Luke viii. 46. ἐγὼ ἔγνων δύναμιν ἐξεληλυθυῖαν (Thuc. 1, 25. γνόντες -- οὐδεμίαν σφίσιν ἀπὸ Κερκύρας τιμωρίαν οὔσαν, Xen. C. 1, 4, 7. see Monk Eurip. Hipp. 304. and

* Junior readers are reminded that, in copiousness of participial phraseology, the English comes much nearer the Greek than either the Latin or the German. The Greek idiom, when it differs from the Latin or German as above, often agrees entirely with the English, *e.g.*—*they ceased teaching, he continued knocking.*—TR.

¹ It would make no essential difference to regard this use of the Part. in the nominative, with *G. T. A. Krüg.* (Untersuch. aus dem Gebiete der lat. Sprachl. III. 356 ff. 404 ff.), as attraction. Further, comp. *Hm.* emend. rat. I. 146 f.

² More precise distinctions on this head as to Greek are laid down by *Weller* in his *Observations on Greek Syntax.* Meiningen 1845. 4.

³ *Ichm.* and *Tdf.*, on the authority of many uncial Codd., give λαλῶ. Besides, we have two adjoining clauses unconnected with each other: *I thank God, I speak more than you all* (for that *I speak more than you all speak*), comp. *Bornem.* Xen. conv. p. 71. The Cod. Alex. omits both λαλῶν and λαλῶ.

Alcest. 152.),¹ Heb. xiii. 23. *γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολευμένον* *ye know that - - is set at liberty*, Acts xxiv. 10. *ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος*, comp. Demosth. ep. 4. p. 123 etc. (otherwise in Luke iv. 41. *ἤδεισαν τὸν Χριστὸν αὐτὸν εἶναι*, where also, in Greek prose, a Part. would probably have been employed, comp. Mehlhorn in Allg. L. Z. 1833. nr. 110., yet see Elmsley Eurip. Med. 580.), 2 Jo. 7. *οἱ μὴ ὁμολογοῦντες Χριστὸν ἐρχόμενον εἰς τὸν κόσμον*, 1 Jo. iv. 2. *πνεῦμα δ' ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα*.² As to verbs *dicendi* with a Part. see Mtth. 1289. Jacobs Aelian. anim. II. 109. In Greek prose, likewise, the verb *αἰσχύνοσθαι* is so used, as: Xen. C. 3, 2, 16. *αἰσχυνοίμεθ' ἂν σοι μὴ ἀποδιδόντες*, 5, 1, 21. *αἰσχύνομαι λέγων*, Mem. 2, 6, 39. Diog. L. 6, 8. Liban. oratt. p. 525 b. It may be observed here with what propriety it is employed in the preceding instances. The verb *αἰσχύνομαι* is also construed, in Greek authors, with the Inf., but the two constructions essentially differ from each other in import. See Poppo Xen. Cyr. p. 286 sq.³ The Part. is used only to denote an action which one is now doing or has already done, of which, at the moment of doing it, he is or was ashamed. The Inf., where shame at an action not yet performed, but only contemplated, is to be expressed (comp. *e. g.* Isocr. ad Philipp. p. 224. and big. p. 842. Xen. M. 3, 7, 5.). Luke, to mark this distinction, has, xvi. 3., appropriately employed the phrase *ἐπαιτεῖν αἰσχύνομαι* *to beg I am ashamed* (Sir. iv. 26. Sus. 11.). Had the person speaking already begun to beg, *ἐπαιτεῶν αἰσχύνομαι* would have been used. In the N. T. *ἄρχομαι*, which in Greek authors is usually construed with the Part., is always joined to the Inf. Yet see Rost 698.

¹ *Ἀκούειν*, which is occasionally construed with a predicative Part., and that not exclusively in the literal sense of hearing with one's own ears, as in Rev. v. 13. Acts ii. 11., but also in that of *ascertaining, being informed*, through another, as in Luke iv. 23. Acts vii.

¹ Eph. iii. 19. *γινῶναι τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ* cannot be referred to this head, as many expositors have attempted; for the Part., by its position between the Article and a substantive, is too clearly marked as an adjective. For another reason, also, Ph. ii. 28. *ἵνα ἰδόντες αὐτὸν πάλιν χαροῖτε* must not be referred to the above construction. The sense is: *that ye, beholding him, may again rejoice*.

² The passage of Isocr. Paneg. c. 8., usually adduced as a parallel (even by Mtth. 1289.), was corrected by Hier. Wolf, comp. Baiter in loc. The point is differently disposed of by Weber Demosth. p. 278.

³ With *πυθάνομαι* both constructions are employed indiscriminately. See Ellendt Arrian. Al. I. 145.

12. 2 Th. iii. 11. ἀκούομέν τινας περιπατοῦντας etc., 3 Jo. 4. (Xen. C. 2, 4, 12.),¹ is, in the latter sense, frequently followed by ὅτι, and once by the Acc. with the Inf., 1 Cor. xi. 18. ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν (ὑπάρχοντα), comp. Xen. C. 1, 3, 1. 4, 16. The construction is different in Eph. iv. 22. if ἀποθέσθαι ὑμᾶς - - τὸν παλαιὸν ἄνθρωπον depends on ἡκούσατε or ἐδιδάχθητε in verse 21. (*that ye put off*). See § 44, 3.

The use of the Part., examined in this sect., is in Greek authors, even prose writers, much more diversified than in the N. T. (see Jacobs Anthol. III. 235. and Achill. Tat. p. 828. Ast Plat. Polit. p. 500. Schaef. Eurip. Hec. p. 31.). Even the construction of παύεσθαι with the Inf. is condemned by ancient grammarians, though erroneously, see Schaef. Apoll. Rhod. II. 223. Ast Theophr. char. p. 223 sq.

In 1 Tim. v. 13. ἄργαί καὶ ἀργαὶ μανθάνουσι περιερχόμεναι the Part. is by nearly all expositors thought to be used for the Inf.: they learn (accustom themselves) *to go about idle* etc. This gives a suitable meaning. But, in general, where the Part., joined to μανθάνειν, refers to the subject, that verb signifies to *perceive, observe, remark*, something which has actually taken, or is taking place, as in Her. 3, 1. διαβεβλημένος ὑπὸ Ἀμάσιος οὐ μανθάνεις (see Valcken. *in loc.*) Soph. Antig. 532. Aesch. Prom. 62. Thuc. 6, 39. Plut. paed. 8, 12. Dion. H. IV. 2238. Lucian dial. d. 16, 2.² But in the sense of *learning* it is used with the Inf. Phil. iv. 11. also 1 Tim. v. 4.³ Mtth. 1228. The preceding explanation, then, of ἀργαὶ μανθάνουσι etc. must be considered forced. Most probably ἀργαὶ μανθάνουσι must be joined together, and περιερχόμεναι taken as a Part. in the ordinary and proper sense (they learn idleness, going about etc.). Ἀργαί μ. would then be abbreviated phraseology, like what elsewhere occurs with an adjective (Plat. Euthyd. 276 b. οἱ ἀμαθεῖς ἄρα σοφοὶ μανθάνουσιν, and more frequently διδάσκειν τινὰ σοφόν), which does not, like the Part., express the notion of tense or mood.⁴ This exposition, which Beza, Piscator, and others adopted, and which Huther recently approved, is supported by this, that in the sequel ἀργαί is repeated as a noun, and to the climax φλύαραι καὶ περίεργοι a Part. is annexed, λαλοῦσαι τὰ μὴ δέοντα.

A verb of the kind specified under *a.*—and this cannot be thought strange—is once construed with an adjective, in Acts xxvii. 33.

¹ Comp. Rost, in his griech. Wörterb. I. 143.

² In Xen. C. 6, 2, 29. ἕως ἂν μάθωμεν ὑδοσιπτοὶ γενόμενοι (a passage which would by no means be decisive), λαθώμεν was long ago substituted for μάθωμεν.

³ Matthies has passed over the grammatical difficulty in silence. Leo would, after Casaubon. ad Athen. p. 452., render μανθάνουσι by *solent*; but he has not observed that this meaning belongs only to the Preterite.

⁴ Under this head comes also Dio Chr. 55. 558. ὁ Σωκράτης ὅτι μὲν παῖς ὢν ἐμάνθανε λιθοξόος τὴν τοῦ πατρὸς τέχνην. ἀκηκόαμεν (S. was an apprentice—served his time—as a sculptor).

τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι (ὄντες) διατελεῖτε, comp. Xen. C. 1, 5, 10. ἀναγώνιστος διατελεῖ, Hell. 2, 3, 25.

Some erroneously think the Part. used for the Inf. in 1 Tim. i. 12. πιστόν με ἡγήσατο θέμενος εἰς διακονίαν. The meaning is: *He counted me faithful, inasmuch as He appointed me to the ministry* (by that showing that He counted me faithful). In another sense, indeed, θέσθαι εἰς διακονίαν might also have been employed.

5. Participles Pres. are frequently used (in the narrative style) with the verb εἶναι, and, in particular, with ἦν or ἦσαν (also with the Fut.). This occurs,

a. Merely instead, as it appears, of the corresponding person of their finite verb (Aristot. metaph. 4, 7. Bhdy 334.),¹ as in Mr. xiii. 25. οἱ ἄστέρες τοῦ οὐρανοῦ ἔσονται πίπτοντες (where immediately follows, as a parallel clause, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται,—Mt. has πεσοῦνται), Jas. i. 17. πᾶν δῶρημα τέλειον ἀνωθεν ἔστι καταβαῖνον etc., Luke v. 1. Acts ii. 2.

b. More frequently to express something permanent (rather a state than an action),² and which, still less remarkable in reference to the past, might also be indicated by the form of the Imperfect³ (comp. Beza ad Mt. vii. 29.), as: Mr. xv. 43. ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ (Luke xxiii. 51.), Acts viii. 28. ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ (an Imperf. immediately follows), i. 10. ii. 42. viii. 13. x. 24. Mt. vii. 29. Mr. ix. 4. xiv. 54. Luke iv. 31. v. 10. vi. 12. xxiv. 13. Hence this construction is used where there is a reference to some other circumstance, as in Luke xxiv. 32. ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν ὥς ἐλάλει etc. Accordingly it denotes what is customary, as in Mr. ii. 18. ἦσαν οἱ μαθηταὶ Ἰωάννου - - νηστεύοντες (they used to fast), to which exposition Mey. has groundlessly objected. Also in Luke xxi. 24. Ἰερουσαλὴμ ἔσται πατομένη ὑπὸ ἐθνῶν duration seems intended to be expressed, while the two Futures preceding, πεσοῦνται and αἰχμαλωτισθήσονται, denote transient occurrences, comp. Mt. xxiv. 9. In other passages εἶναι is not the mere auxiliary verb, as: Mr. x. 32. ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσ. they happened to be on

¹ In some tenses (as the Perf. and Plup. Pass.) this circumlocution, as is well known, has become predominant, and figures in the Paradigm of the verb.

² Hence also what Stallb. Plat. rep. II. 34. says of the distinction between this construction and the finite verb.

³ It is the characteristic of popular diction to expand concise expressions for the sake of clearness or force. See § 44, 3. Note.

the way (comp. verse 17.), going up to Jerusalem (Lucian. dial. mar. 6, 2.), v. 5. 11. (Hm. Soph. Philoct. p. 219.) ii. 6. Luke ii. 8. xxiv. 53.; Mr. xiv. 4. ἥσαν τινες ἀγανακτοῦντες *there were some (present) who had indignation.* At other times the Part. exhibits rather the import of an adjective, as in Mt. xix. 22. ἦν ἔχων κτήματα *he was possessed of property*, ix. 36. Luke i. 20. (comp. Stallb. Plat. rep. II. 34.). It is very probable that sometimes also the verbal notion was merged in the Part. and Subst. verb, to give it more prominence in the form of a noun (Mdv. 204.), as in 2 Cor. v. 19. (see Mey.), 1 Cor. xiv. 9. In Luke vii. 8. ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος we find the Part. not directly depending on εἶναι, but as an epithet belonging to a substantive. As to Jo. i. 9. see Mey., as well as on Col. ii. 23. Moreover this use of the Part. Pres. is not uncommon in Greek authors. They (particularly Herodot.) employ also the other Participles thus, besides the Pres. comp. Eurip. Herc. fur. 312 sq. εἰ μὲν σθενόντων τῶν ἐμῶν βραχιόνων ἦν τις σ' ὑβρίζων, Her. 3, 99. ἀπαρνεόμενός ἐστιν, Xen. An. 2, 2, 13. ἦν ἡ στατηγία οὐδὲν ἄλλο δυναμένη, Herod. 1, 3, 12. κρατήσας ἦν τοῖς ὅπλοις (where προσηγάγετο precedes), Lucian. eunuch. 2. δικάσταί ψηφοφοροῦντες ἦσαν οἱ ἄριστοι. S. Reiz Lucian. VI. 537. Lehm. Couriers Lucian. asin. p. 219. Jacob quaest. Lucian. p. 12. Ast Plat. Polit. p. 597. Boisson. Philostr. 660. and Nicet. p. 81. Mtth. 1302. In later writers (*e. g.* Agath. 126, 7. 135, 5. 175, 14. 279, 7. etc. Ephraem. see Index under εἶναι) and in the Sept. it occurs much more frequently, though in the Sept. the Hebrew seldom gave occasion to this construction. On the other hand, the circumlocution formed of the Part. and Subst. verb for the finite verb was common, as is well known, in Aramaean; and natives of Palestine might, in writing Greek, be unconsciously influenced by this peculiarity of their native tongue.

Acts xxi. 3. ἐκεῖσε ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον must not be rendered, after Grotius, Valcken. and others: *eo navis merces expositura erat.* The meaning is: thither the vessel was going to unload (to take ἐκεῖσε for ἐκεῖ—comp. Bornem. Schol. p. 176.—is unnecessary). That the phrase ἦν ἀποφ. refers to what the ship happened to be carrying is not to be overlooked.

In Luke iii. 23. ἦν - - ἀρχόμενος are not to be joined together; but ἦν ἐτῶν τριάκοντα forms the principal predicate, and ἀρχόμενος is annexed as an attributive. The idiom mentioned in Vig. p. 355. is not similar. Of one, who is already advanced in his thirtieth year, it cannot be said: *he commences his thirtieth year.* It would rather signify being about to complete his thirtieth year. In Jas. iii. 15.

οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη ἀλλ' ἐπίγειος, ψυχική etc. the Part. is employed adjectively, and ἔστι belongs likewise to the adjectives following. Comp. Franke Demosth. p. 42.

In Acts viii. 16. μόνον βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, the verb ὑπάρχειν with the Part. is not used as a mere circumlocution for the finite verb, for βεβαπτ. ἦσαν would be the regular expression, there being no other form for the Plup. In Jas. ii. 15. λειπόμενοι is employed as a predicate to γυμνοὶ ὑπάρχουσιν. In Luke xxiii. 12. προὔπῆρχον ἐν ἔχθρᾳ ὄντες might so far be regarded as a circumlocution, for which πρότερον ἐν ἔχθρᾳ ἦσαν might have been used. See as to these combinations of ὑπάρχειν with the Part. ἄν, Bornem. Schol. p. 143.

In the N. T. γίνομαι, in the sense of εἶναι, is never employed with a Part. (Heind. Plat. Soph. 273 sq. Lob. Soph. Aj. v. 588.) to form a periphrasis of this sort. In Heb. v. 12. γεγόνατε χρεῖαν ἔχοντες signifies: *ye have come to have need*. In Mr. ix. 3. τὰ ἰμάτια αὐτοῦ ἐγένοντο στίλβοντα means: *became shining*. In the same way are to be explained Luke xxiv. 37. 2 Cor. vi. 14. Rev. xvi. 10.: but in Mr. i. 4. ἐγένετο Ἰωάννης is exstitit Joannes, and the Participles that follow are used as attributives.

In the following passages the construction cannot by any means be taken for a circumlocution for a finite verb: Θεός ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν etc. Ph. ii. 13. 1 Cor. iv. 4. etc. (usually with the omission of the copula Rom. viii. 33. Heb. iii. 4. etc.), *It is God that worketh etc.*, comp. Fr. Rom. II. 212 sq. Krü. 191.

6. Greek prose authors seldom take the liberty of omitting the Subs. verb in such constructions, so as to make the Part. stand exactly for a finite verb;¹ and then it is done only in simple Tense and Mood forms (see Hm. Vig. 776. Mtth. 1303. Siebelis Pausan. III. 106. Wannowski synt. anom. 202 sq.).² Expositors, in spite of the distinct declaration of leading Greek scholars, have often inconsiderately assumed instances of such a usage in the N. T. (Hm. Vig. 770. 776 sq. Bremi in the philol. Beitr. a. d. Schweiz I. 172 ff. Bornem. Xen. conv. p. 146. and Schol. in Luc. p. 183. Döderlein Soph. Oed. Col. p. 593 sq. Bhdy 470.). But in nearly all the passages so explained, a finite verb either precedes or follows, to which the Part. is to be joined (and then merely the usual punctuation of the text must not be minded); or there is an anakoluthon, owing to the writer's having lost sight of the first part of the sentence (Poppo

¹ Comp. Fr. Rom. I. 282. As to the Byzantines' use of Participles simply for finite verbs, see Index to Malalas, in the Bonn. ed. p. 797.

² The restriction under which Mehlhorn in the Allg. Lit. Z. 1833. nr. 78. maintains this ellipsis, is neither in itself logical, nor can instances be found in later authors to support it.

Thuc. III. III. 138.). Various such passages have been accurately explained by Ostermann in Crenii exercitatt. II. 522 sq.

a. In 2 Cor. iv. 13. ἔχοντες must be joined to the πιστεύομεν following: *have* (as we have), *we therefore believe*. In 2 Pet. ii. 1. both ἀρνούμενοι and ἐπάγοντες are to be connected with παρεισάξουσιν. They are not, however, co-ordinate to each other; as ἐπάγοντες must be annexed to the clause οἵτινες - - ἀρνούμενοι. In Rom. v. 11. ἀλλὰ καὶ καυχώμενοι have not so close a correspondence to σωθησόμεθα, that καυχώμεθα (Var.) was necessarily to be expected. The meaning appears to be: *we shall not only be saved* (simply and actually), but we have, in the meantime, the joyous consciousness of salvation. In 2 Cor. viii. 20. στελλόμενοι is to be connected, as to the sense, with συνεπέμφαμεν in verse 18. Heb. vi. 8. ἐκφέρουσα does not stand for ἐκφέρει, but the Part. corresponds to πιούσα and τίκτουσα in verse 7, and by ὃς the two words are rendered antithetical; but ἐστί is to be supplied in connection with ἀδόκιμος and κατάρως ἐγγύς. In 2 Pet. iii. 5. συνεστᾶσα is a proper Part. (used epithetically); the preceding ἦσαν, as appears to me, refers to ἡ γῆ as well as to οὐρανοί. In Heb. vii. 2. ἐρμηνευόμενος must be joined to Μελχισ. in verse 1., as ὁ συναντ. and ᾧ ἐμέρισεν are parenthetical clauses, and the principal verb in the sentence follows all the predicates in verse 3. μένει ἱερέως etc. In Eph. v. 21. ὑποτασσόμενοι must, as well as the other Participles in verses 19. 20., be connected with the principal verb πληροῦσθε ἐν πν., and is not to be taken for an Imperative, as has been done by Koppe, Flatt, and others. The αἱ γυναῖκες etc. in verse 22. is then joined, without a special verb (for ὑποτάσσεσθε is undoubtedly a gloss), to ὑποτασσόμεναι, as a further illustration. Likewise in 1 Pet. v. 7. the Participles are connected with the foregoing Imperative in verse 6.; and 1 Pet. iii. 1. refers to ii. 18., where the Part. is to be joined to the Imperat. in verse 17. In the same way, in 2 Th. iii. 8. ἐργαζόμενοι is to be joined to ἐν κόπῃ καὶ μόχθῳ, and this again to δωρεάν as an attributive to the verb ἄρτον ἐφάγομεν. In Heb. x. 8. λέγων belongs to the verb following in verse 9., εἶρηκεν. In x. 16. διδούς may be connected with διαθήσομαι. Rom. vii. 13. has long since been correctly explained.

b. In Acts xxiv. 5. the sentence begins with the Part. εὐρόντες τὸν ἄνδρα, and should, in verse 6., have continued thus: ἐκρατήσαμεν αὐτόν. Instead of this structure, the writer annexes this principal verb to the relative clause ὃς καὶ - - ἐπέiraσε. In 2 Pet. i. 17. λαβὼν γὰρ παρὰ Θεοῦ etc. the structure is interrupted by the parenthetical clause Φωνῆς - - εὐδόκησα; and the apostle continues in verse 18. with καὶ

ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν, instead of saying, ἡμᾶς εἶχε ταύτην τὴν φωνὴν ἀκούσαντας, or something similar (Fr. diss. in 2 Cor. II. 44.).¹ In 2 Cor. v. 6. θαρρόυντες is, after several parenthetical clauses, repeated in θαρρόμεν δέ, verse 8. In vii. 5. οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι, ἔξωθεν μάχαι etc., ἡμεῖς (from ἢ σὰρξ ἡμῶν) may be supplied (Hm. Vig. p. 770.); but the construction may also be regarded as an anakoluthon (Fr. as above, p. 49.), as if Paul had, in the previous part of the sentence, written, οὐδεμίαν ἄνεσιν ἔσχήκαμεν τῇ σαρκὶ ἡμῶν. In v. 12. ἀφορμὴν διδόντες, the Part. must be taken as employed strictly and properly, but the foregoing clause must be understood as if it had run: οὐ γὰρ γράφομεν ταῦτα πάλιν ἑαυτοὺς συνιστάνοντες, or, what comes to the same thing, the more general λέγομεν, γράφομεν, deduced from συνιστάνομεν. See Mey. in loc. In 1 Pet. ii. 11. ἀπέχεσθε is the reading now adopted, with which in verse 12. ἔχοντες is regularly connected; and in Acts xxvi. 20. ἀπήγγελλον was long ago substituted for ἀπαγγέλλων. As to Rom. xii. 6 ff. Heb. viii. 10. and 1 Pet. iii. 1. 7., see § 61.

In Rom. iii. 23. πάντες - ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, δικαιοῦμενοι δωρεάν etc., the Part. does not stand for a finite verb (Ostermann too makes the verb and Part. equivalent to ὑστεροῦνται καὶ δικαιοῦνται), but the Apostle has, as his words show, conceived the connection thus:—and come short of the glory of God, since all are justified by grace (free gift). The last proves the first.

In 1 Cor. iii. 19. ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν, a quotation from the Old Test., does not form a complete sense, but merely contains words suited to the Apostle's purpose, comp. Heb. i. 7. What the Apostle quotes incompletely, must not be completed by annexing an ἐστί. As to 1 Pet. i. 14., see Fr. Conject. I. 41 sq. The Part. (μὴ) συσχηματιζόμενοι may be taken as depending on ἐλπίζατε, or, what I prefer, may, with the corresponding κατὰ τὸν κατέσταντα etc., be connected with γενήθητε in verse 15. As little reason is the supposing that in proverbial expressions, such as 2 Pet. ii. 22. κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα and ὅς λουσαμένη etc., the Part. should be changed into its finite verb. The words mean: a dog, that turns to his vomit, as if δεικτικῶς in reference to a case really under observation.

In another way a Part. is supposed to be used for a finite verb, when the Part. seems to express an action following that denoted by the finite verb (Bähr in Creuzer Melet. III. 50 sq.). In the N. T., however, there is no fully established instance of this usage. In

¹ Yet the passage may also bear the meaning, that Peter wished to say: *Having received from God the Father honour and glory*, — He was declared to be the Father's beloved Son. This construction, however, interferes with the direct quotation of the words uttered by the voice from heaven.

Luke iv. 15. ἐδίδασκειν -- δοξαζόμενος ὑπὸ πάντων means : *He taught, being glorified of all*,—while He was glorified of all (He continued to teach). Jas. ii. 9. εἰ δὲ προσωπολήπτειτε, ἁμαρτίαν ἐργάζεσθε ἐλεγχόμενοι ὑπὸ τοῦ νόμου etc. is : *ye thus commit sin, while ye are convicted by the law* (as προσωπολήπτουντες). Gebser is wrong. In Heb. xi. 35. ἐτυμπανίσθησαν οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν *not accepting the deliverance* (offered them), προσδεξ. denotes something preceding τυμπανίζ., the result. Comp. Heb. ix. 12. Acts xix. 29. does not contain the use of the Part. Aor. in narration, mentioned by Hm. Vig. 774. ; as ὄρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον means either : *after they had rushed*, or *while they rushed*. In Luke i. 9. ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου the Part. is probably to be joined to the Inf. (as is done in the Vulgate) : *entering the temple to burn incense*. The explanation given by Mey. is forced. As to Rom. iii. 23., see above, note. Rom. ii. 4. requires no elucidation. Likewise the peculiarity occasionally found in Greek authors, according to which the principal notion is expressed by a Part., and the secondary by a finite verb (Mtth. 1295 f. Hm. Soph. Aj. 172. Stallb. Plat. Gorg. p. 136.), has by some been unwarrantably alleged to exist in the N. T. ; such critics having completely forgotten that the usage in question could not occur without the limitation implied in the nature of the notion to be expressed. To explain 2 Cor. v. 2. στενάζομεν -- ἐπιποδοῦντες, as put for ἐπιποδοῦμεν στενάζοντες, is objectionable. The Part. must be conceived as annexed to the verb, and explained αἰτιολογικῶς, as in verse 4. στενάζομεν βαρούμενοι.

7. The Part. Pres. (with the Article) is often used substantively, and then, as a noun, naturally excludes all indication of time. In Eph. iv. 28. ὁ κλέπτων μηκέτι κλεπτέτω is not employed for ὁ κλέψας (as some Codd. have) ; but, *let whoever steals (the stealer)*, i.e. *the thief, steal no more*, Heb. xi. 28. So also when it is accompanied with an Acc. of the Object, or other attributive, as : Gal. i. 23. ὁ διώκων ἡμᾶς ποτέ *our former persecutor*, Mt. xxvii. 40. ὁ καταλύων τὸν ναὸν *the destroyer of the temple* (in his imagination), Rev. xv. 2. οἱ νικῶντες ἐκ τοῦ θηρίου (what Eichhorn Einl. N. T. II. 378. mentions as singular), xx. 10. Gal. ii. 2. (οἱ δοκοῦντες see Kypke II. 274. comp. also Pachym. I. 117. 138. etc.) 1 Th. i. 10. v. 24. 1 Pet. i. 17. Rom. v. 17. Jo. xii. 20. (xiii. 11.) comp. Soph. Antig. 239. οὗτ' εἶδον ὅστις ἦν ὁ δρῶν, Paus. 9, 25, 5. ὅποιά ἐστιν αὐτοῖς καὶ τῇ μητρὶ τὰ δρώμενα, Diog. L. 1, 87. βραδέως ἐγχεῖρει τοῖς πραττομένοις (faciendis), Soph. Electr. 200. ὁ ταῦτα πράσσων, Plat. Cratyl. 416 b. ὁ τὰ ὀνόματα τιθεῖς, Demosth. Theocrin. 508 b. ; and frequently in the orators, ὁ τὸν νόμον τιθεῖς (legislator), ὁ γράφων τὴν μαρτυρίαν (Bremi Demosth. p. 72.) Strabo 15. 713. Arrian. Al. 5, 7, 12. Poppo

Thuc. I. I. 152. Schaeff. Eurip. Orest. p. 70. Demosth. V. 120. 127. poet. gnom. 228 sq. and Plutarch. V. 211 sq. Weber Demosth. 180. Bornem. Schol. p. 10. Jacob Lucian. Alex. p. 22. Maetzner ad Antiphont. p. 182. Likewise in Acts iii. 2. οἱ εἰσπορευόμενοι is, *whoever entered*, people entering; not, those then entering or about to enter. Kühnöl, on the ground that μέλλοντας εἰσέναι occurs in verse 3., erroneously supposed that the Pres. εἰσπορευόμενοι is here used for the Fut. The more precise expression in verse 3. is quite appropriate, as the person addressing the apostles detained them a short time during their εἰσέναι. On other passages, the Part. Aor. is used substantively when there is a distinct reference to something past, as: Jo. v. 29. Acts ix. 21. 2 Cor. vii. 12. etc. comp. ὁ ἐκείνου τεκὼν Eurip. Electr. 335., οἱ τῶν ἰόντων τεκόντες Aeschyl. Pers. 245. (Aristoph. eccl. 1126. ἡ ἐμὴ κεκτημένη Lucian. Tim. 56.).

Such Participles Pres. occur as real substantives with the Article, when joined to a Genitive, as in 1 Cor. vii. 35. πρὸς τὸ ὁμῶν αὐτῶν συμφέρον (Demosth. cor. 316 c. τὰ μικρὰ συμφέροντα τῆς πόλεως), see Lcb. Soph. Aj. 238 sq. Held Plut. Aem. p. 252.

8. In quotations from the Old Test. a Part. is occasionally connected with some person of the *same* finite verb (and, in fact, placed before it), as: Acts vii. 34. ἰδὼν εἶδον from Exod. 3. (comp. Lucian. dial. mar. 4, 3.), Heb. vi. 14. εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε (from Gen. 22.), Mt. xiii. 14. βλέποντες βλέψετε (from Isaiah 6.). These constructions are extremely frequent, as: Judges i. 28. iv. 9. vii. 19. xi. 25. xv. 16. Gen. xxvi. 28. xxxvii. 8. 10. xliii. 6. Ex. iii. 7. 1 S. xiv. 28. 1 Kings xi. 11. Job vi. 1. Ruth. ii. 16. 1 Macc. v. 40. Judith ii. 13. (see Thiersch p. 164 sqq.), and is a Hellenising of the Hebrew Inf. Absolute (Ewald krit. Gr. 560 ff.), though in the Sept., once the construction had been adopted, where the original contains no Inf. Absol., as in Ex. xxiii. 26. The phraseology was judiciously adopted by the translators, though, in Greek prose, with the exception of a single passage in Lucian, ἰδὼν εἶδον, no thoroughly established instance has been found (Georgi vind. p. 196 sq. has confounded with this construction examples of a different nature);¹ for in the apparently corresponding instances the Part. has a reflexive import, as in Her. 5, 95. φεύγων ἐκφεύγει fuga evadit (Diod. Sic. 17, 83.), and still more in

¹ Some passages have been quoted according to erroneous readings. Plat. Tim. 30 c. runs thus: τινι τῶν ζῶων αὐτὸν εἰς ὁμοίωσιν ὁ ζυγιστὰς ζυγίστηται. Likewise Plat. Lach. 185 d. σκοποῦμενοι σκοποῦμεν is questioned by recent critics, and Mtth. 1301. proposes to read: σκοποῦμεν ἃ σκοποῦμεν. Yet the singularity here consists more in the connection of the Middle and Active.

Xen. Cyr. 8, 4, 9. ὑπακούων σχολῇ ὑπῆκουσα,¹ Lucian. parasit. 43. φεύγων ἐκείθεν -- εἰς τ. Ταυρέου παλαιστραν κατέφυγε, see Gataker de stylo c. 9.² Lob. Paralip. p. 522. The form of expression in question was first generally employed in Greek prose by late writers, as in Anna Comnena Alex. 3, 80. Euseb. H. E. 6, 45. Originally such phraseology implied an emphasis, which, in course of time, was gradually dropped. In the three passages quoted above, this emphasis is perceptible. We express it by the voice and the position of the words, or by a corresponding adverb, etc.: *I have distinctly seen,—I will assuredly (richly!) bless thee,—ye shall see it with your own eyes*, etc. A construction somewhat different occurs in Acts xiii. 45. οἱ Ἰουδαῖοι ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες, where ἀντέλεγον is repeated in the Part. and is strengthened by βλασφ.

Eph. v. 5. τοῦτο ἵστε γινώσκοντες does not come under this head, as ἵστε refers to what is stated in verse 3 f., and γινώσκ. is construed with ὅτι: this, however, ye know, aware (considering) that, etc. That 1 Pet. i. 10. 12. Acts v. 4. cannot be referred to this head, is obvious to every one. It is strange that Kühnöl should have aduced Heb. x. 37. ὁ ἐρχόμενος ἔξει (he omits, it is true, the Article) as an instance of the usage in question.

Note 1. On Participles used absolutely, see § 59. and 61. Such is also τυζόν, 1 Cor. xvi. 6., which is inserted in the clause as an adverb, Xen. A. 6, 1, 20. Plato Alcib. 2, 140. etc.

Note 2. Sometimes two finite verbs are so closely connected by καί, that the first has, logically, the force of a Part., as: Mt. xviii. 21. ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφῆσω αὐτῷ, i. e. ἁμαρτήσαντι τῷ ἀδελφῷ. This distinction of *one* logical clause into two grammatical clauses is a peculiarity of Oriental diction, and is of frequent occurrence. See § 62.

Note 3. Luke and Paul (still more, however, the author of the Epistle to the Hebrews) are peculiarly fond of participial constructions. Paul accumulates Part. on Part. Comp. 1 Th. ii. 15 f. Tit. ii. 12. 13. 2 Cor. iv. 8–10. In narration, the use of Participles appears, on the whole, less frequent and less diversified in the N. T. than in native Greek authors. Much more is this the case in simple clauses, which are joined together by the oft-recurring καί. This, of course, was a disregard of the periodic structure of sentences, so much in accordance with the genius of the Greek language. Yet comp. Bornem. Xen. Cyrop. p. 465.

¹ It is hardly necessary to remark that the phrase ἰδὼν οἶδα (scio me vidisse) Athen. 6, 226. Arrian. Ind. 4, 15. does not come under this head. Comp. also ἀκούσας οἶδα Lucian. dial. mort. 28, 1.

² This author corrected the passage from Aeschyl. Prom. 447. But he finally decided that the instance from Lucian. dial. mar. must remain untouched. Accordingly, in a *linguistic* point of view, it approximates the Hebrew mode of expression, as Thiersch should have perceived.

CHAPTER FIFTH.

OF PARTICLES.

SECTION XLVI.

ON PARTICLES IN GENERAL.

1. So efficient and varied is the power of cases, as well as of the Infinitive, Participle, etc., in Greek, that sentences, either simple or compound, may be formed merely by means of the flexions of nouns and verbs, according to the principles of Syntax already explained. Owing, however, to the endless diversities of meaning that sentences may be employed to convey, additional aids to expression have been provided. The language possesses an abundant store of what are called Particles, which enable the speaker or writer to construct his sentences in such a manner as to express any conceivable variety of thought. Particles, as everybody knows, are divided into *Prepositions*, *Adverbs*, and *Conjunctions* (Rost p. 717.). Regarding the boundary-lines, however, which separate these three classes from each other, grammarians are not entirely agreed. Comp., in particular, Hm. emend. rat. p. 149 ff.

Interjections are not words, but sounds; and, for the most part, do not lie within the range either of Syntax or of Grammar at all.

2. Without attempting to settle controverted views of the boundaries that separate these three classes of particles from each other, we shall state the following points as generally admitted:

a. Particles are to be classified, in reference, not merely to individual forms, but also to their respective meanings; as it has long been acknowledged that *e.g.* prepositions are often used as adverbs, and *vice versâ* (Hm. as above, p. 161.), and, moreover, that prepositions are originally adverbs.

b. All particles are employed either in the structure of a simple sentence, or clause, within the range of which their import is con-

fined, or to join one clause to another. The latter are properly called *Conjunctions*.

As Grammar rather regards speech (the expression of thought) than thought itself (unuttered), the comparative particles *ὡς* (*ὥσπερ*), the particles of time (*ἐπεὶ*, *ὅτε*, *ὅπότε*, etc.), the negative particles of design *μή*, etc., may be considered conjunctions also; so that, according to their import, they may be classed either as adverbs or as conjunctions. The power of adverbs and prepositions is confined to the range of a simple sentence or clause, the structure of which they serve to complete. Prepositions denote only *relations* (of substantives); adverbs, *inherent attributes* (of terms of quality or condition, and, consequently, of adjectives and verbs, as the latter are compounded of a copula and a term of quality or condition). See, in particular, Hm., as above, 152 ff.

Such a classification of particles as would appear to every scholar completely satisfactory, is perhaps not to be expected, for a merely practical will not entirely coincide with a philosophical arrangement. Much excellent information on the use of particles in the structure of sentences will be found in Grotefend Grundzüge einer neuen Satztheorie. Hannover 1827. 8. Krüger Erörterung der grammat. Eintheilung und grammat. Verhältn. der Sätze. Erf. a. M. 1826. 8. Comp. also Werner in the n. Jahrb. f. Philol. 1834. p. 85 ff.

3. In regard to the use of particles, the N. T. diction exhibits only to a limited extent the copiousness of standard Attic. This applies also to the popular Hellenic of the Apostolic age. Besides, the N. T. writers infused into their style a Jewish tincture, and overlooked the more refined niceties of Greek composition in the structure of periods. From the nature of the case, however, while they were under the necessity of employing prepositions unsparingly, they did not feel the diversified use of conjunctions at all indispensable. In treating of particles, N. T. Grammar should, without encroaching on the department of Lexicography, and without attempting to explain in detail every acceptance of each, delineate, by a clear discrimination, the various modifications of thought that are expressed by particles; and then, in each instance, point out *how far*, in expressing those varieties of meaning, the N. T. writers have drawn from the abundant store of particles which the Greek language supplied. Thus will N. T. Grammar, so far as the present state of N. T. Lexicography and Interpretation may permit, exhibit an outline of the leading acceptations of the principal particles, and

emphatically protest against the arbitrary admission of what is called *enallage particularum*.

Hitherto the subject of Greek particles, especially in reference to the successive periods of the language, has never been thoroughly investigated, either practically or on philosophical principles. The works of Mt. Devarius (edited by Reusmann, Lips. 1793. 8.) and H. Hoogeveen (Amsterd. 1769. II. 4., condensed by Schütz Lips. 1806. 8.) are no longer regarded as satisfactory, especially as they entirely omit the subject of prepositions. On the other hand, J. A. Hartung *Lehre v. d. Partikeln der griech. Spr.* Erlang. 1832 f. II. 8. deserves attention. Still more important are the acute researches with which R. Klotz has enriched his edition of Devarius (Lips. 1835. 1842. II. 8.); Schraut *die griech. Partik. im Zusammenhange mit den ältesten Stämmen der Sprache* (Neuss 1848.) is too fanciful. As to Biblical Greek, a *Lexicon Particularum* to Sept. and the Apocryph. is a desideratum, as even Schleusner in his *Thesaur. Philol.* has entirely omitted the particles. (Bruder, as is well known, in his *N. T. Concordance*, has carefully inserted the *N. T. particles*.) Tittmann's treatise on *N. T. Particles* (*de usu particular. N. T.* Cap. 1. 2. Lips. 1831. II. 4., also in *Synonym. N. T.* II. 42 sq.) is not all that could be wished. It was left unfinished by the death of the acute and learned author. Besides, he did not pay due attention to the actual usage of the language.

SECTION XLVII.

OF PREPOSITIONS IN GENERAL,¹ AND OF SUCH AS GOVERN THE GENITIVE IN PARTICULAR.

1. The use of prepositions is to aid cases in expressing mutual relations of things.

The import of a preposition must correspond to the import of the case with which it is construed, as their combined force conveys the notion intended.

A preposition is required either—(1.) when, owing to the endless diversity of possible relations, no existing case is fitted to denote a

¹ Comp. *Hm. de emend. rat.* p. 161 sqq., *B. G. Weiske de praeposition. gr. comment.* Gorlic. 1809 f. *K. G. Schmidt quaestion. grammat. de praeposition. gr.* Berol. 1829. 8. *Döderlein Reden u. Aufs.* II. nr. 3. *Bhdy S.* 195 ff. *Schneider Vorles.* S. 181 ff.

given conception ; or (2.) when the case to be employed was originally adequate, but, from the variety of its secondary significations, appears to the writer or speaker insufficient, of itself, to indicate, with clearness and precision, the particular relation he wishes to express.

Prepositions are more frequently employed in the N. T. than in classical Greek prose. This was naturally to be expected. The respective power of cases in all their secondary applications would be less distinctly discerned by the Apostles than by educated native Greeks. Besides, Orientals love graphic vividness of expression ; and the Hebrew-Aramaean language indicates by means of prepositions nearly all those relations which the Greek expresses by cases alone.

2. In treating of prepositions it is necessary (1.) to point out with precision the distinctive primary power of each, from which all its secondary significations emanate as from a common centre ; and to trace to this all the various meanings the preposition may have assumed, that is, to show how, in any given application, the transition from the primary meaning arose in the mind of the speaker or writer ; and, (2.) after explaining why a given preposition should be joined to a particular case, either in general, or in a certain range of significations, to apply such explanation in defining the inherent import of prepositions themselves.

The precise determination of the respective primary power of prepositions, as exhibited in their construction with different cases, will show how far an interchange of prepositions is possible,—a matter which, in N. T. diction, is usually regarded as altogether arbitrary.

In delineating the government of prepositions, it is necessary to avoid over-strained refinements ; and to bear in mind that, according to the special, or the more or less precise, relation to be expressed (particularly if mental), one and the same preposition may be construed with different cases (comp. Hm. emend. rat. 163.).

In ascertaining the respective power of prepositions in N. T. diction, it is of the utmost importance to keep in view—(1.) How far later Greek, and in particular the colloquial Hellenic of the Apostolic age, had extended the use and import of prepositions, overlooked nice distinctions, or even admitted improprieties in employing them ; (2.) How far the N. T. writers were influenced by the Hebrew-Aramaean, which delights in the use of prepositions, and views numerous relations under aspects entirely different from the Greek (comp. *e.g.* ὁμόσαι ἐν τινι, ἀποκτείνειν ἐν ῥομφαίᾳ) ; and (3.)

How far, in particular phrases, the use of particular prepositions is based on certain Christian modes of thought—(e.g. ἐν Χριστῷ or κυρίῳ).

The manner in which, till within the last thirty or forty years, N. T. philologists, in Lexicons and Commentaries (as, for instance, Koppe's N. T.), pretended to explain prepositions, was truly astounding.¹ It had been suggested and was countenanced by the unmitigated empiricism with which, till the time of Ewald, the subject of Hebrew prepositions was handled. See Winer's exeget. Stud. I. 27 ff. Wahl was the first who pursued a better course; and the license that so long prevailed in this department of N. T. philology, has at length been almost exploded.

In determining the comparative predominance of the Hellenic or of the Hebrew-Aramaean element in regard to the use of prepositions, it must not be forgotten—(1.) that, owing to the diversified import of prepositions as employed by the Greeks, many constructions which the N. T. writers adopted through the influence of their mother tongue, occur also in Greek poets and later prose writers; (2.) that though, in the more Hebraistic portions of the N. T. (particularly in Revelation), the exposition must, so far, be regulated by the Hebrew idiom, yet, we must not assume that, in the N. T. generally, prepositions are to be explained by a reference to Hebrew; for the sacred writers manifestly possessed a great command of Greek; and, in expressing even minute and diversified relations, usually employ prepositions with Hellenic propriety; and (3.) that, in Paul especially (and John), the un-Hellenic application of several prepositions (e.g. ἐν) is connected with *doctrinal* phraseology, and belongs to the Apostolic (Christian) ingredient in N. T. diction.

3. The *proper* and the *metaphorical* significations of each preposition must be accurately distinguished. The proper significations always indicate direct *local* relations (Bernhardi I. 290.). In proportion as these are conceived in greater multiplicity by the national mind, a corresponding multiplicity in the significations of prepositions follows. The simple relations of place are two,—that of rest and that of motion (direction being more or less distinctly implied in motion). The latter is either motion *towards* or motion *from*. The notion of rest is denoted by the Dative; that of motion *towards*, by the Accusative; that of motion *from*, *out of*, by the Genitive.

Local relations expressed by corresponding prepositions, are, a.

¹ Tittmann de scriptor. N. T. diligentia gramm. p. 12. (Synon. I. 207.): nulla est, ne repugnans quidem significatio, quin quaecunque praepositio eam in N. T. habere dicatur.

of rest : in ἐν, by the side of παρὰ, on ἐπί, above, over ὑπέρ, under, below ὑπό, between, among, with μετά, before πρό, behind, after μετὰ, on the top of, upon ἀνά, around, about (ἀμφί) περί, over against, opposite ἀπέναντι. b. of (direction) motion towards a point : into, to εἰς, towards κατὰ, to πρὸς, upon ἐπί, near by, alongside παρὰ, under ὑπό. c. of (direction) motion from a point, whence : out of ἐκ, from ἀπό, from under ὑπό, down from κατὰ, from beside παρὰ. To the last division may be referred διὰ through, relating to place (comp. Progr. de verbor. c. praeposs. compositor. in N. T. usu V. p. 3.), for which the Hebrew וְ, and the German *aus*, is sometimes used (e.g. *aus dem Thore gehen*).

4. Prepositions, thus originally and *properly* used in expressing the relative position of material objects, were afterwards employed *figuratively* to denote relations of any kind.

The first step in the figurative use of prepositions, was to apply them to notions of *time*.

By degrees, prepositions were transferred to all mental relations, including even the purest abstractions.

Different nations exhibit, in their conceptions of things, a more or less vivid reference to external nature; and view matters of ordinary occurrence under distinctive aspects. This produces a corresponding diversity in national modes of expression. A Greek, for instance, says, λέγειν περί τινος; a Roman, dicere de aliqua re; a Hebrew, דִּבֶּר בְּ; a German, über etwas sprechen; (an Englishman, to speak *about* a matter.) The first views the object as a central point which the speaker *encompasses* (to speak *about* a thing); the second, as a whole, from which the speaker imparts something to the hearer (*de*, something, as it were, drawn from the object);¹ the Hebrew, as the ground on which the speaker stands (to speak *on* something); the fourth, as what is lying under inspection,—as what the discourse is extended *over* (über governing, in this expression, the Accusative).

The notion of *origin*, and, consequently, of *cause*, is, in a very obvious manner, indicated by the prepositions from (by), out of (ἀπό, ὑπό, παρὰ, ἐκ); that of *occasion*, and, therefore, that of *motive*, by πρὸς, εἰς (on, at, the report), ἐπί with Dat. and διὰ with Acc. (on account of). Here ἐπί refers to the basis on which something rests. Hence *ground* signifies *ratio*. *Design* and *aim* are denoted by ἐπί with Dat., or by εἰς or πρὸς with Acc. *Condition* (arrangement,

¹ As to the primary import of the Latin *de*, see Heidtmann in the Zeitschr. f. Alterth.-Wiss. 1846. nr. 109 f.

stipulation) is expressed by ἐπί with Dat. A similar metaphor is used in German, as *e.g.*: *auf* Lohn Recht sprechen. That which produces an emotion is indicated by ἐπί with Gen., as in German by *über* (sich freuen *über*—rejoice *over*), *stolz sein auf*—pride one's self *on*). To speak in reference to a subject is λέγειν περί τινος—*about* (see above). The rule, or model, is expressed either by πρὸς, κατὰ (*according to, after*), or by ἐκ (*from*). In the former construction, the rule is conceived as something *after, according to*, which something is *formed, framed*; in the latter, as that *from* which something is derived. Finally, διὰ with Gen. (sometimes ἐν) denotes, by a very natural metaphor, the *means*.

5. One preposition may sometimes, no doubt, be employed for another. Here, however, we must remember that a mental relation may often be expressed, with equal propriety, by any one of two or more prepositions,¹ as: *loqui de re* and *super re*, ζῆν ἐκ and ἀπό τινος, ὠφελεῖσθαι ἀπό and ἐκ τ. Xen. Cyr. 5, 4, 34. Mem. 2, 4, 1., also ἐπί τινι, ἀποκτείνεσθαι ἀπό and ἐκ τινος Rev. ix. 18., ἀποδνήσκειν ἐκ τινος Rev. viii. 11. and ὑπό τ., ἀποδνήσκειν ὑπέρ and περὶ τῶν ἁμαρτιῶν, ἀγωνίζεσθαι περί and ὑπέρ τινος, ἐκλέγεσθαι ἀπό and ἐκ τῶν μαθητῶν.² In these instances, there is no *enallage* of prepositions. On the other hand, particularly in expressing *local* relations, a preposition with a more comprehensive meaning may be used for one whose import is more special, as: Luke xxiv. 2. ἀποκυλίζειν τὸν λίθον ἀπὸ τοῦ μνημείου, but Mr. xvi. 3. ἐκ τῆς θύρας τοῦ μνημείου. The latter is more specially expressive of the relation: *out of* the door (hewn in the rock). Such use of one preposition for another may be owing either to the writer's inadvertence, or to his not deeming it necessary to employ, in the circumstance, rigorous precision. The interchange of prepositions is only apparent, when any of them is employed *praegnanter*; that is, when it includes a second relation, the antecedent or consequent of that which it

¹ Thus Paul sometimes employs different prepositions in parallel clauses, to give variety to the composition, as: Rom. iii. 30. ὃς δικαιοῦσι περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως, Eph. iii. 8. f.

² Sometimes, in different languages, the same relation, because viewed under different aspects, is expressed by prepositions of opposite significations. Thus Germans say, *zur* Rechten (the English, *on*, or *to*, the right); the Romans, Greeks, and Hebrews, *a dextra* etc. Even one and the same language may express a relation, especially if mental, by prepositions quite antithetical in import. The Germans say, *auf* die Bedingung and *unter* der Bedingung (*on* the condition and *under* the condition). In South Germany they say, relation or friend *to* (*zu*) one; in Saxony, relative or friend *of* (*von*) one. How ridiculous it would be to infer from such instances, that *of* (*von*) is sometimes equivalent to *to* (*zu*), and *on* (*auf*) to *under* (*unter*)!

properly indicates, as: κατοικεῖν εἰς τὴν πόλιν, εἶναι ὑπὸ νόμον. The same applies to the case of an attraction, as: αἶρεν τὰ ἐκ τῆς οἰκίας Mt. xxiv. 17., ἀποτάξασθαι τοῖς εἰς τὸν οἶκον Luke ix. 61.

An arbitrary interchange of prepositions—a fiction of which the earlier N. T. commentaries are full—was partly supported by an overstraining of parallel passages, especially in the gospels. Such an absurdity would never have entered the imagination of critics, had they been accustomed to consider the language of Scripture as a *living* instrument of social intercourse. It is impossible to believe that any one in his senses could have intentionally said—he made a journey *into* Egypt, for, he made a journey *in* Egypt (εἰς for ἐν); or, all is *for* him, instead of, all is *from* him. In expressing *through*, διὰ and ἐν are not always equivalent to each other; e.g. διὰ Ἰ. Χριστοῦ and ἐν Ἰ. Χριστῷ. In Latin, also, *per* and the Ablative are usually distinguished. The former is employed before *persons*; the latter, before *things*. The attentive reader will soon perceive with what propriety and precision the N. T. writers discriminate even the most closely allied prepositions, as, e.g.: Rom. xiii. 1. οὐκ ἔστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ, αἱ δὲ οὖσαι ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσίν.¹ By readily acknowledging, on satisfactory evidence, the scrupulous accuracy that pervades the N. T. diction, we do honour both to the sacred writers and to ourselves.

Where either of two prepositions might be employed with equal propriety, the preference of the *one* to the other, in the N. T., is probably to be attributed to Hebraistic influence. This, at least, the critic must take into consideration as a possibility. Planck, however (articuli nonnulli Lex. nov. in N. T. Goett. 1824. 4. p. 14.), is mistaken in supposing that ἀγαθὸς πρὸς τι (Eph. iv. 29.) is less correct Greek than εἰς τι. The former construction is of frequent occurrence, as, e.g. Theophr. hist. plant. 4, 3, 1. and 7. 9, 13, 3. Xen. Mem. 4, 6, 10. etc. See Schneider Plat. civ. II. 278.

In the construction of such prepositions as, in different significations, govern different cases, either of two cases may be equally appropriate in expressing a mental relation (as ἐπί with Gen. or Acc.). Sometimes the Codd. vary between the two: see Rom. viii. 11. This has often been erroneously applied to the use of διὰ in the N. T. See below, § 47. Note 1. and § 49. c. In regard to purely external relations, on the contrary, such interchange of cases does not, in careful writers, take place. Only in very late, that is, Byzantine authors, does such confusion of cases occur; as, e.g., μετὰ with Gen. and Acc. in the same sense. See the word in the Index to Malalas in the Bonn ed., comp. Schaef. Ind. ad Aesop. p.

¹ Hence, I cannot admit what Lücke Apokal. says of the alleged irregular and inconsistent use of prepositions in the N. T.

136. Boisson. Anecd. IV. 487. V. 84.¹ Such authors began to exhibit so little regard for the respective import of cases, as to construe prepositions with the strangest impropriety,—ἀπό, for instance, with Acc. or Dat., κατά with Dat., σύν with Gen. See Index to Leo Gramm. and Theophan.²

The system, recently revived, of explaining an alleged interchange of cases in the N. T. by a reference to the want of cases in Hebrew, is preposterous. With the exception of a very small number of doubtful instances, the N. T. writers construe prepositions with strict propriety.

The collocation of prepositions is more simple in the N. T. than in native Greek authors, Mtth. II. 1399 f. They are uniformly placed immediately before the noun. Only those conjunctions which never stand at the beginning of a sentence or clause, are inserted between a preposition and the substantive which it governs, as: δέ Mt. xi. 12. xxii. 31. xxiv. 22. 36. Acts v. 12., γάρ Jo. iv. 37. v. 46. Acts viii. 23. Rom. iii. 20., τε Acts x. 39. xxv. 24., γε Luke xi. 8. xviii. 5., μὲν and μὲν γάρ Rom. xi. 22. Acts xxviii. 22. 2 Tim. iv. 4.

Prepositions with the Genitive.

a. Ἀντί (Lat. *ante*), of which the *local*, i.e. the literal and proper, meaning is, *before, in front of, over-against*, denotes, figuratively, barter, exchange (Plato conv. 218 e.), in which one thing is given *for, as the equivalent of*, another (tooth *for* tooth, Mt. v. 38.), and, in consequence, assumes its place. Ἀντί governs the Genitive, that being the case of (issuing from and) exchange (see above, p. 198.), as: 1 Cor. xi. 15. ἡ κόμη ἀντὶ περιβολαίου δέδοται (τῇ γυναικί) *her hair for, instead of*, a covering (to serve her as a covering, comp. Lucian. philops. 22. Liban. ep. 350.), Heb. xii. 16. ὃς ἀντὶ βράσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ, ver. 2. ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρόν (*for the joy that was set before Him, over-against this joy He put death on the cross*), Mt. xx. 28. δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, xvii. 27. ἐκεῖνον (στατῆρα) λαβὼν δὸς αὐτοῖς ἀντὶ ἑμοῦ καὶ σοῦ, ii. 22. Ἀρχέλαος βασιλεύει ἀντὶ Ἡρώδου *in the place, in the stead, of Herod*, comp. Her. 1, 108. Xen. A. 1, 1, 4. 1 Kings xi. 44.

Hence, ἀντί is the preposition chiefly used to denote *the price, in return for, in consideration of*, which one gives or receives an article of merchandise (Heb. xii. 16.). It, further, indicates re-

¹ In two phrases immediately succeeding each other, μετά signifying *with*, governs first the Acc. and then the Gen., Acta apocryph. p. 257.

² In other passages ἐν governs the Acc. See Schaef. Dion. comp. p. 305. Ross inscriptt. gr. I. 37.

taliation (Lev. xxiv. 20.) and *reward*; and is also used in the sense of *because, forasmuch as*: e.g. ἀνδ' ὧν (forasmuch as) *for this (that)*, i.e. *because*, Luke i. 20. xix. 44. Plat. Menex. 244. Xen. A. 5, 5, 14. 1 Kings xi. 11. Joel iii. 5., or *on which account* (wherefore) Luke xii. 3.; ἀντὶ τούτου Eph. v. 31. (Sept.) *therefore, for this*, comp. Pausan. 10, 38, 5.

In Jo. i. 16. ἐλάβομεν - - χάριν ἀντὶ χάριτος, ἀντί has a peculiar signification, which, however, is easily traced to its primary import: —*grace over-against, in equal measure with, grace*; a subsequent portion of grace *in the place of* that which preceded,—and thus grace uninterrupted, unceasingly renewed.

b. Ἀπό, ἐκ, παρά, and ὑπό, respectively denote, in addition to the most general import of the Genitive, some diversity in the previous mutual relation of the objects in question.

Beyond doubt ἐκ indicates the closest connection; ὑπό, one less strict; παρά (de chez moi, ⲡⲣⲁ), and more especially ἀπό,¹ one still more distant. Accordingly, these prepositions, ranged in the following order, express respectively degrees of connection, from the most intimate to the most remote: ἐκ, ὑπό, παρά, ἀπό.

Further, ἀπό is used to denote simply the point from which motion (action) proceeds. If that point is a person, παρά or ὑπό is employed. If the person is indicated as a source of motion merely in general terms, παρά is used; but if represented as the special efficient and producing cause, ὑπό is required. Finally, ἀπό denotes *distance and separation*; and while both ἀπό and ἐκ imply *disjoining and removal*, these notions are not directly conveyed by either παρά or ὑπό.

Παρά properly signifies proceeding from one's *vicinity or sphere of power* (παρά with Gen. denoting the opposite of πρὸς with Acc. Lucian. Tim. 53.), as: Mr. xiv. 43. παραγίνεται ὁ χλος πολὺς - - παρὰ τῶν ἀρχιερέων from the chief priests (whose attendants they were; comp. Lucian. philops. 5. Demosth. Polycl. 710 b.), xii. 2. ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ part of the produce, which was in the hands of the husbandmen; Jo. xvi. 27. ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον (comp. i. 1. ὁ λόγος ἦν πρὸς τὸν Θεόν), v. 41. (Plat. rep. 10. 612 d.), xv. 26. Eph. vi. 8. Luke ii. 1. 2 Pet. i. 17.

¹ The distinction between ἀπό and ἐκ in Luke ii. 4. is obvious (comp. also Acts xxiii. 34.); but in Jo. xi. 1. (see Lücke *in loc.*) and Rev. ix. 18. ἀπό and ἐκ are employed as synonymous. Comp. also Luke xxi. 18. with Acts xxvii. 34. On the other hand, in the parallel passages, Mr. xvi. 3. and Luke xxiv. 2. ἀπό and ἐκ are respectively used, *out of* the door of the sepulchre being the more precise and suitable expression, and, *from* the sepulchre, the more loose. See p. 378.

Accordingly, it is joined to verbs of *inquiring* and *asking* Mt. ii. 4. 16. Mr. viii. 11. Jo. iv. 9., of *learning* 2 Tim. iii. 14. Acts xxiv. 8. (Xen. C. 2, 2, 6. Plat. Euth. 12 e.), the matter to be learned, etc., being viewed as in some one's (mental) possession (ἀπό Mr. xv. 45. Gal. iii. 2. expressing this more indefinitely; ἐκ τινος Xen. Oec. 13, 6., with greater precision). It is only in later writers that παρά is used after Passive verbs, as exactly equivalent to ὑπό (Bast ep. crit. p. 156. 235. Ellendt Arrian. Alex. II. 172.). In Acts xxii. 30. τί κατηγορεῖται παρὰ τῶν Ἰουδαίων, Luke could hardly have said ὑπὸ τῶν Ἰουδαίων, as they had, as yet, laid no formal charge, and, as yet, had not actually contemplated a regular prosecution. The meaning is: what imputations are uttered against him from the Jewish public. Mt. xxi. 42. παρὰ κυρίου ἐγένετο αὕτη (Sept.) means: this is from the Lord (*divinitus*, through means under God's control); and Jo. i. 6. ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ Θεοῦ: there appeared a messenger from God, comp. ver. 1. ἦν πρὸς τὸν Θεόν.

In no passage of the N. T. do we find παρά with Gen. used for παρά with Dat., as sometimes takes place in Greek authors (Schæf. Dion. comp. p. 118 sq. Held Plut. Tim. p. 427.). In 2 Tim. i. 18. εὕρισκειν involves the notion of attaining by prayer. It is otherwise in Luke i. 30. εὔρες χάριν παρὰ τῷ Θεῷ with God. Mr. v. 26. is to be explained on the principle of attraction. Most probably, however, in iii. 21. οἱ παρ' αὐτοῦ are *His kindred* (those descended from Him, those belonging to Him), see Fr. *in loc.* comp. Susann. 33. As to παρά in a circumlocution for the Gen. see § 30, 3. Note 5. That τὰ παρ' ὑμῶν Ph. iv. 18., and τὰ παρ' αὐτῶν Luke x. 7., are not strictly synonymous with τὰ ὑμῶν (ὑμέτερα), αὐτῶν, is obvious. In both passages the phrase is accompanied by a verb of receiving (having received the things sent from you—your presents; eating what is set before you from (by) them).

The original signification of ἐκ is, issuing *from within* (the compass, sphere, of) something. It is antithetical to εἰς (Luke x. 7. xvii. 24. Herod. 4, 15, 10. Aesch. dial. 3, 11.), *e.g.*: Luke vi. 42. ἐκβαλε τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ (it was ἐν τῷ ὀφθαλμῷ), Mt. viii. 28. ἐκ τῶν μνημείων ἐξερχόμενοι, Acts ix. 3. περιήστραψεν αὐτὸν φῶς ἐκ τοῦ οὐρανοῦ, Mt. i. 16. ἐξ ἧς (Μαρίας) ἐγεννήθη Ἰησοῦς, ver. 3. 1 Pet. i. 23. Luke v. 3. ἐδίδασκεν ἐκ τοῦ πλοίου is an abbreviated expression: taught *out of the ship* (speaking from on board).

Hence this preposition is employed to express the *material out of which* a thing is made, Mt. xxvii. 29. Rom. ix. 21. comp. Herod. 8, 4, 27. Ellendt Arrian. Alex. I. 150.; likewise the *mass or store out of*

which a thing is taken, Jo. vi. 50. φαγεῖν ἐξ ἄρτου, Luke viii. 3. (var.), 1 Jo. iv. 13. ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν *He hath given us of His Spirit*; also the *class* to which one belongs, (*out*) of which one is, Jo. vii. 48. μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν; iii. 1. ἄνθρωπος ἐκ τῶν φαρισαίων, xvi. 17. εἶπον ἐκ τῶν μαθητῶν (*τινες*), 2 Tim. iii. 6. 2 Jo. 4. Rev. ii. 10., or the *country*, *out of*, *from*, which one derived his origin, Acts xxiii. 34.; or the *progenitor* from whom one is descended, Ἐβραῖος ἐξ Ἐβραίων (Plato Phaedr. 246 a.), comp. Heb. ii. 11.; lastly, the *situation*, *position*, *out of* which one comes, Rev. ix. 20., or (by brachylogy) *out of* which some undertaking emanates, 2 Cor. ii. 4. ἐκ πολλῆς θλίψεως - ἔγραψα ὑμῖν. In denoting a relation of place, ἐκ is sometimes used, like the Latin *ex*, as equivalent to *de* (*down from*), Acts xxviii. 4. κρεμάμενον τὸ θηρίον ἐκ τῆς χειρός (Judith viii. 24. xiv. 11. Odyss. 8, 67. Her. 4, 10. Xen. M. 3, 10, 13.), Acts xxvii. 29., or, with less precision,¹ Heb. xiii. 10. φαγεῖν ἐκ τοῦ θυσιαστηρίου *from the altar* (what was laid, as an offering, *upon* the altar).² It sometimes denotes merely relative position to some object, Mt. xx. 21. ἵνα καθίσωσιν - εἷς ἐκ δεξιῶν etc., Heb. i. 13. (Bleek *in loc.*) zur Rechten, *on the right*, Lat. *a dextra*, Hebr. יְמִינִי. In such (figurative) expressions, it is quite the same whether the ideal line be drawn *from* the principal to the secondary object, or *vice versa*. The former conception has been adopted in Greek (ἐκ δεξιᾶς); the latter, in German, comp. Goeller Thuc. 8, 33. For analogous expressions, see Thuc. 1, 64. 3, 51. and Her. 3, 101. οἰκέουσι πρὸς νότου ἀνέμου. In denoting a relation of *time*, it indicates the commencement of the period through which something continued or continues to exist, Acts xxi. 10. ἐκ πολλῶν ἔτων ὄντα σε κριτήν etc. Jo. vi. 66. ix. 1. Acts ix. 33. Gal. i. 15., ἐξ ἱκανοῦ Luke xxiii. 8. (as also ἐκ πολλοῦ).³ Here the Greek says *out*

¹ Mr. xvi. 3. does not come under this head: see above, No. 5. p. 379. Besides, it must not be forgotten, that the same relation may be conceived differently in different languages, and yet with equal propriety: e.g. Rom. xiii. 11. ἐγερθῆναι ἐξ ὕπνου, Ger. aufstehen vom Schläfe (Eng. awake *out of*, or *from*, sleep). In Rev. vi. 14. ἐκ, and not ἀπό, is perhaps used designedly. At least this is undoubtedly the case in Jo. xx. 1.

² In the N. T. καταβαίνειν ἐκ τοῦ ὄρους occurs but once, Mt. xvii. 9. (Ex. xix. 14. xxxii. 1.), for which in all other passages we find καταβ. ἀπὸ τοῦ ὄρους, Mt. viii. 1. Mr. ix. 9. Luke ix. 37.

³ The other N. T. passages adduced to show that ἐκ means *statim post*, do not establish the assertion. Luke xi. 6. signifies come in *from a journey*; xii. 36., return *from the wedding*; Jo. iv. 6., fatigued with the journey; 2 Cor. iv. 6., *out of* darkness light etc. In some of these passages, to render ἐκ by *immediately after* would be absurd; in others, it would be forcedly specifying time *since which*, where the writer merely intended to specify the state or condition *out of* which, etc. Least of all in Heb. xi. 13. could ἐκ be translated *immediately after*.

of, viewing the time specified, not as a *point* from which something is reckoned, but, by a more vivid conception, as an expanse *out of* which something is diffused (as ἐξ ἡμέρας, ἐξ ἔτους etc.).

Figuratively, this preposition denotes every *source* and *cause*, *out of* which something flows, issues (hence ἐκ and διὰ have a kindred signification, Franke Dem. p. 8. Held Plut. Tim. 331. comp. Fr. Rom. I. 332.), and is applied either to things or persons, Acts xix. 25. Rom. x. 17. 2 Cor. ii. 2. iii. 5. Under this head, the following applications of ἐκ deserve attention: Rev. viii. 11. ἀποδνήσκειν ἐκ τῶν ὑδάτων (xix. 18. Dio C. p. 239, 27. comp. Iliad. 18, 107.), Rev. xv. 2. νικᾶν ἐκ τινος (victoriam ferre *ex* aliq. Liv. 8, 8. extr.), 1 Cor. ix. 14. ἐκ τοῦ εὐαγγελίου ζῆν (Luke xii. 15. comp. with ἀπό Aristot. pol. 3, 3.¹ *ex* rapto vivere Ovid. Met. 1, 144.), Luke xvi. 9. ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, Rom. i. 4. ὁριζήντος υἱοῦ θεοῦ ἐξ ἀναστάσεως νεκρῶν (source *out of* which convincing evidence flows, comp. Jas. ii. 18.). Its use in reference to persons² is especially frequent and diversified; comp., however, Jo. iii. 25. ἐγένετο ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου (Plato Theaet. 171 a.), Mt. i. 18. ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου, Jo. vii. 22. οὐκ ἐκ τοῦ Μωϋσέως ἐστὶν (ἡ περιτομή), Rom. xiii. 3. ἔξεις ἔπαινον ἐξ αὐτῆς (ἐξουσίας), Jo. x. 32. πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου, vi. 65. (Her. 8, 114.) xviii. 3. 1 Cor. vii. 7. 2 Cor. ii. 2. Rom. v. 16. (Fr. incorrectly translates it by *per*). In this sense, it is applied, for the most part, to sovereigns, rulers, magistrates, Xen. An. 1, 1, 6. Cyr. 8, 6, 9. Her. 1, 69. 121. 2, 151. Polyb. 15, 4, 7. Ἐκ is specially employed to express the *mental state*, the thought or feeling, *out of* which something springs, 1 Tim. i. 5. (Rom. vi. 17.) Mr. xii. 30. Ph. i. 16. 1 Th. ii. 3. (Plato Phil. 22 b. Xen. An. 7, 7, 43. ἐκ τῆς ψυχῆς φίλος ἦν, Arrian. Ep. 3, 22, 18. Aristoph. nub. 86.); *the occasion*, incidental origin, Rev. xvi. 21. ἐβλασφήμησαν τὸν θεὸν ἐκ τῆς πληγῆς (but not, as Meyer thinks, in 1 Cor. x. 17.); *the reason* (ratio), Rev. viii. 13.—occasion and reason being both viewed as sources *out of* which decisions, results, emanate (Lucian. asin. 46. Demosth. Con. 727 b.);³ *the grounds of a judg-*

¹ Ζῆν ἐκ τοῦ δικαίου Demosth. Eubul. 540 b., which Wahl quotes in his Clavis, does not come under this head.

² This application is very common, particularly in Herodot. See Schweighaeus. Lex. Herod. p. 192. Further, comp. e.g. Diog. L. 1, 54. Philostr. Soph. 2, 12. etc. and Sturz Lexic. Xen. II. 88.

³ Other passages adduced (e.g. by Bretschn.) to prove that ἐκ means *on account of*, are out of the question. Rom. v. 16. amounts to a mere indication of the source; Acts xxviii. 3. may be rendered: *out of* the heat. Recent editors, however, give ἀπό.

ment (the evidence and considerations *out of* which a judgment is deduced), Mt. xii. (33.) 37. see Kypke *in loc.* Rev. xx. 12. Xen. C. 2, 2, 21. and 3, 6. Aesop. 93, 4. By a different metaphor, a judgment is said to be *according to*, the facts and laws being viewed as a *rule, measure, standard*, 2 Cor. viii. 11. comp. ἐν 1 Jo. iii. 19. Ἐκ, moreover, sometimes denotes the *price* of a thing, Mt. xxvii. 7. ἡγόρασαν ἐξ αὐτῶν (ἀργυρίων) ἀγρόν (Palaeph. 46, 3.), the property being viewed as accruing to us *out of* the money given for it, comp. Mt. xx. 2. (where the expression is abbreviated). As to ἐξ ἔργων εἶναι and similar phrases in Gal. iii. 10. Rom. iii. 26. iv. 14. 16. Ph. i. 17. Tit. i. 10., see Winer's Comment. *in loc.* The phrase, εἶναι ἐκ τινος, may vary in import according to all the diversified significations of the preposition; comp., however, 1 Cor. xii. 15. ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ τοῦ σώματος. By an opposite conception, we say: *appertain to the body.* (Yet comp. *a member of the body.*)

In the N.T. ἐκ is never employed for ἐν. This is unquestionable, though some have alleged that the use of ἐκ for ἐν occasionally occurs in Greek authors, see Poppo Thuc. 2, 7, 8, 62. As to the attraction in Mt. xxiv. 17. αἶρειν τὰ ἐκ τῆς οἰκίας, see § 66. comp. Poppo Thuc. III. II. 493.

ὑπό signifies *from beneath, down from, down, under* (ὑπὸ), as: Hesiod. theog. 669. Ζεὺς - - ὑπὸ χθονὸς ἤκε etc. Plato Phaedr. 230 b. It commonly accompanies Passive verbs,¹ or Neuters used as Passives, to indicate the efficient cause, the agent on whose will the doing or permitting of the action depended, as: 1 Cor. x. 9. ὑπὸ τῶν ὄφρων ἀπώλοντο, Mt. xvii. 12. 1 Th. ii. 14. 2 Cor. xi. 24. comp. Demosth. Olynth. 3. p. 10 c. Lucian. Peregr. 19. Xen. Cyr. 1, 6, 45. An. 7, 2, 22. Lysias in Theomnest. 4. Pausan. 9, 7, 2. Plat. apol. 17 a. and conv. 222 e. Philostr. Apoll. 1, 28. Polyæn. 5, 2, 15. and Porson Eur. Med. p. 97. Ellendt Lexic. Soph. II. 880. The agencies employed to accomplish death, destruction, etc., are here represented as the *efficient causes*, killing, destroying, etc. If, on the contrary, ἀπό had been used (comp. παθεῖν ἀπό Mt. xvi.

¹ 2 Pet. ii. 7. ὑπὸ τῆς τῶν ἀθέσμων ἀναστροφῆς ἐρύσατο would be an instance of the transition, if in this particular passage the words imply: *out of* the power of the society of the lawless, *under* the influence of which Lot had been left: comp. Iliad. 9, 248. ἐρύσθαι ὑπὸ Τρώων ὀρυμαγδοῦ, 23, 86. See, in general, *Hm.* Eurip. Hec. p. 11. The usual connecting of ὑπὸ τῆς with καταπονούμενον is, however, to be preferred. Moreover, in Luke viii. 14. also, ὑπό after a Passive is to be recognised (Active Mt. xiii. 22. and Mr. iv. 19.), where *Bornem.* has proposed another, but not a satisfactory (construction and) exposition, in which, however, *Mey.* concurs.

21.), they would have been indicated as merely giving occasion to results. In the former case, the Active construction, *the serpents destroyed*, etc., instead of the Passive with the preposition, would be quite appropriate; in the latter, it would be incorrect. Comp. the difference between βλάπτεισθαι ἀπὸ τινος and ὑπὸ τινος in Xen. C. 1, 3, 30. Aeschin. dial. 2, 11. See, in general, Engelhardt Plat. Apol. p. 174 sq. Lehmann Lucian. VIII. 450. II. 23. Schulz vom Abendm. p. 218. Further, ὑπό is applied not merely to persons or animate beings, but also to inanimate agencies, 1 Cor. vi. 12. Col. ii. 18. Jas. i. 14. etc.

The meaning of 2 Pet. i. 17. φωνῆς ἐνεχθείσης αὐτῷ τοιαύτης ὑπὸ τῆς μεγαλοπρεποῦς δόξης is simply : *when there came to Him such a voice from the magnificent glory*. No other exposition would be well-founded.

Ἀπό, in its most comprehensive application, denotes, in expressing *local* relations, *from*. What has come *from* anything, may have been previously *on*, *with*, *at*, *close beside*, even *in*, the object in question. Ἀπό is, in general, the opposite of ἐπί with Acc. Diog. L. 1, 24., as : Luke xxiv. 2. εὗρον τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου, Matt. xiv. 29. καταβὰς ἀπὸ τοῦ πλοίου when he was come down *from* the ship (he was *on* the ship), iii. 16. ἀνέβη ἀπὸ τοῦ ὕδατος up *from* the water (not, *out of* the water), xv. 27. τῶν ψυχῶν τῶν πιπτόντων ἀπὸ τῆς τραπέζης (they were *on* the table), Acts xxv. 1. ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας *from*, not *out of*, Caesarea. In further explaining the literal and figurative import of ἀπό, we have to remark that it specially indicates,

a. *Sundering, letting go, desisting*, Mt. vii. 23. ἀποχωρεῖτε ἀπ' ἐμοῦ, Luke xxiv. 31. ἄφαντος ἐγένετο ἀπ' αὐτῶν, Heb. iv. 4. κατέπαυσεν ἀπὸ πάντων τῶν ἔργων, Rev. xviii. 14. (comp. also ἀποκρύπτειν, παρακαλύπτειν ἀπό Mt. xi. 25. Luke ix. 45., and the pregnant phrases in Col. ii. 20. Rom. ix. 3. 2 Th. ii. 2. Acts viii. 22. 2 Cor. xi. 3. and the like), and, by consequence, *remoteness*, Jo. xxi. 8. (Rev. xii. 14. comp. Xen. An. 3, 3, 9. Soph. Oed. Col. 900.). It denotes still more usually,

b. *Going forth, proceeding from*, in any manner and under any aspect,—especially expressing a point of *time from*, *since*, Mt. ix. 22. xxv. 34. 2 Tim. iii. 15. Acts iii. 24., or the *commencement of a space, series, or period*, Mt. ii. 16. Luke xxiv. 27. Jude 14. (ἀπὸ - - ἕως Mt. i. 17. xi. 12. Acts viii. 10., ἀπὸ - - εἰς 2 Cor. iii. 18.): hence likewise the *source, material, or mass*, from which anything is de-

rived, made, or taken, Mt. iii. 4. (Lucian. dial. deor. 7, 4. Her. 7, 65.) Acts ii. 17. LXX. ἐκχρῶ ἀπὸ τοῦ πνεύματός μου, Luke vi. 13. xv. 16. John xxi. 10. Mt. vii. 16. Further, ἀπό express *derivation* under manifold aspects, Jude 23., *descent* (from a people or country), hence *place of abode, sect*, Mt. xxi. 11. xxvii. 57. Jo. xi. 1. xii. 21. Acts ii. 5. xv. 5. Heb. vii. 13. (Polyb. 5, 70, 8. Plut. Brut. c. 2. Her. 8, 114.) Hence, it indicates, in particular, concretely, an individual viewed as merely the incidental or instrumental, and not as the independent, cause of an effect. To indicate the independent, efficient cause of any result, παρά, Schulz Abdm. p. 215 ff.,¹ is used with Neuter, and ὑπό² with Passive verbs, in the N. T. as well as in Greek authors.³

¹ After verbs of *receiving, borrowing, etc.*, ἀπό has merely the general meaning of *whence*: Mt. xvii. 25. ἀπὸ τίνων λαμβάνουσι τέλη; It is *kings* who are the λαμβάνοντες; παρά would have indicated the *immediate* gathering of the taxes, and would have been employed in this passage, had the tax-gatherers been spoken of as the λαμβάνοντες. In the expression λαμβ. παρά τινος, the τις denotes the person actually delivering or tendering; in λαμβάνειν ἀπὸ τινος, it denotes merely the proprietor. In 3 Jo. 7. the apostle would have used πάσα and not ἀπὸ (τῶν ἱερῶν). if the meaning had been, that the Gentiles had actually *tendered* a present. In Col. iii. 24. ἀπὸ κυρίου ἀποληψόμεθα τὴν ἀνταπόδοσιν the reward is indicated as *proceeding from* the Lord. Παρὰ κυρ., which Paul might have employed here, would have denoted the Lord's *direct communicating* of the reward. On the other hand, Christ says, in Jo. x. 18. with strict precision, ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός. Paul likewise, in 1 Cor. xi. 23., writes πατέλαβον ἀπὸ τοῦ κυρίου I received of the Lord, not: the Lord Himself has directly, personally, in an ἀποκάλυψις, communicated it to me. Some Uncial Codd. give παρὰ: but that reading is undoubtedly a correction. See Schulz, as above, 215 ff. comp. N. theol. Annal. 1818. II. 820 ff.

² The Codd. occasionally vary between ἀπό and ὑπό, as in Mr. viii. 31. Rom. xiii. 1., which is frequently the case in those of Greek authors also, *Schaeff. Melet.* p. 22. 83 sq. *Schweighaeuser Lexic.* Polyb. p. 69, etc. Further, we find ἀπό for ὑπό after Passives in later, that is, Byzantine writers. See Index to Malalas in the Bonn edit. In earlier authors this interchange very seldom occurs. Yet, see *Poppo ad Thuc.* III. I. 158. *Bhdy* 224.

³ In Jas. i. 13. ἀπὸ θεοῦ πειράζομαι means simply, *I am tempted* (through influences proceeding) *from God*, and is a more vague expression than ὑπὸ θεοῦ πειράζομαι, which would be identical with θεὸς πειράζει με. The words that follow, πειράζει δὲ αὐτὸς οὐδένα, merely show that the apostle had also in his mind the conception of God's directly tempting one,—a case he declares impossible (comp. *Imm. Soph. Oed. Col.* 1531. *Schoemann Plutarch. Cleom.* p. 237.). The phrase ἀπὸ θεοῦ frequently occurs as a sort of Adverb. = *divinitus*. In Luke vi. 18. the words πνευμ. ἀκαθ. signify the malady itself.* Had the expression been e.g. ἐχλούμενοι ἀπὸ νόσου, it would have presented no difficulty. In Luke ix. 22. xvii. 25. ἀποδοκιμαζεσθαι ἀπὸ is simply: to be rejected *on the part of* the elders. That in Acts xii. 20. διὰ τὸ τρέφειν αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς (Arist. pol. 4, 6.), ἀπὸ is not used instead of ὑπό, is quite obvious. *Schneckenburger ad Jac. i.* 13. has, without due attention to the passage, asserted that it is. As to Mt. xi. 19. see *Fr. in loc.* and *Lehmann Lucian.* VI. 544.

* The use of ὑπό is indubitably in favour of the literal interpretation, and the *personality* of the agents. The substitution of ἀπὸ would not essentially alter the case. But ὑπό should not be rejected without mature and critical examination. The indefatigable *Tischendorf* has overlooked the fact, that the most ancient Codd. in existence abound in *spurious readings* that merely amount to *mistakes of transcribers*.—Tü.

The peculiar force of ἀπό appears in Acts xxiii. 21. τὴν ἀπὸ σοῦ ἐπαγγελίαν (see above, § 30, 3. Note 5.), Rom. xiii. 1. οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ (immediately followed by αἱ δὲ οὐσαι ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσίν), Mt. xvi. 21. παθεῖν ἀπὸ τῶν πρεσβυτέρων (Lucian. dial. deor. 6, 5. Plat. Phaed. 83 b.), Mr. xv. 45. γνοῦς ἀπὸ τοῦ κεντυρίωνος, Mt. xii. 38. Θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν, Acts ix. 13. Gal. i. 1. 1 Cor. iv. 5. 2 Cor. vii. 13. 1 Jo. ii. 20. iv. 21. Col. iii. 24. 2 Th. i. 9. With abstract nouns ἀπό denotes even the efficient cause, and may, therefore, be rendered by *through*, *by*, as: Acts xx. 9. κατενεχθεῖς ἀπὸ τοῦ ὕπνου, Rev. ix. 18. Further, it signifies the *occasion*, Acts xi. 19. (Poppo Thuc. III. I. 128. 598. Stallb. Plat. rep. II. 180.), and the *motive*, Mt. xiv. 26. ἀπὸ τοῦ φόβου ἔκραξαν *through, from, fear*, xiii. 44. Luke xxi. 26. xxii. 45. xxiv. 41. Acts xii. 14. Plutarch. Lysand. 23. Vig. p. 581.,—the objective cause, *propter*, Mt. xviii. 7. (according to some, also Heb. v. 7. see Bleek), or *prae* (in negative expressions), Acts xxii. 11. οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός *on account of, by reason of, because of* (their not seeing arose *from* the brightness), Luke xix. 3. Jo. xxi. 6. see Kypke *in loc.* (Acts xxviii. 3. Var.), comp. Held Plut. Tim. 314. (Judith ii. 20. Gen. xxxvi. 7. etc. Her. 2, 64.). It has a pregnant sense in Acts xvi. 33. ἔλουσεν ἀπὸ τῶν πληγῶν he *washed and cleaned them from their stripes*; that is, from the blood with which they were covered from their stripes. But Mt. vii. 16. is evidently: *from their fruits* (objectively) the knowledge will be obtained (Arrian. Epict. 4, 8, 10.). In Luke xxi. 30. ἀφ' ἑαυτῶν γινώσκετε, 2 Cor. x. 7., where the subjective power, whence the knowledge comes, is indicated, the explanation is different, ἀφ' ἑαυτοῦ often signifying *sponte*.

Schleusner and Kühnöl maintain that ἀπό denotes also—(1.) *in*, Acts xv. 38. τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, who had left them *in* Pamphylia. But the obvious meaning is: *who had left*

2 Cor. vii. 13. does not at all come under this head. Ἀπό there means *from* (through influence proceeding *from*). In Acts x. 17. οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορινθίου (Arrian. Epict. 3, 22. 23.) is (text. rec.) simply: those sent *from* C., the deputation *from* C.; whereas ἀπεστ. ὑπό (which some Codd. give as a correction) would be distinctly: those sent (directly) *by* C.; comp. 1 Th. iii. 6. ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν (they had not sent him). In 1 Cor. i. 30. ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ Θεοῦ who was unto us wisdom *from* God, ὑπό is not necessary, comp. Her. 5, 125. (see also Stallb. Plat. rep. 103.). Finally, in Jas. v. 4. ὁ μισθὸς ὁ ἀπεστηρημένος ἀφ' ὑμῶν, perhaps ἀπό was designedly used: *on your part, from you* (though directly, in a strict and exclusive sense). Both prepositions occur together in obviously different significations in Luke v. 15. according to some Codd., and in Rom. xiii. 1., comp. Euseb. H. E. 2, 6. p. 115. Heinichen.

them (as they were proceeding) *out of Pamphylia*. This is quite different from ἐν Π., which might have implied that Marcus remained *in P.*, after his separation from Paul, comp. xiii. 13.—(2.) *de* (about, regarding), Acts xvii. 2. διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν. The passage, however, must be rendered: starting (in his discourses) from the Scriptures, or drawing his arguments *from* the Scriptures (comp. Epiphani. Opp. II. 340 d.). Comp. Acts xxviii. 23. Neither can it be shown that ἀπό means *de* in Her. 4, 53. 195. (Schweighaeuser Lexic. Herod. I. 77.).—(3.) *per*, Acts xi. 19. διασπαρέντες ἀπὸ τῆς θλίψεως, which means *owing to the persecution*, the persecution being the occasion or incidental cause.—(4.) *modo, instar*, 2 Tim. i. 3. ἀπὸ προγόνων, see also Flatt *in loc.* The phrase signifies, *down from my forefathers* (Polyb. 5, 55, 9.), with hereditary attachment. As to such passages as Jo. xi. 18. Rev. xiv. 20. see § 61.

c. Ἀμφί is never used in the N. T.

d. Πρό *before* (in a wider sense than ἀντί), denoting a *local* relation, Acts v. 23. Jas. v. 9., also Acts xiv. 13. comp. Heliod. 1, 11, 30. Boeckh Corp. inscript. II. 605. It is more frequently applied to *time*, being used either with terms signifying time, season, 2 Tim. 4. 21. πρὸ χειμῶνος, Jo. xiii. 1. 2 Cor. xii. 2. Mt. viii. 29., or with the Inf. of verbs, Mt. vi. 8. Jo. i. 49., or with personal pronouns or names of persons, Jo. v. 7. πρὸ ἐμοῦ, x. 8. Rom. xvi. 7., figuratively Jas. v. 12. πρὸ πάντων *ante omnia*, 1 Pet. iv. 8. (Xen. M. 2, 5, 3. Herod. 5, 4, 2.). As to the original import of this preposition, throwing light on its construction with Gen., see Bhdy p. 231.

e. Περὶ. The literal and original force of this preposition may be discerned in its construction with the Dative. With that case it denotes *encircling, shutting in*, on several or on all sides. It is sometimes nearly synonymous with ἀμφί, which signifies *shutting in, touching*, on both sides. Hence, it is different from παρά, which merely indicates *nearness to, beside*. In prose περί is used almost always in a figurative sense (yet comp. Odyss. 5, 68.),¹ to indicate an object, viewed as the *central* point about which something is conceived as moving, an operation is performed, as *contending, drawing lots, caring, about anything*, Mt. vi. 28. Mr. xiii. 32. Jo. x. 13. xix. 24.²

¹ That the *local* sense of *round, about*, is not without example in (later) prose writers, has been shown by *Locella* Xen. Ejhes. p. 269. comp. *Schaefer* Dion. comp. 351. Accordingly, in Acts xxv. 18. περί οὗ might be joined with στασίοντες (as is done by *Mey.*). Comp. verse 7. περιέστησαν οἱ ἀπὸ Ἱεροσολύμων καταβιβηκότες Ἰουδαῖοι.

² Verbs of *caring for*, etc., are also construed with ὑπέρ, see ὑπέρ below. As to the distinction between the two constructions, *Wilber* Demosth. p. 130. says: πρὸς solam mentis circumspectionem vel respectum rei, ὑπέρ simul animi propensionem etc. significat. Verbs of *contending (about or for anything)* have the

It is quite usually joined to verbs of *deciding, knowing, hearing, speaking*, in the sense of *about* (de, super), see above, p. 378. At other times it is to be rendered by *for* (as in pray *for* one), Jo. xvi. 26. Acts viii. 15. Heb. xiii. 18. Luke xix. 37. 1 Th. i. 2.; or *in behalf of, on account of*, Jo. xv. 22. Acts xv. 2. xxv. 15. 1 Pet. iii. 18.; or *in reference to, regarding*, Mt. iv. 6. Rom. xv. 14. 1 Cor. xii. 1. Jo. vii. 17. Demosth. Ol. 1. § 11. In the last sense, *περί* is put, in appearance absolutely, with its own substantive at the commencement of a clause, as an exponendum—a point to be discussed, explained (Stallb. Plat. rep. II. 157. and Tim. p. 97.), 1 Cor. xvi. 1. *περί τῆς λογίας* etc. *quod ad pecunias attinet*. These words of the apostle, however, are grammatically connected with *ὥσπερ διέταξα*. Still more perceptible is the grammatical connection of the clause with *περί* in 1 Cor. xvi. 12. *περί Ἀπολλῶ, πολλὰ παρεκάλεσα αὐτόν, ἵνα ἔλθῃ πρὸς ὑμᾶς* etc. (comp. Papyri Taur. 1, 6. 31.). Sometimes *περί* appears to signify *superiority, over and above, prae*, as in the Homeric *περί πάντων ἔμμεναι ἄλλαν* (Bhdy 260.).¹ Some (Beza) have taken it in this sense in 3 Jo. 2. *περί πάντων εὐχομαί σε* etc. *above all things* (Schott). Lücke, in support of this explanation, quotes a passage from Dion. H. II. 1412. (where, however, *περί ἀπάντων* means *in reference to* etc.). Yet I am not convinced that *περί πάντ.* cannot be joined to the Infinitives which follow (Bengel and BCrus. *in loc.*).

f. Πρός. The meaning *from thence hitherwards*, which accords with the primary force of the Genitive, flows from its *local* or literal import, and may be rendered plain by a few examples, as: *τὸ ποιεῦμενον πρὸς τῶν Λακεδαιμονίων* Her. 7, 209., *πάσχομεν πρὸς αὐτῆς* Alciph. 1, 20. (Bhdy 264.) and *εἶναι πρὸς τινος* *to be on one's side*, cf. ad Herenn. 2, 27. *ab reo facere*. Hence, like *e re nostra*, *πρὸς ἐμοῦ* signifies, *to my advantage, for my interest*, Lob. Phryn. 20. Ellendt Arrian. I. 265. *Πρός* in this sense is superseded in the N. T. by *ἀπό* and *ἐκ*. It is used only once, Acts xxvii. 34. *τοῦτο (taking nourishment) πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει* *is for, in favour of, your deliverance*, strictly, is on the side, as it were, of your deliverance. A similar expression occurs in Thuc. 3, 59. *οὐ πρὸς τῆς ὑμετέρας δόξης non cedet vobis in gloriam*.

same double construction. Hence, in one and the same passage, *περί* and *ὑπέρ* are sometimes used in corresponding clauses, Franke Demosth. p. 6 sq.

¹ Even here the preposition undoubtedly bears its original signification *round, about*. *Surpassing round* all is he who, by his superiority, controls all in such a manner as to prevent any one from advancing out of the assemblage. *Before* all marks the relation only on *one* side; *περί* indicates it on *all* sides.

g. Ἐπί. The literal import of ἐπί, accounting for its being used with the Gen., almost disappears when it is construed with that case, unless, *e.g.*, it should be maintained that Luke iv. 29. ὅρους, ἐφ' οὗ ἡ πόλις αὐτῶν ἀκοδόμητο should be rendered: *up from which* (on which upwards) was built (D. Sic. 3, 47. Polyb. 10, 10, 5.). Ἐπί usually indicates being *up, above*, a place (point or level), whether the object is regarded as at rest or in motion,¹ Mt. x. 27. κηρύσσετε ἐπὶ τῶν δαματάων, xxiv. 30. ἐρχόμενον ἐπὶ τῶν νεφελῶν, ix. 2. 6. Acts v. 15. viii. 28. Rev. xiii. 1. 1 Cor. xi. 10. Luke xxii. 21., particularly ἐπὶ τῆς γῆς (opposed to ἐν τῷ οὐρανῷ) comp. Xen. An. 3, 2, 19. Arrian. Al. 1, 18, 15. Applied to waters, it may refer not merely to their surface, Rev. v. 13. ἐπὶ τ. θαλάσσης,² but also to their coasts or banks (comp. Arrian. Al. 1, 18, 10.), Jo. xxi. 1. ἐπὶ τῆς θαλάσσης *on the sea* (Polyb. 1, 44, 4. Xen. An. 4, 3, 28. 2 Kings ii. 7. comp. the Hebrew *בְּ*). It is further applied to objects raised aloft, or heights, *on, at the uppermost part of, which* something is placed, as: *on the cross* Acts v. 30. Jo. xix. 19. On the other hand, the *local* sense of *beside, near*,³ alleged in N. T. Lexicons, cannot be duly established. In Luke xxii. 40. τόπος refers to a hill (though we also say *on* the spot); in Mt. xxi. 19. ἐπὶ τῆς ὁδοῦ means *on* the way; in Acts xx. 9. ἐπὶ τῆς θυρίδος is *upon* the window; in Jo. vi. 21. τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς denotes the landing of a vessel, and ἐπί refers to the ascending beach. Yet see what has been said before. The figurative meanings of ἐπί are quite plain. It is applied to—

a. *Authority and superintendence over* etc., as: Mt. ii. 22. βασιλεύειν ἐπὶ Ἰουδαίας, Rev. xi. 6. Acts viii. 27. εἶναι ἐπὶ πάσης τῆς γᾶς,

¹ Wittmann de natura et potest. praep. ἐπί. Schweinf. 1846. 4. Ἐπί in this sense is usually rendered in Latin by *in*. In many of its significations it is equivalent to the German *auf*, which is applied both to heights and to plains. Mr. viii. 4. ἐπὶ ἐρημίας entirely resembles the German *auf dem Felde*, though we do not employ *auf* in translating that precise passage. Comp. Mt. iv. 1. ἀνέχθη εἰς τὴν ἔρημον.

² To this head must be referred also Jo. vi. 19. (the genuine reading in Mt. xiv. 25. is, it would appear, ἐπὶ τὴν θάλα.) *walk on the sea*, comp. Lucian. philops. 13. βαδίζειν ἐφ' ὕδατος, vera hist. 2, 4. ἐπὶ τοῦ πελάγους διαβίοντες (Job ix. 8.). *By itself* ἐπὶ τ. θαλ. might easily signify *on the edge of* the sea (as a maritime town). This, assuredly, Fr. Mt. p. 502. did not mean to deny.

³ In reference also to things placed on the same level, the Greek, by a conventional or ethical conception, but seldom consistent with our usage, speaks of the one as *upon* or *under* the other. *Above the door* (Her. 5, 92.) might, for instance, be applied to a person who stands inside a room, near the door of it. On the other hand, *under the door* may be said of one who stands outside, at the door of it. Comp. as to the kindred ὑπέρ Bhdy p. 243. The relation is conceived very differently in different languages.

vi. 3. xii. 20., Rom. ix. 5. εἶναι ἐπὶ πάντων Eph. iv. 6. comp. Polyb. 1, 34, 1. 2, 65, 9. Arrian. Al. 3, 5, 4. Reitz Lucian. VI. 448. Bip. Schaef. Demosth. II. 172. Held Plutarch. Timol. 388.

b. The *object*, and, as it were, the ground-work, of an operation, as : Jo. vi. 2. σημεῖα ἃ ἐποίησεν ἐπὶ τῶν ἀσθενούντων which He wrought *on* the sick (comp. Mtth. 1368.); especially the subject of discourse, Gal. iii. 16. οὐ λέγει - - ὡς ἐπὶ πολλῶν as of (*upon*) many (speaking of many), comp. scribere, disserere *super* re, and Sext. Emp. adv. Math. 2, 24. 6, 25. Epict. ench. 3. Heind. Plat. Charm. 62. Ast Plat. legg. p. 114. Schoem. Plutarch. Agid. p. 76. Ellendt Arrian. I. 436.

c. *In the presence of, before* (coram), particularly before judges, magistrates, etc. (hence bring *up before*), Mt. xxviii. 14. Acts xxiii. 30. xxiv. 20. xxv. 9. 1 Cor. vi. 1. 1 Tim. vi. 13. (comp. Ael. 8, 2. Lucian. catapl. 16. Dio C. p. 825. Schoem. Isae. 293.); also in general, 1 Tim. v. 19. ἐπὶ μαρτύρων *before* witnesses (Xen. Hell. 6, 5, 38. vectig. 3, 14. Lucian. philops. 22. Mätzner Antiph. p. 165.),¹ 2 Cor. vii. 14. (before, *i.e.* confronting, in presence of, Titus), see Wetst. I. 443. 562. Schaef. Melet. p. 105. Hence, in a cognate acceptance, with names of persons,

d. *The reign*, Acts xi. 28. ἐπὶ Κλαυδίου *under* (in the reign of) Claudius, Mr. ii. 26. (Raphel. and Fr. *in loc.*) Luke iii. 2. (Her. 1, 15. Aeschin. dial. 3, 4. Xen. C. 8, 4, 5. etc. Bremi Demosth. p. 165. Schweigh. Lexic. Herod. I. 243. Sturz Lexic. Dion. Cass. p. 148.); likewise simply one's lifetime (ἐπ' ἐμοῦ in my time), especially of prominent characters, Luke iv. 27. ἐπὶ Ἑλισσαίου (Xen. C. 1, 6, 31. Plat. rep. 10, 599 e. Crit. 112 a. Alciph. 1, 5. ἐπὶ τῶν προγόνων, Arrian. Epict. 3, 23, 27.); also with words denoting situations and events (Xen. C. 8, 7, 1. Herod. 2, 9. 7.) Mt. 1, 11. ἐπὶ τῆς μετοικεσίας Βαβ. *about* (at) *the time of the exile* (captivity); lastly, it indicates, strictly, the point of time when, Heb. i. 1. ἐπ' ἐσχάτου [*text. rec. ἐσχάτων*] τῶν ἡμερῶν τούτων *in these last days*, 1 Pet. i. 20. 2 Pet. iii. 3. comp. Num. xxiv. 14. Gen. xlix. 1. (ἐπὶ τῶν ἀρχαίων χρόνων Aristot. polit. 3, 10, Polyb. 1, 15, 12. Isocr. paneg. c. 44.); and, in general, is joined to that in which something else is comprehended, Rom. i. 10. ἐπὶ τῶν προσευχῶν μου *on the occasion of my prayers*, 1 Th. i. 2. Eph. i. 16. The import of ἐπί is not quite the same in Mr. xii. 26. ἐπὶ τοῦ βάλτου *at the bush* (an abbreviated expression), for, at the passage relating to the bush.

¹ The phrase in full would be, ἐπὶ στήματος δύο μαρτύρων etc. Mt. xviii. 16. 2 Cor. xiii. 1. (after the Hebrew עֲלֵי שְׁנֵי). Even here, strictly, ἐπί means simply *on*: *on the testimony of* - - witnesses.

Sometimes, in reference to *place*, ἐπί is likewise used with verbs of direction, and even with verbs of motion (Bhdy 246.), *on*, *at*, as : Mt. xxvi. 12. βαλοῦσα τὸ μύρον ἐπὶ τοῦ σώματος *on the body*, Acts x. 11. σκεῦός τι -- καθιέμενον ἐπὶ τῆς γῆς *let down on (to) the earth*, Mr. xiv. 35. ἐπιπτεν ἐπὶ τῆς γῆς *on the earth*, Heb. vi. 7. It is frequently thus employed in Greek authors, Her. 1, 164. 2, 73. 75. 119. 4, 14. 5, 33. Xen. Cyr. 7, 2, 1. and Hellen. 1, 6, 20. 3, 4, 12. 5, 3, 6. 7, 1, 28. etc. Sturz Lexic. Xen. II. 258. Ellendt Arrian. Alex. I. 339. Wittmann de natura et potestate praepositionis ἐπί. Schweinfurt 1846. 4. In this application, ἐπί originally implies the notion of remaining *at*, *on*, see Rost 553. (somewhat differently explained in Krü. 302.)¹ In such passages as Rev. x. 2. Luke viii. 16. Jo. xix. 19. Acts v. 15. (τιθέναι ἐπὶ τοῦ etc., like ponere *in loco*) the action is viewed under a different aspect.

h. Μετά properly signifies *between*, *amidst* (μέσος), Luke xxiv. 5. τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν, Mr. i. 13. Hence it denotes *with* (together with) Luke v. 30. μετὰ τῶν τελωνῶν ἐσθίετε, Jo. xx. 7.; and that in reference to personal association, Jo. iii. 22. xviii. 22. Acts ix. 39. Mt. xii. 42. Heb. xi. 9,² and alternate action, Jo. iv. 27. λαλεῖν μετὰ τινος, vi. 43. γογγύζειν μετ' ἀλλήλων, Mt. xviii. 23. συναρῆναι λόγον μετὰ τινος comp. Rev. ii. 16. 22. Luke xii. 13.; particularly an intellectual or moral relation, Mt. xx. 2. συμφωνεῖν μετὰ τινος ii. 3. Luke xxiii. 12. Acts vii. 9. Rom. xii. 15. 1 Jo. i. 6. (εἶναι μετὰ τινος Mt. xii. 30. comp. Xen. C. 2, 4, 7.). Sometimes μετὰ is used where we should employ *on* or *towards*, as in Luke x. 37. ὁ ποιήσας τὸ ἔλεος μετ' ἐμοῦ, i. 72. Here the individual towards whom kindness is shown, would be regarded by us as the object, and not as the partner, of the act. But μετὰ is applied also to things, Luke xiii. 1. ὡν τὸ αἷμα ἐμίξεν μετὰ τῶν θυσιῶν αὐτῶν, Mt. xxvii. 34., especially in connection with equipping, accompanying, surrounding, Luke xxii. 52. ἐξεληλύθατε μετὰ μαχαρῶν Jo. xviii. 3. Mt. xxiv. 31. (Dem. Pantaen. p. 628 c. Herod. 5, 6, 19.). It likewise indicates secondary events and circumstances, particularly states of mind (Bhdy 255.), Heb. xii. 17. μετὰ δακρύων ἐκζητήσας (Herod. 1, 16, 10.) 1 Tim. iv. 14. Mt. xiv. 7. Mr. x. 30. Acts v. 26., xvii. 11. ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, Mt. xiii. 20. xxviii. 8. 2 Cor. vii. 15. (Eurip. Hippol. 205. Soph. Oed. C. 1636.

¹ The distinction between ἐπ' αὐτῆς and ἐπ' αὐτήν was perceived by so early a writer as Bengel (on Heb. vi. 7.).

² Under this head comes also the Hebraistic πληρώσεις με εὐφροσύνης μετὰ τοῦ περισώπον σου Acts ii. 28. Sept. (פִּלְאוֹתַיִךְ עִמָּךְ), which cannot be taken in a merely local signification.

Alciph. 3, 38. Arist. magn. Mor. 2, 6. Herod. 1, 5, 19.). Lastly, it denotes the junction of immaterial objects, Eph. vi. 23. ἀγάπη μετὰ πίστεως. In classic prose μετὰ never indicates the instrument as such (Kypke I. 143.).¹ In 1 Tim. iv. 14. μετ' ἐπιθέσεως τῶν χειρῶν is, *along with, amid*, the laying on of hands, Mt. xiv. 7. μετ' ὄρκου interposito jurejurando (Heb. vii. 21.). In a signification nearly identical it occurs in Luke xvii. 15. μετὰ φωνῆς μεγάλης δοξάζων (essentially equivalent to φωνῇ μεγάλῃ or ἐν φωνῇ μ.), and perhaps in Acts xiii. 17.² Comp. Polyb. 1, 49, 9. ἠθροίζε μετὰ κηρύγματος, Lucian. philops. 8. βοηθεῖν τινι μετὰ τῆς τέχνης, like σύν in other writers, at least in poets, *Bludy* p. 214. As to Mt. xxvii. 66., however, see Fr. It never signifies *after*.³ Mr. x. 30. μετὰ διωγμῶν is, *amid* persecutions, as μετὰ κινδύνων is *amid* dangers Thuc. 1, 18 a. Kühnöl and BCrus. erroneously render μετὰ with Gen. in Mt. xii. 41. by *contra*. The meaning is: the men of Nineveh shall appear at the judgment-day *with* this generation; that is, when these are brought before the judgment-seat, the men of Nineveh shall also be present, for the purpose (*against*) indicated only by the words that follow. The use of the Gen. with μετὰ is accounted for by the fact, that whatever is comprehended in one's train or attendance bears to him a certain relation of dependence.

i. Διά. The literal and proper import is *through*, 1 Cor. xiii. 12. (Plat. Phaed. 109 c.). But in this *local* sense the notion *going through* always includes that of *going from*, or *going out*. Thus in Hebrew and Arabic *ḥ* is the special preposition for the local *through*. Comp. also Fabric. Pseudepigr. I. 191. ἐκφεύγειν δι' αἰῶνος, Mt. iv. 4. ἐκπορεύεσθαι διὰ from Deut. viii. 3. and διεξέρχεσθαι Plat. rep. 10. 621 a.⁴ Hence διά governs the Genitive. It is applied to space in simple expressions, Luke iv. 30. αὐτὸς διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο (Herod. 2, 1, 3.), 1 Cor. iii. 15. σωθήσεται - - ὡς διὰ πυρός, Rom. xv. 28. ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν, that is, *through* your city (Thuc. 5, 4. Plut. virt. mul. p. 192. Lips.), Acts xiii. 49. διεφέρετο ὁ λόγος δι' ὅλης τῆς χώρας *from one extremity to the other*

¹ The meaning of μετὰ λύχνου Fabric. Pseudepigr. II. 143. is: *with a light*, that is, furnished with a light, carrying it with him, *cum lumine*, not, *lumine*. On the other hand, comp. Leo Gramm. p. 260. μαχαίρην ἐπιφέρειται βουλόμενος ἀνελεῖν σε μετ' αὐτοῦ, p. 275. etc.

² Yet μετὰ here is perhaps to be referred to accompanying: *with upraised arm*, as He held up his arm over them (to protect them).

³ Fabric. Pseudep. II. 593. μετὰ τοῦ ἐλθεῖν is undoubtedly an error in transcribing, for τὸ ἐλθεῖν. Further, the passages collected by *Raphel*. Mr. l. c. prove nothing to the point.

⁴ Comp. Kühner II. 281. and my 5th Progr. de verbis Composit. p. 3.

(quite *through*, Odyss. 12, 335. Plat. symp. p. 220 b.), 2 Cor. viii. 18. οὗ ὁ ἔπαινος - διὰ πασῶν τῶν ἐκκλησιῶν. From this local *through*, in Greek as in all languages, there is an easy transition to the instrument, whether animate or inanimate, as that *through* which the result as it were passes (comp. in particular 1 Pet. i. 7.),—that which lies between the will and the act, as : 3 Jo. 13. οὐ θέλω διὰ μέλανος καὶ καλάμου γράφειν 2 Jo. 12. (Plut. vit. Solon. p. 87 e.) 2 Cor. vi. 7. 1 Cor. xiv. 9., 2 Th. ii. 2. διὰ λόγου, δι' ἐπιστολῆς, by word of mouth, by letter, Heb. xiii. 22. διὰ βραχέων ἐπέστειλα ὑμῖν *paucis scripsi vobis*, see § 64. Thence it is applied to immaterial objects, as in 1 Cor. vi. 14. ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ, Rom. iii. 25. ὃν προέθετο ἱλαστήριον διὰ τῆς πίστεως, Rom. ii. 12. Jas. ii. 12. κρίνεσθαι διὰ νόμου; to persons, as in Acts iii. 16. ἡ πίστις ἡ δι' αὐτοῦ, 1 Cor. iii. 5. διάκονοι, δι' ὧν ἐπιστεύσατε, Heb. iii. 16. οἱ ἐξελεῖντες ἐξ Αἰγύπτου διὰ Μωϋσέως. Thus, in particular, it is used in the expression διὰ Ἰησοῦ Χριστοῦ of Christ's mediatorial work in all its manifestations, Rom. ii. 16. v. 1. 2 Cor. i. 5. Gal. i. 1. Eph. i. 5. Ph. i. 11. Tit. iii. 6. etc.,¹ as also in διὰ πνεύματος (ἀγίου) Rom. v. 5. 1 Cor. xii. 8. Eph. iii. 16. To this instrumental signification may be referred likewise 2 Tim. ii. 2. διὰ πολλῶν μαρτύρων *intervenientibus multis testibus*, through the interposition, that is, here, in the presence of many witnesses, Heb. vii. 9. διὰ Ἀβραάμ καὶ Λευὶ δεδεκάτωται *through* Abraham (that is, in the person of Abraham as representative of the whole Israelitish people, so that, whatever was paid by Abraham was also paid by Levi). Διὰ but rarely indicates the *causa principalis*,² 1 Cor. i. 9. (Gal. iv. 7. *Var.*), in other words, is but rarely equivalent to ὑπό or παρά. Even when it does indicate

¹ This expression comes essentially under the same head, when it is joined to *praising, thanking*, etc. Rom. i. 8. vii. 25. xvi. 27. Col. iii. 17. Not merely the benefits for which thanks are offered are procured through Christ, but even the thanksgiving itself is carried into effect so as to be acceptable to God, through Christ living with God the Father and continuing the work of mediation for His people. The Christian does not give thanks in his individual capacity, but through Christ the Mediator presenting the prayers of believers. The remarks of *Philippi* on Rom. i. 8. are unsatisfactory. Those of *Bengel* in loc. are more to the purpose.

² As to the Latin *per* for *a*, see *Hand Tursell*. IV. 436 sq. *The wrong done through me*, and *the wrong done by me*, may, on the whole, express exactly the same thing; yet, in these expressions, the wrong-doer is viewed under two different aspects. Διὰ is employed purposely in Mt. xxvi. 24 τῷ ἀνθρώπῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται (the betrayer was merely an instrument, comp. Rom. viii. 32.), and in Acts ii. 43. πολλὰ τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο, as the efficient cause was God Himself (Acts ii. 22. xv. 12.) comp. διὰ χειρῶν v. 12. xiv. 3. This more precise mode of expression is not observed generally and by all writers; but that does not invalidate the preceding exposition.

the *causa principalis*, it does not denote the author as a source of an act as such, but strictly as the individual *through* whose agency or favour, etc., one has obtained something (without specifying whether it flows *from* him directly or indirectly).¹ We may add with Fr. (Rom. I. 15.): *est autem hic usus ibi tantum admissus, ubi nullam sententiae ambiguitatem crearet.* Accordingly, in Gal. i. 1., after the distinctive use of ἀπό and διά, διά alone is employed comprehensively, and then refers also to God. Many passages, however, have been erroneously referred to the same head. In Jo. i. 3. 17. the doctrine of the Logos accounts for *per* of intervening agency; comp. Origen *in loc.* (Tom. I. 108. Lommatzsch). In Rom. i. 5. δι' οὗ is explained from xv. 15. In Rom. xi. 36., owing to the prepositions ἐκ and ἐξ, the passage admits no other interpretation. As to Gal. iii. 19., see Winer's Comment. In regard to the meaning of Rom. v. 2. nobody will be misled by Fr.'s remarks. In Heb. ii. 3. διὰ τοῦ κυρίου points to Christ as appointed by God the Father to proclaim the Gospel. As to 1 Pet. ii. 14. see Steiger *in loc.*² Διά, applied to mental and moral states, in which one does something, may likewise be referred to the notion of medium or instrumentality, as: δι' ὑπομονῆς ἀπεκδέχασθαι, τρέχειν Rom. viii. 25. Heb. xii. 1. Plut. educ. 5, 3.,³ perhaps also 2 Cor. v. 7. διὰ πίστεως περιπατοῦμεν. Hence it is used in a circumlocution for an adjective, 2 Cor. iii. 11. εἰ τὸ καταργούμενον (ἐστὶ) διὰ δόξης (i.e. ἐνδοξον) Mtth. II. 1353. In a looser signification διά indicates what one is furnished with, as well as the circumstances and relations in which one does anything, as: 1 Jo. v. 6. ἐλθὼν δι' ὕδατος καὶ αἵματος came by means of water and blood, Heb. ix. 12. (yet see Bleek *in loc.*), Rom. ii. 27. σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην ὄντα with the letter and circumcision, i.e. though in possession of the written law etc., iv. 11. xiv. 20. ὁ διὰ προσκόμματος ἐσθίων he who eateth (giving offence) with

¹ Nearly to the same effect is the remark of Bremi on Corn. Nep. 10, 1. 4. Even on the supposition that διά and ἐπί are identical, it would not be necessary to understand Gal. iii. 19. (νόμος) διαταγείς δι' ἀγγέλων as intimating that the angels were the authors of the Mosaic Law (as Schulthess persists in asserting). To justify any departure from the plain meaning—*ordained through the ministerial agency of angels*—other and more solid reasons must be assigned than those urged by Schulthess.

² The expression τίνας παροργεσίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ, appears, at first, strange. But as the Apostle did not here act in his individual capacity, but as moved by Christ, the charges issued by the Apostle were properly charges given through Christ.

³ The application of διὰ in Xen. C. 4, 6, 6. is of a different sort. Also in 2 Cor. ii. 4. ἐνοχλα ὑμῖν διὰ πολλῶν δακρύων is, properly, *through many tears.* Amid many tears is an expression somewhat similar. See above, μετά.

offence (Markland Lys. V. 329. Reisk.). Applied to *time*, διὰ denotes,—

a. *During* (i.e. within a space of time), Heb. ii. 15. διὰ παντός τοῦ ζῆν (Xen. Cyr. 2, 1, 19. Mem. 1, 2, 61. Plat. conv. 203 d.), even though the action takes place but once or occasionally within the space mentioned, as in Acts v. 19. xvi. 9. etc. (of which loose usage no instances are to be found in written Greek; Fr. in Fritzsche. Opusc. p. 164 sq.).

b. *After*,¹ as: δι' ἐτῶν πλειόνων Acts xxiv. 17., properly *interjectis pluribus annis, many years intervening*,² i.e. after the lapse of many years (see Perizon. Aelian. p. 921. ed. Gronov. Blomfield Aesch. Pers. 1006. Wetst. I. 525. 558.) and Gal. ii. 1. comp. Her. 6, 118. Plat. legg. 8. 834 e. Arist. anim. 8, 15. Polyb. 22, 26, 22. Geopon. 14, 26, 2. Plutarch. Agis 10. Lucian. Icar. 24., also Sept. Deut. ix. 11. Lastly, Mr. ii. 1. δι' ἡμερῶν *after* (some) days (Theophr. plant. 4, 4. δι' ἡμερῶν *τινῶν*), comp. διὰ χρόνου Plat. Euthyd. 273 b. Xen. Cyr. 1, 4, 28. (Raphel, Kypke and Fr. *in loc.*).

The following significations have been erroneously attributed to διὰ:—

a. *Into*: 1 Cor. xiii. 12. βλέπομεν δι' ἐσόπτρου is said agreeably to a popular notion;—the view is thought to pass *through* the mirror, as the form appears to be standing behind the glass.

b. *Cum*: 1 Cor. xvi. 3. δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν etc. is to be rendered: *by* (by means of) letters, so as to recommend them by letters (as in the Syriac). Clearly the meaning of the apostle is, that they should be the bearers of the letters; but still the import of the preposition is strictly preserved.

c. *Ad*: 2 Pet. i. 3. καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς is not *ad relig.* Christ. adduxit eo consilio, ut consequeremini felicitatem etc.,

¹ No one will question this rendering, who is not trying to find in the above passage of Gal. confirmation of his own previous decision regarding the chronology of Paul's travels. That this acceptance of the preposition is admissible, becomes plain, if, with Mith. 1352., we derive it from the notion of distance between two points, which διὰ in a *local* sense denotes, or from the notion of passing through a succession of points of time (which are indicated by διὰ as travelled through, gone over), Hm. Vig. 856. The assertion that διὰ is thus applied only to a period of time, after which something occurs as its result, is a subtlety which has no foundation in the usage of language, and a misapplication of the figurative notion of *means*, mediate agency, to explain a *temporal* signification of the preposition,—a signification always virtually comprehended in its primary and literal import. Even, however, were the alleged restriction to be admitted, it would be impossible to apply the expression διὰ δεκατ. ἐτῶν in Gal. ii. 1. to a journey, the necessity of which Paul felt in consequence of an active ministry of 14 years. At least, κατ' ἀποκάλ. in verse 2. could not be urged as a decisive argument on the other side.

² Her. 3, 157. διαλιπὼν ἡμέρας δέκα, Isocr. perm. p. 746.

but called us through glory and might, so that in this call God's power and majesty were exhibited (verse 4. comp. 1 Pet. ii. 9.). Some Codd. give *δόξῃ καὶ ἀρετῇ*.

d. *On account of*, for *διὰ* with the Acc. (only thus in late writers, as e.g. Acta apocr. p. 252): In 2 Cor. ix. 13. *διὰ* denotes rather the occasion which gave rise to the *δοξάζειν*. On the other hand, what follows, *ἐπὶ τῇ ὑποταγῇ*, means: *at, for*, i.e. *on account of* the obedience. In 1 Cor. i. 21. οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν should be rendered: *by means of their wisdom* (to which reference is made in verse 20.) they were not led to such result. The rendering proposed by others is, however, grammatically admissible: *from* (mere) *wisdom*, when so applied: with all their wisdom (see above). But the immediately following expression, *διὰ τῆς μαρτίας*, is decisive in favour of the former explanation. Rom. vii. 4. ἔθανάθητε τῷ νόμῳ διὰ τοῦ σώματος Χριστοῦ is elucidated by verse 1-3.: Ye are dead to the law through the body of Christ; through the death of the body of Christ (which was paid to the law) ye are dead to the law. That in 1 Cor. xi. 12. *διὰ τῆς γυναικός* is not used for *διὰ τὴν γυναῖκα* (which would be here introducing an idea quite extraneous), is the more clear from the circumstance that it is manifestly to be understood as corresponding to *ἐκ τοῦ ἀνδρός*. The distinction between *ἐκ* and *διὰ* is obvious. In 2 Cor. viii. 8. (Schott) *διὰ τῆς ἐτέρ. σπουδῆς* is to be joined to *δοκιμάζειν*, see Bengel. Heb. xi. 39. (Schott) πάντες μαρτυροῦντες διὰ τῆς πίστεως is, *who through the faith are in repute*. Likewise the rendering *per* (Schott), used in imploring or swearing (by), in Rom. xii. 1. xv. 30. 1 Cor. i. 10. 2 Cor. x. 1. 2 Th. iii. 12. is entirely unfounded. To *implore* or *adjure* one by (through) the mercies of God, in (through) the name of Christ, means: referring to, reminding of etc.; *διὰ* indicates the consideration, inducement pointed out, to strengthen the entreaty.

k. Κατά. Its primary import is *down, de* (down upon, down from), comp. κάτω (Xen. A. 4, 2, 17. ἀλλόμενοι κατὰ τῆς πέτρας, 1, 5, 8. τρέχειν κατὰ πρᾶνοῦς γηλόφου, Her. 8, 53.): Mt. viii. 32. ὤρμησε πᾶσα ἡ ἀγέλη κατὰ τοῦ κρηνοῦ (Galen. protrept. 2. κατὰ κρηνῶν, Dio Chr. 7, 99. Porphy. abstin. 4, 15. Aelian. 7, 14. Pausan. 10, 2, 2.), 1 Cor. xi. 4. ἀνὴρ κατὰ κεφαλῆς ἔχων having (a veil hanging) down from his head. Comp. also, in figurative sense, 2 Cor. viii. 2. ἡ κατὰ βάθους πτωχεία, poverty reaching down to the depth.¹ It passes from this to denote the

¹ To the same head is to be referred also Acts xxvii. 14. ἔβαλε κατ' αὐτῆς ἀνεμος τυφωνικός. The tempestuous wind rushed down upon the ship. In Mr. xiv. 3. κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς (holding the ointment-vessel over His head) good Codd. omit the preposition. As to καταχεῖν κατὰ τινος, see Plat. rep. 3. 398 a. Apollod. 2, 7, 6.

level, over (through) which something extends; and this essentially differs from the *local* ἐν (with which in late writers it is often interchanged, comp. Ellendt Arrian. Alex. I. 355.), as in Luke iv. 14. ἐξῆλθεν κατὰ ὁδοῦ τῆς περιχώρου, Acts ix. 31. 42. x. 37. comp. Arrian. Alex. 5, 7, 1. and Indic. 13, 6. Figuratively, it is applied to *hostile* movement directed *against* something, as in Mt. x. 35. xxvii. 1. Acts vi. 13. 1 Cor. iv. 6. xv. 15. Rom. viii. 33. (the opposite of ὑπέρ Rom. xi. 2. coll. viii. 34. 2 Cor. xiii. 8.). It is the preposition usually employed to express this relation. Strictly, however, it seems, like the German *gegen*, to include merely the meaning of *thitherwards*; while ἀντί, like *contra*, even in its literal (local) signification includes the notion of hostility. In *swearing* and *adjuring* κατὰ is used, as in Mt. xxvi. 63. Heb. vi. 13. 16. κατὰ Θεοῦ (Schæf. Long. p. 353 sq. Bhdy 238.), probably meaning, *down from God*,—the Almighty being as it were called down as witness or avenger (Krü. 294.). Küllner II. 284. takes a different view.

1. Ὑπέρ, in its *local* (literal) signification, indicates being *above* (over) a place (properly without immediate contact, Xen. M. 3, 8, 9. ὁ ἥλιος τοῦ θέρους ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος, Herod. 2, 6, 19.). Hence, in geographical diction, the expression, *situated over* a place, *commands*, *imminere urbi* Xen. A. 1, 10, 12. Thuc. 1, 137. (Dissen Pind. p. 431.). In the N. T. it is used only in a figurative sense;¹ and 1. mostly approaching its literal or local import, 1 Cor. iv. 6. ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθῃς, if rendered: that the one be not puffed up above the other (so that the one may not fancy himself superior to the other—aim at raising himself above the other); also combined with the *local* sense, 2. *for the benefit of*, *in behalf of*, *for* (the opposite of κατὰ Mr. ix. 40. Rom. viii. 31.) any one (die, suffer, pray, care, exert one's self, etc., Benseler Isocr.

¹ Unless in 1 Cor. xv. 29. βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν is to be rendered: cause themselves to be baptized *over the dead*. The passage can only be explained by a reference to historical matter of fact.* It is strange, however, that Mey. should declare the above explanation inadmissible, merely because ὑπέρ occurs nowhere else in the N. T. in a *local* signification. Might not the preposition be used in this most simple *local* sense in one passage only? The remark of Hengel Cor. p. 136. is worthy of attention, though it contains a gratuitous restriction.

* Various other expositions, worthy of consideration, and grammatically admissible, might be suggested. Baptism is administered *in reference to*, represents, *the state of the dead*, physical and spiritual, and subsequent resurrection through Christ. Chrysostom (ἐκδ. καὶ ἐς τὸν Ἰωάν.) says: τίς ὁ λόγος τοῦ βαπτισματος; ἵνα τελεῖται ἐν αὐτῷ σύμβολα, τάφος καὶ νίκης καὶ ἀνάστασις καὶ ζωὴ. Καὶ ταῦτα ἐκδ. γίνονται πάντα. The rite of baptism, according to the Greeks, always comprehended καταβύσις and ἀνάβυσσις, the one representing death, and the other, resurrection. The alleged usage, in the apostolic Church, of baptizing the (literally) dead, directly or vicariously, would have been, had it really existed, what Calvin calls it, *foeda baptismi profanatio*. See his admirable remarks on the passage.—Tr.

Areopag. p. 164 sq.) Jo. x. 15. xi. 50. Rom. v. 6. ix. 3. (comp. Xen. A. 7, 4, 9. Diod. Sic. 17, 15. Strabo 3, 165. Eurip. Alcest. 700. 711.) Luke xxii. 19. 2 Cor. v. 21. Ph. iv. 10. Heb. v. 1. vii. 25. xiii. 17. Col. i. 7. 24., perhaps also 1 Cor. xv. 29.,—originally as if bending *over* one to protect and defend him (comp. *μάρχεσθαι ὑπὲρ τινος* Xen. C. 2, 1, 21. Isocr. paneg. 14.);¹ also *εἶναι ὑπὲρ τινος* to be *for* one, Mr. ix. 40. Rom. viii. 31. x. 1. Blume Lycurg. p. 151. For the most part, one who acts in behalf of another, represents him, 1 Tim. ii. 6. 2 Cor. v. 15. Hence, *ὑπὲρ* is sometimes nearly equivalent to *ἀντί* *instead*, *loco* (see, in particular, Eurip. Alcest. 700.) Phil. 13. (Thuc. 1, 141. Polyb. 3, 67, 7.).² 3. *Ὑπὲρ* denotes the subject *on (over)* which one speaks, writes, decides, etc., Rom. ix. 27. Ph. i. 7. 2 Cor. viii. 23. (see Joel i. 3. Plutarch. Brut. 1. Mar. 3. Plat. Apol. 39 e. legg. 6. 776. Demosth. 1. phil. p. 20 a. Arrian. Al. 3, 3, 11. 6, 2, 6. Arrian. Epict. 1, 19, 26. Polyb. 1, 14, 1. Dion. H. V. 625. Aeschin. dial. 1, 8. Aelian. anim. 11, 20.), or *for*, in reference to, one bestows thanks, praise, Eph. i. 16. v. 20. Rom. xv. 9., on which one prides one's self, of which one boasts, 2 Cor. vii. 4. ix. 2. xii. 5. 2 Th. i. 4. (comp. in Latin *super*, in Hebrew *לְ*; it is also related to *de aliqua re loqui*, see under *περί*);³ hence it signifies, in general, *in reference to*, *as to*, a matter, as: 2 Cor. i. 6. 8. 2 Th. ii. 1. *ἔρωτῶμεν ὑμᾶς ὑπὲρ τῆς παρουσίας τοῦ κυρίου* (comp. Xen. C. 7, 1, 17. *ὑπὲρ τινος διαρρῆναι* to have full confidence in one, in reference to one). Akin to this import is the causal signification *on account of*, *for the sake of*, 2 Cor. xii. 8. (Hebrew *לְ*, yet comp. Lat. *gratia*, and Xen. C. 2, 2, 11., and even the German *für*, which is often equivalent to *ὑπὲρ* in this sense, presenting the same meaning under different aspects) Rom. xv. 8. *ὑπὲρ ἀληθείας Θεοῦ* (Philostr. Apoll. 1, 35. Xen. A. 1, 7, 3. etc.), under which head come also Jo. xi. 4. *ὑπὲρ τῆς δόξης τοῦ Θεοῦ* *for the glory of God*, *gloriae divinae*

¹ Hence, properly, different from *περί*, which simply means, *on account of one*, viewed as the object, the cause of the death, of the prayer, etc. See *Schaeff.* Demosth. I. 189 sq. comp. *Reitz* Lucian. VI. 642. VII. 403. sq. ed. Lehm. Schoem. Isae. p. 234. Franke Demosth. p. 6 sq. In the Codd. of the N. T., however, as in Greek authors, the two prepositions are frequently interchanged. See Gal. i. 4. and Rom. i. 8. Besides, the writers themselves do not uniformly observe the distinction. The two prepositions may be both used in the same passage, as in 1 Pet. iii. 18. (Eph. vi. 18.). Comp. Thuc. 6, 78.

² Still, in doctrinal passages relating to Christ's death (Gal. iii. 13. Rom. v. 6. 8. xiv. 15. 1 Pet. iii. 18. etc.), it is not justifiable to render *ὑπὲρ ἡμῶν* and the like rigorously by *instead of*, merely on account of such parallel passages as Mt. xx. 28. (*Fr.* Rom. I. 267.). *Ἀντί* is the more definite of the two prepositions. *Ὑπὲρ* signifies merely *for*, for men, for their deliverance, leaving undetermined the precise sense in which Christ died *for* them.

³ So with *αἰσχύνεσθαι*, *ἀγανακτεῖν*, etc. Stallb. Plat. Euthyd. p. 119.

illustrandae causa, 2 Cor. xii. 19. ὑπὲρ τῆς ὑμῶν οἰκοδομῆς for your edification, Rom. i. 5. 3 Jo. 7. and, with a difference of application, Ph. ii. 13. Θέός ἐστιν ὁ ἐνεργῶν - - ὑπὲρ τῆς εὐδοκίας for His own good pleasure, to accomplish His own purpose,—what He pleases. It also denotes 2 Cor. v. 20. ὑπὲρ Χριστοῦ πρεσβεύομεν - - δεόμεθα ὑπὲρ Χριστοῦ, perhaps both times ὑπὲρ means (see de Wette in opposition to Mey.) for Christ, i.e. in His name and behalf (by consequence, in His stead), comp. Xen. C. 3, 3, 14. Plato Gorg. 515 c. Polyb. 21, 14, 9. Marle floril. p. 169 sq., see above, No. 2. at the end. According to others, the second ὑπὲρ is to be understood as in solemn asseverations (Bhdy 244., whose explanation of it, however, is assuredly erroneous), by Christ, per Christum. In the phrase πρεσβεύειν ὑπὲρ in Eph. vi. 20. the noun governed by ὑπὲρ indicates not a person but a thing; to act as an ambassador for the Gospel (in the cause of the Gospel), comp. Dion. H. IV. 2044. Lucian. Toxar. 34.

SECTION XLVIII.

PREPOSITIONS GOVERNING THE DATIVE.

a. 'Εν.¹ 1. In its local or literal signification (see Spohn Niceph. Blemmid. p. 29 sqq.), this preposition indicates a space within which anything is. Hence, according to different conceptions of the relation in question, it signifies—

a. In or (when applied to surfaces, heights, etc.) on, Mt. xxiv. 40. ἐν τῷ ἄγρῳ, xx. 3. ἐν τῇ ἀγορᾷ, Luke xix. 36. Rev. iii. 21. Jo. iv. 20. 2 Cor. iii. 3. The same relation might, frequently, be expressed by ἐπί with greater precision.

b. Among, amid (with a Plural or collective), Mt. xi. 11. Acts ii. 29. iv. 34. xx. 25. Rom. i. 5. 1 Cor. v. 1. 1 Pet. v. 1. ii. 12. To this may be referred ἐν when it denotes retinue, Luke xiv. 31. ἐν δέκῃ

¹ (Apparently) ἐν is used with the Gen. in Heb. xi. 26., that is, according to the reading admitted into the text by Lohm. from A and other Codd., τῶν ἐν Αἰγύπτου Ἰσραηλῶν. Such constructions, by no means rare in Greek authors, must, as everybody knows, be considered elliptical: ἐν γῇ Αἰγύπτου. Usually, however, only ναὶς, ἐσπτή, or αἶνος is omitted; and in the passage in question there is a predominance of authority for τῶν Αἰγύπτου Ἰσραηλῶν. As to the more ancient use of this preposition (in Homer), see Gieseke in Schneidewin's Philolog. VII. 77 ff.

χλιδάσιν ἀπαντῆσαι, Jude 14. (Neh. xiii. 2. 1 Sam. i. 24. 1 Macc. i. 17.), clothing (and arming, comp. Eph. vi. 16. Krebs Obs. 26.) Mt. vii. 15. Mr. xii. 38. Jo. xx. 12. (Aelian. 9, 34. Her. 2, 159. Callim. Dian. 241. Mtth. II. 1340.). Generally, ἐν is applied to that with which one is furnished, that which one brings with him, Heb. ix. 25. εἰσέρχεται ἐν αἵματι, 1 Cor. iv. 21. v. 8. 2 Cor. x. 14. Rom. xv. 29. (Xen. C. 2, 3, 14.).

c. *In, at*, by an extension of import, sometimes of direct cohesion, Jo. xv. 4. κληῖμα ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, sometimes of mere proximity (*with, παρά*), καθεῖξεν (εἶναι) ἐν τῇ δεξιᾷ Θεοῦ *at (on) the right hand*, Heb. i. 3. viii. 1. Eph. i. 20. Plutarch. Lysand. 436 b. Dio C. 216. 50. (much more frequently thus used in Greek authors, Xen. C. 7, 1, 45. Isocr. panath. 10. comp. Ausl. zu Lucian. VI. 640. Lehm. Jacob Lucian. Alex. p. 123.)¹ On the other hand, it is to be translated by *in*, Jo. x. 23. and Luke ii. 7., perhaps also Jo. viii. 20., where γαζοφυλάκ. denotes the treasury, the place containing the treasure, and Luke xiii. 4., as it was usual to say *in* Siloam, because the fountains were surrounded with buildings; perhaps also Mt. xxvii. 5. See Mey. *in loc.* That in forms of quoting, as ἐν Δαυὶδ Heb. iv. 7. Rom. ix. 25. (*in* Cic. or. 71. Quint. 9, 4, 8.) and even Rom. xi. 2. ἐν Ἡλίᾳ (see Van Marle and Fr. *in loc.*, comp. Diog. L. 6, 104.) ἐν should be rendered by *in*, is obvious.

d. *Before, apud, coram* (Isocr. Archid. p. 276. Lysias pro mil. 11. Arrian. Epictet. 3, 22, 8. Ast Plat. legg. 285.), but not 1 Tim. iv. 15. (where, besides, πᾶσιν must be read without ἐν). This meaning, however, it bears in 1 Cor. ii. 6. (xiv. 11.), see above, § 31, 6. (comp. Demosth. Boeot. p. 636 a. Polyb. 17, 6, 1. 5, 29, 6. Appian. civ. 2, 137.),² also 1 Cor. vi. 2. ἐν ὑμῶν κρίνεται ὁ κόσμος (*in the orators ἐν ὑμῶν is often used in this sense: apud vos, judices*, see Kypke *in loc.*), as what is ἐν ὀφθαλμοῖς τιν. *before one's eyes (ante oc.)*, see Palair. and Elsner, Mt. xxi. 42.—a phrase used in this pas-

¹ To render ἐν ᾧ in Heb. ix. 4. by *juxta* quam, would be a mere adaptation of the construction to recorded matter of fact. Where ἐν in a *local* sense is joined to personal names (in the Plur.), it signifies not so much *with*, as *in the midst of* (a number, a company, etc.). As to 1 Pet. v. 2. τὸ ἐν ὑμῶν ποίμνιον, Pott's rendering is quite admissible: The flock existing in the countries where you reside (comp. δια Rom. xv. 28.). Grammatically, τὸ ἐν ὑμῶν might also be joined to ποιμένατε (quantum in vobis est, as much as in you lies), or, which would undoubtedly be far-fetched, τὸ ἐν ὑμῶν ποίμνιον *the flock entrusted to you*, as εἶναι, κλίσθαι ἐν τινι means, *to rely on, depend on, one*.

² In explaining 1 Cor. as above, Rückert pronounces ἐν ἡμοῖς exactly the same as ἡμοί. A remark so superficial and so flippant, one could hardly have expected from a scholar at the present day.

sage of the Sept. figuratively.—By an easy transition, *ἐν* is employed to denote,

2. *Temporal* relations, which we express by the use sometimes of *in*, sometimes of *on* (e.g. of festivals), Mt. xii. 2. Jo. ii. 23., sometimes of *at* (with a substantive denoting an event), Mt. xxii. 28. 1 Pet. i. 7.; also 1 Cor. xv. 52. *ἐν τῇ ἐσχάτῃ σάλπιγγι* *at the last trumpet* (as soon as it sounds), 1 Th. iv. 16. Heb. iii. 8., and with the Inf. of verbs, Mt. xiii. 25. Luke ix. 36. xvii. 11. In the sense of *within* (Wex Soph. Antig. p. 167.) it may be rendered by *in*, Jo. ii. 19. (Her. 2, 29.), and is obviously not equivalent to *διὰ* with G. *Ἐν τρισὶν ἡμέραις* (Plato Menex. 240 b.) does not signify that three whole days are to be spent on something, but that something is to take place *within* that space of time, and, by consequence, before its expiration. Comp. however, *ἐν ᾧ* *while, during the time that*, Jo. v. 7. Mr. ii. 19. Thuc. 6, 55. Plato Theaet. 190 e. Soph. Trach. 925. (*ἐν τούτῳ* *interea* Xen. C. 1, 3, 17. 3, 2, 12.), *ἐν οἷς* *during which* Luke xii. 1. In a sense closely related to its *temporal* signification, *ἐν* conveys the notion of *being the fact, being granted*, positive and continued existence, Heb. vi. 18. *ἐν οἷς ἀδύνατον ψεύσασθαι* *whereupon*, these two sure tokens being matters of fact, etc., Rom. ii. 12. *ἐν νόμῳ ἡμαρτον* *under* (during the existence, while in possession, of) *the law*;—also of state or condition, Luke viii. 43. *γυνὴ ὅσα ἐν βύσει αἵματος*, Rom. iv. 10. Ph. iv. 11. (see Elsner *in loc.* Kühner II. 274.), not merely physical, but social or moral, Luke iv. 36. Tit. i. 6., particularly of emotion or disposition, 1 Tim. ii. 2. 2 Cor. ii. 1. viii. 2. Luke i. 44. 75. Eph. i. 4. (Heb. xi. 2.) 2 Pet. ii. 3. Lastly, *ἐν* denotes matters in which one is engaged, 1 Tim. iv. 15. *ἐν τούτοις ἴσθι*, Col. iv. 2. comp. Eph. vi. 20. (Mey. *in loc.*), neut. *ἐν οἷς* Acts xxvi. 12. Comp. Xen. C. 3, 1, 1. 5, 2, 17. Soph. Oed. R. 570. Plato Phaed. 59 a. and Stallb. *in loc.*

The (2.) figurative use of *ἐν*, to which we have already made some incidental reference, is extremely diversified, perceptibly exhibiting peculiarities of declining Hellenism, as well as a Hebrew tincture. It indicates not merely that in which something else (immaterial) is contained, consists, appears 1 Pet. iii. 4. Eph. iv. 3. (ii. 15). 2 Th. ii. 9. (1 Cor. xi. 25.) Ph. i. 9., but, with great variety of application,—

a. The ground *on* which, or *sphere* (*range*, personal or impersonal) in which, some power is exerted, 1 Cor. ix. 15. *ἵνα οὕτω* (verse 13 f.) *γένηται ἐν ἐμοί* that it should be so done (carried out)

on me (in my case), iv. 2. 6. ἐν ἡμῖν μάθητε learn in me (in my case), Xen. C. 1, 6, 41. (Luke xxiv. 35. 1 Jo. iii. 19.) Rom. xiv. 22. ὁ μὴ κρίνων ἐν ᾧ (ἐν τούτῳ ὃ) δοκιμάζει, 1 Th. v. 12. κοπιῶντες ἐν ὑμῖν who labour among (or upon) you, Rom. i. 9. λατρεύειν ἐν τῷ εὐαγγελίῳ (1 Th. iii. 2. συνεργὸς ἐν τῷ εὐαγγελίῳ Var.), 1 Cor. vii. 15.; in a moral acceptance, 2 Cor. iv. 2. περιπατοῦντες ἐν πανουργίᾳ (Eph. ii. 3. 10. v. 2.), Rom. vi. 2. ζῆν ἐν ἀμαρτίᾳ (Fr. in loc.), Col. iii. 7. (Cic. fam. 9, 26.) comp. 1 Cor. vi. 20. 2 Th. i. 10. 1 Jo. ii. 8.; in a more extended sense, of that *in, on, at*, which one rejoices, glories etc., χαίρειν, καυχᾶσθαι, ἐν. See § 33.

b. The measure or standard, *on, according to*, which one or something is to be perfected, formed, Eph. iv. 16. (Heb. iv. 11.) comp. the Hebrew אֲפֻל. Many understand it in this sense in Heb. x. 10. ἐν ᾧ δι' ἡμαρτίᾳ ἡγιασμένοι ἐσμέν according, in conformity, to which will. Here, however, it is more precise than κατὰ: It is based on, fixed in, the will of God, that we should be sanctified through Christ's sacrificial death. Even the most recent N. T. Lexicons give numerous quotations in which ἐν is alleged to signify *secundum*, though the preceding are the only passages in which it has this meaning. Ἐν ἐμοί 1 Cor. xiv. 11., is properly: in my mind, in my conception, comp. Wex Antig. p. 187. In Rom. i. 24. viii. 15. xi. 25. (Var.). Ph. ii. 7. ἐν denotes state, condition. 1 Th. iv. 15. may be translated: This I say unto you in a word of the Lord, comp. 1 Cor. ii. 7. xiv. 6. In περιπατεῖν ἐν σοφίᾳ and similar phrases, σοφία is not represented as a rule according to which, but as an ideal possession, or even a range within which to walk (see above). To understand ἐν Χριστῷ as strictly meaning *according to the will or example of Christ*, would be demolishing the apostle's conception. Lastly, in 1 Tim. i. 18. ἵνα στρατεύῃ ἐν ἀπταῖς (ταῖς προφητείαις) τὴν καλὴν στρατείαν, probably ἐν is to be understood as keeping up the figure of warfare: *in prophesyings*, armed with them, as the expression *in arms* is applied to warfare in the literal sense.

c. The (external) occasion, Acts vii. 29. ἔφυγεν ἐν τῷ λόγῳ τούτῳ at (on) this saying, Xen. equestr. 9, 11.; hence sometimes also the ground, reason, cause, Mt. vi. 7. ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται on account of their much speaking (properly *on* or *in* their etc.), comp. Aelian. anim. 11, 31. Dio C. 25, 5., and ἐν τούτῳ Jo. xvi. 30. therefore,¹ perhaps also 1 Cor. iv. 4. (comp. Plutarch. glor.

¹ In Heb. xi. 2. ἐν ταύτῃ (τῇ πίστει) means, not ground, reason, but (ideal) possession: *in hac (constituti)*, comp. 1 Tim. v. 10. (Jo. viii. 21.). In Heb. ii.

Athen. c. 7. ἐν τοῦτοις; ἐν ᾧ (for ἐν τούτῳ ὅτι) *because* Rom. viii. 3. see Fr. In many languages, however, the fact from which a conclusion flows, is conceived as the *ground* on which the conclusion is based. In Latin, *propter* strictly means *near*; and the German *weil* (because) is properly a particle of time (*while*, during). When applied to names of persons, ἐν never signifies *propter* (see Winer's Comment. ad Gal. i. 24. comp. Exod. xiv. 4.).¹ To this head too many passages have been, generally, referred, such as Eph. iii. 13. Jo. viii. 21. Jas. i. 25. 2 Cor. vi. 12. Heb. iv. 11.

d. The instrument and means (in the Rev. this is the general construction), not merely (as in classical Greek prose, see Bttm. Philoct. p. 69. Boeckh Pind. III. 487. Poppo Xen. Cyr. p. 195. and the uncritical collections in Schwarz Comment. p. 476. Georgi Vind. 153 sq.) where the German *in* (or *auf*) would be admissible, as καίειν ἐν πυρί Rev. xvii. 16. (1 Cor. iii. 13.) comp. 1 Macc. v. 44. vi. 31. (δῆσαι ἐν πέδαις Xen. A. 4, 3, 8. comp. Judges xv. 13. xvi. 7. Sir. xxviii. 19. Stallb. Plat. Crit. p. 104., καλύπτειν ἐν ἱματίῳ Ael. anim. 11, 15.), μετρεῖν ἐν μέτρῳ Mt. vii. 2., ἀλίζειν ἐν ἄλατι Mt. v. 13. Rev. vii. 14. Jas. iii. 9. Heb. ix. 22., but also in other circumstances quite different from this, and in imitation of the Hebrew ׀, where in Greek authors the Dative would be employed alone, as the casus instrumentalis, as: Luke xxii. 49. πατάσσειν ἐν μαχαίρᾳ, Rev. vi. 8. ἀποκτεῖναι ἐν ῥομφαίᾳ xiii. 10., xiv. 15. κράζειν ἐν μεγάλῃ φωνῇ (2 Pet. ii. 16.), Mt. vii. 6. καταπατεῖν ἐν τοῖς ποσίν,

18. ἐν ᾧ πέπουθεν is undoubtedly to be resolved by ἐν τούτῳ ὅ in eo quod, see above. The same is applicable to ἐν ᾧ in 1 Pet. ii. 12. In Heb. vi. 17. ἐν ᾧ may be referred to ὅρκος preceding, though (as sometimes ἐφ' ᾧ) it might also be rendered by *quapropter*, *quare*. In Rom. ii. 1. ἐν ᾧ may be rendered by *dum*, or much rather, as in the Latin Vulgate, by *in quo* (in qua re) judicas etc., which gives a sense quite in point, comp. Fr. In Luke x. 20. ἐν τούτῳ - ὅτι means, *at, on account of, this (rejoice) that*, comp. Ph. i. 18. I am not aware of there being in any Greek author an unquestionable instance of ἐν τούτῳ, ἐν ᾧ, in the sense of *therefore*, *because*. The passages adduced in Sturz Lexic. Xenoph. II. 162. admit another meaning. Xen. A. 1, 3, 1.—a passage which Kypke II. 194. refers to this head—has, in the best editions, ἐπὶ τούτῳ. Likewise Plat. rep. 5, 455 b., where Ast explains ἐν ᾧ by *propterea quod*, is susceptible of another sense. See Stallb. *in loc.*

¹ In 2 Cor. xiii. 4. ἀσθενοῦμεν ἐν αὐτῷ, as frequently ἐν Χριστῷ (so variously understood by expositors), denotes fellowship with Christ, the relation of being in Christ (see below, p. .). The apostle is not weak *for Christ's sake* (to promote, as it were, the interest of Christ, and prevent the possible falling away of the Corinthians); but weak *in Christ*, that is, *in* and conformable to apostolic fellowship with Christ (who, likewise, was, in a certain sense, ἀσθενής: see what precedes). The phrase is an abbreviated expression denoting that union which consists in *being in Christ*. In like manner, ζῆν and δυνατὸν εἶναι refer to fellowship with Christ (σύν). No more is the meaning of Eph. iv. 1. ὁ δέσμιος ἐν κυρίῳ the prisoner *for Christ's sake*.

Luke i. 51. Mr. xiv. 1. Rom. xv. 6. (comp. Jud. iv. 16. xv. 15. xx. 16. 48. 1 Kings xii. 18. Jos. x. 35. Ex. xiv. 21. xvi. 3. xvii. 5. 13. xix. 13. Gen. xxxii. 20. xli. 36. xlviii. 22. Neh. i. 10. 1 Macc. iv. 15. Judith ii. 19. v. 9. vi. 4. 12. etc.).¹ Yet such constructions occasionally occur even in Greek authors, as : Himer. eclog. 4, 16. *ἐν ξίφει*, Hippocr. aphor. 2, 36. *ἐν φαρμακείῃσι καθάρεσθαι*, Malal. 2. p. 50.² *Ἐν* is so used with personal designations, Mt. ix. 34. *ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλειν τὰ δαιμόνια*, Acts xvii. 31. *κρίνειν ἐν ἀνδρὶ* in etc. comp. Thuc. 7, 8, 2. Mth. II. 1341., not Jo. xvii. 10. 2 Th. i. 10. or Acts xvii. 28.³ The phrases *ὁμόσαι ἐν τινι* Mt. v. 34 ff. do not signify *jurare per*, but simply, swear at or on

¹ It would be a mistake to suppose that in Eph. ii. 15. (§ 31. Note 1.) and vi. 4., *ἐν* denotes the instrument. In the latter passage *παιδεία καὶ νοουθεσία κυρίου* is the range *within* which the children are trained, comp. Polyb. 1, 65, 7. Even in the expression *ἀλλάσσειν τι ἐν τινι* Rom. i. 23., I cannot, with *Fr.*, admit the rendering of *ἐν* by *per*, nor do I think that the Hebrew *ב* in *בְּכֶסֶף* is to be so understood. To change (give the change of) something in gold, is either an abbreviated expression, or gold is conceived as that in which the exchange is effected. *Ἐν* of price is of a similar nature. See above and next page.

² Many passages that might be adduced under this head from Greek authors, are to be otherwise explained, as : *ὄραν ἐν ὀφθαλμοῖς* Lucian. Phalar. 1, 5., *ἐν ὀμμασιν ὑποβλέπειν* Lucian. amor. 29. (comp. *Wex* Antig. I. 270.), Porphyr. de antro Nymphar. p. 261. *ἀμφοτέρων, ἐν οἷς - - ἀνύμεθα*, Lucian. asin. 44. *ὡς τεθνηκώς ἐν ταῖς πληγαῖς* (amid the blows), Plat. Tim. 81 c. *τεθραμμένης ἐν γάλακτι* (brought up on milk), comp. *Jacobs* Athen. p. 57. In Lucian. conscr. hist. 12. for *ἐν ἀκουσίῳ φανεῖν* recent editors, on the authority of MSS., give *ἐνὶ ἀκ. φ.* On the other hand, in Lucian. dial. mort. 23, 3. all the Codd. but one have *καθιζόμενον ἐν τῇ βράβῳ* (not so Ael. 2, 6.), yet *Lehmann* considers the preposition, even in this passage, suspicious (comp. Lucian. Lapith. c. 26.). See, however, *Engelhardt* Plat. Menex. p. 261. *Dissen* Pind. p. 487.

³ In Jo., as above, *δεδοξασμαι ἐν αὐτοῖς* undoubtedly signifies something more than *δι' αὐτῶν*. He would have been glorified *through them*, if they had merely carried into effect, objectively, something conducive to the glory of Christ : He would have been glorified *in them*, only in as far as they had, in their own persons, *in themselves*, subjectively, contributed to Christ's glory. In the same way, the phrase, living or being *in God*, appears to indicate with greater force and precision, than could be done by *διὰ*, one's taking root, as it were, in the strength of God. When *ἐν* and *διὰ* are joined together in one and the same sentence, *διὰ* expresses the external means, while *ἐν* points to what has been done *in* or *on* somebody, and what, as it were, remains in or on him, Eph. i. 7. *ἐν ᾧ (Χριστῷ) ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἱματος αὐτοῦ* (where *Mey.* is wrong), iii. 6. Even when things, and not persons, are in question, the distinction between *ἐν* (referring to mental states or powers) and *διὰ* (of the means) is preserved, as : 1 Pet. i. 5. *τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως*, see *Steiger* in loc., i. 22. *ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ πνεύματος*, Heb. x. 10. Lastly, passages in which *ἐν* and *διὰ*, in reference to things, and not persons, are interchanged, merely show that both prepositions are there employed to express the same meaning, but with different degrees of precision, or under different aspects, Col. i. 16. 2 Cor. vi. 4 ff. 8. 1 Cor. xiv. 19. Even *ἐν* in Mt. iv. 4. *ἐν παντὶ βήματι*, does not appear to be exactly equivalent to *ἐπὶ* in *ἐπ' ἄρτῳ μόνῳ*. The latter (*ἐπὶ*) denotes the ground (foundation); *ἐν*, the (spiritual) element of life. At all events, it would be incorrect to render *ἐν* here by *through*.

something. So likewise, in other passages, *ἐν* does not properly signify *through*: 1 Cor. vii. 14. *ἁγιάσται ὁ ἀνὴρ ὁ ἀπίστος ἐν τῇ γυναίκί* means: he is sanctified *in* the wife,—the foundation rather than the means of sanctification being indicated. In Rom. xv. 16. *ἐν πνεύματι ἁγίῳ* is employed designedly; and not *διὰ πν. ἁγ.*, in the Holy Ghost. The same remark applies to 1 Cor. xv. 22. *ἐν τῷ Ἀδὰμ πάντες ἀποδύσκειν*, Acts iv. 2. *ἐν Ἰησοῦ τῇ ἀνάστασιν τῇ ἐκ νεκρῶν καταργήθειν*. Least of all does ever *ἐν Χριστῷ* (*κυρίῳ*) signify *per Chr.* (Fr. Rom. I. 397., the precise expression for which is *διὰ Ἰησ. Χρ.*), Rom. vi. 11. *ζῶντες τῷ Θεῷ ἐν Χρ. Ἰ.* (the Christian lives, not merely through Christ, *beneficio Christi*, but *in* Christ, in steadfast spiritual fellowship with Christ), vi. 23. 2 Cor. ii. 14., so that, for the most part, this phrase is to be referred, as an abbreviated expression, to the state of *being in Christ* εἶναι ἐν Χριστῷ (1 Th. ii. 14. Rom. viii. 1. xvi. 11. 2 Cor. v. 17. Gal. i. 22.), and Luther's "barbarous" translation (Fr. II. 85.)¹ is to be retained. So likewise in 1 Cor. xii. 3. *ἐν πνεύματι Θεοῦ λαλῶν* is quite appropriate,—*in* the Spirit of God, the element in which the speaker lives (Rom. ix. 1. xiv. 17. Col. i. 8.).

e. The price of a thing, in imitation of the Hebrew, Rev. v. 9. *ἀγοράζειν ἐν τῷ αἵματι* (1 Chron. xxi. 24.). The value of the thing purchased is contained *in* the price (to which the *ἐκ* of the price then corresponds).

Even in the most recent Lexicons, the acceptations of this preposition have been unwarrantably multiplied, or its real acceptations incorrectly applied to passages of the N. T. In Tit. iii. 5. *ἐν* does not indicate the *finis* or *consilium*; but *ἔργα τὰ ἐν δικαιοσύνῃ* mean, works performed in the spirit of, from the motives that actuate, a

¹ As the Christian lives in a most vivid (and close, hence *ἐν*) fellowship with Christ, so he does everything with a reference to this fellowship, and through the strength which this fellowship confers, that is, he does everything *in* Christ, *in* the Lord. As a Christian, in a Christian spirit, from Christian motives, etc., as the words are frequently rendered, is much less expressive than the pregnant phrase *in Christ*. So in Rom. xvi. 12. *who laboured in the Lord*, with a reference to, and by means of, their fellowship with the Lord (that is, the opposite of *κοπιῶν* in the spirit of the world), 1 Cor. xv. 18. *fallen asleep in Christ*, in recognised, enduring fellowship with Christ (comp. 1 Th. iv. 16. Rev. xiv. 13.), Rom. ix. 1. (a passage which even Bengel misunderstood) *speak the truth in Christ* (as one living in the Lord), xiv. 14. *persuaded in the Lord* (of a truth, which one who is in living union with Christ feels to be certain). As to 1 Cor. iv. 15. see *Mey.* In the same way *ἐν Χρ. Ἰ.* Ph. iii. 9. is to be explained. See, however, Rom. xv. 17. xvi. 2. 22. 1 Cor. vii. 39. Ph. iv. 1. (Eph. vi. 1.). Fr. Rom. II. 82 sqq. is essentially right, though his remarks are partly erroneous and partly quite redundant. See, besides, v. Hengel Cor. p. 81.

δικαιος. As to Luke i. 17. 1 Cor. vii. 15. see below. In Mr. ix. 50. εἰργνεύετε ἐν ἀλλήλοις, *erga* is not the proper rendering. We, too, say : *among* (one another) *yourselves*. The following interpretations appear still more objectionable :—

a. *Ex*,¹ Heb. xiii. 9. ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες unde (Schott) nihil commodi perceperunt (comp. ὠφελείσθαι ἀπὸ Aeschin. dial. 2, 11.). If ἐν οἷς were to be joined to ὠφελήθη, the preposition would indicate the advantage that might have been erected *on*, or originated *in*, etc. Xen. Athen. rep. 1, 3. Demosth. Pantaen. 631 a.; but ἐν οἷς must be taken with περιπατήσαντες. In Mt. i. 20. τὸ ἐν αὐτῇ γεννηθὲν that which has been conceived *in her* (*in ejus utero*).

b. *Pro*, *loco*, Rom. xi. 17. (Schott) ἐνεκεντρίσθης ἐν αὐτοῖς (κλάδοις) means: grafted among the branches (of which some had been cut off).

c. *With*. In Acts xx. 32. ἐν τοῖς ἡγιασμένοις signifies: *among the sanctified*. Acts vii. 14. μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ - - ἐν ψυχαῖς ἐβδομ. is to be rendered: (consisting) in 70 souls. In Deut. x. 22. the Hebrew אִּשְׁרָאֵל is used in the same way. I do not, however, know of an instance in a Greek author. Fr.'s explanation (ad Mr. p. 604.) appears to me forced, and it has been rejected by Wahl also. In Eph. vi. 2. ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ undoubtedly means not merely, *annexa*, *addita promissione*, but, *the first IN promise*, i.e. in point of promise (not ἐν τάξει Chrysost.). Such is also the view of Mey.

d. *Of*, *from*, *by*. In Eph. iv. 21. εἶγε ἐν αὐτῷ ἐδιδάχθητε *if ye have been taught in Him*—is closely connected with ἀποδέσθαι following, and, consequently, means, conformably to fellowship with Christ, as believers in Christ. As to ἐν for εἰς, see § 50. No. 4.

b. *Σύν*, *with*, differs from *μετά* in expressing a more intimate union,² as, among persons, partnership in calling, faith, fortune etc. Acts ii. 14. xiv. 4. 20. 1 Cor. xi. 32. Hence it is generally used in reference to spiritual fellowship, as that of believers with Christ, Rom. vi. 8. Col. ii. 13. 20. iii. 3. 1 Th. iv. 17. v. 10.; or that of believers with Abraham, Gal. iii. 9. (σύν here denoting, in general, not resemblance, but the tie that unites members of one and the same community). It, further, refers to powers combining and co-operating with a person, 1 Cor. v. 4. xv. 10. It is also applied to a less intimate connection, as in 2 Cor. viii. 19. *with* the collection ;

¹ Fischer Weller. p. 141. applies this explanation also to πίνειν ἐν ἀργύρῳ, χενσῶ etc. (Isocr. paneg. c. 30. Diog. L. 1, 104., bibere in ossibus Flor. 3, 4, 2.). With equal reason might it be asserted that in German *auf* is the same as *von*, because we say, *auf* silbernen Tellern essen, which, according to the analogy of "aus silbernen Bechern trinken," is equivalent to "von silbernen Tellern."

² Krü. 287. "σύν τιμι denotes greater coherence ; μετά τινος, rather co-existence."

yet here *ἐν* seems the preferable reading. On the other hand, comp. Luke xxiv. 21. *σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον*, besides all this, along with all this, etc. (Neh. v. 18. comp. Joseph. antt. 17, 6, 5.).

c. *Ἐπί*. The primary, that is, the literal and *local* import, is *on*, *above*, *over* (applied both to heights and plains):¹ Mt. xiv. 11. *ἡνέχθη ἡ κεφαλὴ ἐπὶ πίνακι*, Mr. i. 45. *ἐπ' ἐρήμοις τόποις* (see above, *ἐπί* with Gen. comp. *ἀνάγειν εἰς τὴν ἐρημον* Mt. iv. 1.) vi. 39. Luke xxi. 6. Rev. xix. 14., also Jo. iv. 6. *ἐπὶ τῇ πηγῇ* *on* the well (the margin of the well, the structure round it, was higher than the mouth of the well itself), Rev. ix. 14. (Xen. An. 1, 2, 8. 5, 3, 2. Cyr. 7, 5, 11. Isocr. paneg. c. 40. Dio C. 177, 30. see above, § 47. g).² Sometimes it signifies *at*, *upon*, Jo. v. 2. *ἐπὶ τῇ προβατικῇ* *at the sheep-gate*, Acts iii. 10, 11., Mt. xxiv. 33. *ἐπὶ θύραις* (Xen. C. 8, i. 33. yet see note, p.). It is applied also in this sense to persons, Acts v. 35. *πράσσειν τι ἐπὶ τινι* inflict something *on* one (do something to), comp. *δρᾶν τι ἐπὶ τινι* Her. 3, 14. Ael. anim. 11, 11. Lastly, it signifies *contiguity*, either of place (*apud*) Acts xxviii. 14. *ἐπ' αὐτοῖς ἐπιμεῖναι*, or of time Heb. ix. 26. *ἐπὶ συντελείᾳ τῶν αἰώνων* *sub finem mundi*, Ph. i. 3. *εὐχαριστῶ τῷ Θεῷ ἐπὶ πάσῃ τῇ μνηρίᾳ ὑμῶν* *on (at) every remembrance of you*, Mr. vi. 52. *οὐ συνῆκαν ἐπὶ τοῖς ἄρτοις*, 2 Cor. ix. 6. *σπεῖρειν*, *θερίζειν ἐπ' εὐλογίαις* with blessings, so that blessings may attend. It occurs in another acceptance in Heb. ix. 15. *τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων* *under (on) the first covenant* (during the existence of the first covenant). In this sense it is applied also to persons Heb. x. 28. (Sept.) *ἐπὶ τρισὶ μάρτυσι* *in the presence of, before, three witnesses*, *adhibitis testibus*. It likewise indicates what is immediately subsequent in time, what follows *on* some event, Xen. C. 2, 3, 7. *ἀνέστη ἐπ' αὐτῷ Φεραύλας* *directly after* (Appian. civ. 5, 3. Paus. 7, 25, 6. Dio C. 325, 89. and 519, 99. comp. Wurm Dinarch. p. 39 sq. Ellendt Arrian. Alex. I. 30.). Some from this acceptance explain Acts xi. 19. *ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ* (see Alberti *in loc.*); but *ἐπί* there is much rather *over*, *on account of*, or *in reference to* (Matthäi *in loc.*), comp. Schaef. Plutarch. V. 17. Maetzner Antiph.

¹ According to Krü. 303. *ἐπί* with Gen. indicates rather accidental and more remote connection; *ἐπί* with Dat., the notion of belonging to permanently.

² The signification *upon* may be traced even in Luke xii. 53. *ἔσονται - - πατὴρ ἐφ' υἱῷ καὶ υἱὸς ἐπὶ πατρί* the father will be *auf ihm*, on him, that is, as a load on him, agreeably to the German idiom, father and son lie on each other's neck. *Against*, however, here appropriately brings out the sense. I cannot, however, agree with Wahl in applying the same meaning to Luke xxiii. 38. In Rom. x. 19. the usage is quite of a different sort.

p. 288. *Figuratively*, it denotes, in general, the foundation *on* which an action or state is conceived as placed, as in Mt. iv. 4. ζῆν ἐπ' ἄρτω (Sept.), corresponding to ἐν ῥήματι, after the Hebrew לַעֲרֹכֶת דֵּבַר Deut. viii. 3. (though it is thus used also in Greek authors, Plato Alcib. 1. 105 c. Alciph. 3, 7. comp. *sustentare vitam*). To this acceptance is to be referred also ἐπὶ τῷ ὀνόματί τινος (Lucian. pisc. 15. comp. Schoem. Isae. p. 463 sq.) to do something in the name of some one, that is, in dependence on, or reference to, some one. The expression has different acceptations in the N. T. : ἐπὶ τῷ ὀνόματι Ἰησοῦ Χρ. teach in the name of Christ (Luke xxiv. 47. Acts iv. 17. v. 28. 40.), that is, in referring to Him as Author of the doctrine and the baptizer's constituent. *To cast out devils in the name of Christ*, Luke ix. 49., means, making the efficacy of the exorcising depend on His name (uttered on the occasion as a solemn form); *baptism in the name of Christ*, is baptism founded on the acknowledgment of His name, Acts ii. 38. The following special applications of ἐπί deserve attention :

a. *Over*, of superintendence, Luke xii. 44. ἐπὶ τοῖς ὑπάρχουσιν καταστήσει αὐτόν comp. Xen. C. 6, 3, 28. (as elsewhere with Gen. Lob. Phryn. p. 474 sq.).

b. *Over and above*, of addition to something already existing or effected, Luke iii. 20. προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, Mt. xxv. 20. ἀλλὰ πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς in addition to them (if ἐπ' αὐτοῖς is the genuine reading), Luke xvi. 26. ἐπὶ πᾶσι τούτοις *beside, over and above, all this*, Lucian. conser. hist. 31. Aristoph. plut. 628. (comp. Wetsten. and Kypke *in loc.*), Col. iii. 14. Eph. vi. 16. (comp. Polyb. 6, 23, 12.). In Jo. iv. 27. ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ *upon this*, when Jesus had thus spoken with, etc., came the disciples. It is used somewhat differently in 2 Cor. vii. 13. ἐπὶ τῇ παρακλήσει περισσοτέρως μᾶλλον ἐχάρημεν *besides my being comforted*, I rejoiced, etc.

c. *Over, on account of, at*, of the object after verbs denoting an emotion, as : θαυμάζειν, ἀγαλλιάειν, πενθεῖν, λυπεῖσθαι, ὀργίζεσθαι, μετανοεῖν Luke i. 47. xviii. 7. Mr. iii. 5. xii. 17. Mt. vii. 28. Rom. x. 19. 2 Cor. xii. 21. Rev. xii. 17. xviii. 11. (Plat. symp. 217 a. and 206 b. Isocr. paneg. 22. Lucian. philops. 14. Aristot. rhet. 2, 10, 1. Palaeph. 1, 8. Joseph. antt. 5, 1, 26 a.); with εὐχαριστεῖν it signifies to thank *for*,—to express gratitude based *on*, 1 Cor. i. 4. 2 Cor. ix. 15. Polyb. 18, 26, 4. It is also employed with verbs of speaking, Rev. x. 11. προφητεῦσαι ἐπὶ λαοῖς (xxii. 16. *Var.*), Jo. xii. 16. ταῦτα

ἢ ἐπ' αὐτῷ γεγραμμένα (Her. 1, 66. Paus. 3, 13, 3. comp. Schoemann Plut. Agis p. 71.).

d. *On*, of a supposition or fixed condition (Xen. symp. 1, 5. Diod. S. 2, 24. Lucian. conscr. hist. 38. Aesop. 21, 1.). 'Επ' ἐλπίδι in (with) the hope, 1 Cor. ix. 10. (Plat. Alcib. 1, 105 b., ἐπ' ἐλπίσι Dio Chr. 1003, 21. Herod. 3, 12. 20.), Heb. ix. 17. ἐπὶ νεκροῖς after men are dead, when death has taken place.¹ It is used likewise of motive, inducement, Luke v. 5. ἐπὶ τῷ ῥήματί σου χαίλωσιν τὸ ἔλτυνον *on* Thy word, induced by Thy word, Acts iii. 16. ἐπὶ τῇ πίστει *on* account of faith in His name, xxvi. 6. Mt. xix. 9. (1 Cor. viii. 11. *Var.*),² comp. Xen. Mem. 3, 14, 2. Cyr. 1, 3, 16. 1, 4, 24. 4, 5, 14. Her. 1, 137. Lucian. Hermot. 80. Isocr. areop. 336. Dio Chr. 29, 293. Hence ἐξ' ᾧ *wherefore, on which account*, Diod. S. 19, 98. (ἐξ' ᾧπερ Dio C. 43, 95.); and *because* 2 Cor. v. 4. Rom. v. 12., perhaps also Ph. iii. 12. (*on this account that, for ἐπὶ τούτῳ ὅτι* see Fr. Rom. I. 299 sq.), *eo quod*.³

e. *To, unto*, of aim, end in view, 1 Th. iv. 7. οὐκ ἐκάλεισεν ἐπὶ ἁκαθαρσίᾳ *unto uncleanness*, Gal. v. 13. (like καλεῖν ἐπὶ ξενίᾳ Xen. An. 7, 6, 3.; for a similar expression, see Sintenis Plutarch. Them. p. 147.) 2 Tim. ii. 14. Eph. ii. 10. comp. Xen. An. 5, 7, 34. Mem. 2, 3, 19. Plat. rep. 3, 389 b. Diod. S. 2, 24. Arrian. Alex. 1, 26, 4. 2, 18, 9. Diog. L. 1, 7, 2. comp. Index to Dio C. ed. Sturz p. 148 sq., according to some ἐξ' ᾧ Ph. iii. 12. *unto which* (for which).

f. *After*, of the rule, model, Luke i. 59. καλῶν ἐπὶ τῷ ὀνόματι *after the name* (Neh. vii. 63.). To this head, perhaps, is to be referred also Rom. v. 14. ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ *ad* (Vulg. *in*) *similitudinem peccati Ad*. For other explanations, see Mey. 2 Cor. ix. 6., however, we must not, with Philippi (Röm. Br. p. 172.), expound in the same way. See above.

When ἐπὶ with Dat., in a *local* sense, is joined to a verb of direction or motion (Mt. ix. 16. Jo. viii. 7., not Mt. xvi. 18. Acts iii. 11.),

¹ Yet many of these may be referred to the more general signification *at, on*, as is done by Fr. Rom. I. 315.

² Ἀπολείπει ὁ ἀσθενὴς ἀδελφὸς ἐπὶ τῇ σῇ γνώσει (where, however, good authorities give ἐν) is, properly, shall perish *on account of thy knowledge*, i.e. because thy knowledge is urged,—briefly, *through thy knowledge*. But ἐπὶ does not therefore, as *Grotius* Rom. v. 12. maintains, strictly mean *through*.

³ The Greeks usually employ the Plural, ἐξ' ὧν (but ἐπὶ τῶν Ellendt Arrian. Al. I. 211.). *Rothe* (Versuch über Rom. v. 12 ff. p. 17 ff.) has recently asserted that in the N. T. this ἐξ' ᾧ should be uniformly rendered, *on the supposition, on the understanding, on condition, that, in as far as*. There is no passage, however, in which this rendering of the phrase would not be artificial and forced. Comp. Rückert Comment. on Rom. 2. ed. I. 262.

the phrase comprehends also continuing and resting *on, at*, the object in question.

d. Παρά, *beside*, i.e., properly, *near, at the side of*, is used of place, with the Dative of the thing, only in Jo. xix. 25. (Soph. Oed. C. 1160. Plato Ion 535 b.). Elsewhere, with the Dat. of the person (Krü. 299.), it denotes sometimes,

a. What is outside but *near, close to, by, with*, Luke ix. 47., or what is in one's immediate proximity, within the circle of one's presence, residence, etc. 2 Tim. iv. 13. φερόντην ἀπέλιπον παρὰ Κάρπῳ, 1 Cor. xvi. 2. (Aristot. pol. 1, 7.) Luke xix. 7. (where παρὰ ἄμαρτ. must be joined to καταλῦσαι), Col. iv. 16. Rev. ii. 13. Acts x. 6. xviii. 3.—Sometimes, and more frequently,

b. Ideal proximity, what is within the range of one's possession, property, power, etc. (*penes*), as : Mt. xix. 26. παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ Θεῷ πάντα δυνατά, Rom. ii. 11. οὐ γάρ ἐστι προσωποληψία παρὰ Θεῷ ix. 14. Luke i. 37. (παρὰ τοῦ Θεοῦ is a mistake of transcribers) comp. Demosth. cor. 352 a. εἴ ἐστι παρ' ἐμοί τις ἐμπειρία), Jas. i. 17. 2 Cor. i. 17., particularly of a decision, judgment, Acts xxvi. 8. τί ἄπιστον κρίνεται παρ' ὑμῖν etc. (apud vos), Rom. xii. 16. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς (Prov. iii. 7.) before yourselves (as judges), in your own estimation, in your own eyes, 1 Cor. iii. 19. 2 Pet. iii. 8. (Her. 1, 32. Plato Theact. 170 d. Soph. Trach. 586. Eurip. Bacch. 399. and Electr. 737. Bhdy 257.). So likewise 2 Pet. ii. 11. οὐ φέρουσι κατ' αὐτῶν παρὰ κυρίῳ (before the Lord as Judge) βλάβος φημι κρίσιν, if the words π. κυρ. are genuine, and, substantially, 1 Cor. vii. 24. ἕκαστος ἐν ᾧ ἐκλήθη, ἐν τούτῳ μείντω παρὰ Θεῷ before (with, in presence of) God as Judge, from the point of view of God's judgment. That παρὰ with Dat. strictly denotes direction *towards*,¹ cannot be established (Wahl in Clav.) by Luke ix. 47., still less by Luke xix. 7. (see above).

e. Πρὸς has the same primary import as παρά, but, in the N. T., is used only in its *local* (literal and proper) sense,—*at, by, in the (immediate) proximity of*, as : Jo. xviii. 16. πρὸς τῇ θύρᾳ, xx. 11. 12.

¹ When παρὰ with the Dat. is employed with a verb of motion, the same attraction may be discerned as occurs when ἐν is so used. Yet in Xen. A. 2, 5, 27., which even Kühner adduces as the only instance, recent editors, on the authority of Codd., give παρὰ Γισσαφέρνην. On the other hand, see Plutarch. Themist. c. 5. and Sintonis in loc. It cannot, however, be denied that in the Dative itself the notion of *whither* is originally contained. Comp. Hartung on the Cases, p. 81.

Mr. v. 11. (to adduce instances of the same use of *πρός* from Greek authors would be superfluous; for the assertion of Münter Symbol. ad intptat. ev. Joa. p. 31. is quite erroneous). So likewise Rev. i. 13. *περιζωσμένος πρὸς τοῖς μαστοῖς ζώνην* with a girdle close to His breast (Xen. C. 7, 1, 33.). In Luke xix. 37. *ἐγγίζοντος ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν* is to be rendered: when he was already close to etc. In the Sept. *πρός* with the Dative occurs much more frequently than in the N. T.

f. *Περί* and *ὑπό* are never used, in the N. T., with the Dative.

SECTION XLIX.

PREPOSITIONS WITH THE ACCUSATIVE.

a. *Εἰς* (the opposite of *ἐκ* Rom. i. 17. v. 16.). This preposition denotes—

a. In its *local* acceptation, not merely *into*, *in among* (Luke x. 36. Acts iv. 17., likewise Mr. xiii. 14. *εἰς τὰ ὄρη*, as we say, *into the mountains*), or (of countries and cities) *to* (into) Mt. xxviii. 16. Acts x. 5. xii. 19. etc., but also (of levels) *on* Mr. xi. 8. *ἔστρωσαν εἰς τὴν ὁδόν*, Acts xxvi. 14. Rev. ix. 3., and even simply *to* (ad), *thitherward* (of motion or direction) Mr. iii. 7. (Polyb. 2, 23, 1.) Mt. xxi. 1., Jo. xi. 38. *ἔρχεται εἰς τὸ μνημεῖον* cometh *to* the tomb, comp. verse 41., iv. 5. comp. verse 28., xx. 1. comp. verse 11., Acts ix. 2., Luke vi. 20. *ἐπάρας τοὺς ὀφθαλμοὺς εἰς τοὺς μαθητάς* *towards* (on) His disciples, Rev. x. 5. (*εἰς τὸν οὐρανόν*) Xen. Cyr. 1, 4, 11. Aeschin. dial. 2, 2. In reference to persons, it signifies not merely *to* (*πρός* or *ὡς* Mdv. 33. Bhdy 215.), but *among*, *inter*, Acts xx. 29. xxii. 21. Luke xi. 49. Rom. v. 12. xvi. 26. Plato Prot. 349 a. Gorg. 526 b. (when it occasionally approximates the import of the Dative, Luke xxiv. 47. see above, § 31. 5.)¹; in one passage, *into* a person's house, Acts xvi. 40. *εἰσῆλθον εἰς τὴν Λυδίαν* (according to many Codd.) see Valcken. *in loc.* comp. Lys. orat. 2. in. Strabo 17, 796. Fischer Well. III. II. p. 150. Schoem. Isae. 363. and Plutarch. Agis p. 124. (the better Codd., however, give *πρός*).

¹ Likewise in 1 Cor. xiv. 36. 2 Cor. x. 14. *εἰς* is more appropriate than *πρός*, inasmuch as, in all these passages, ideal reaching to one (consisting in being acquainted or in having intercourse with him) is to be understood.

b. Applied to *time*, it signifies sometimes a point *against, for*, which, Acts iv. 3. (Herod. 3, 5, 2.), or *till* which, Jo. xiii. 1. 2 Tim. i. 12.;¹ sometimes a period (*during, for*, like ἐπί) Luke xii. 19. εἰς πολλὰ ἔτη (Xen. M. 3, 6, 13.).

c. *Figuratively*, of *ideal* relations, it denotes any *aim or end*, as: Acts xxviii. 6. μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον (to, on) in regard to him, comp. Plut. Moral. p. 786 c.; hence it signifies, α. amount, extent, number of, 2 Cor. x. 13. εἰς τὰ ἄμετρα καυχᾶσθαι, iv. 14. (Lucian. dial. mort. 27, 7.), comp. also the well-known εἰς μάλιστα and εἰς τρίς. —β. The condition into which something is brought, Acts ii. 20. Rev. xi. 6. Heb. vi. 6. comp. likewise Eph. ii. 21 f.—γ. *Result*, Rom. x. 10. (xiii. 14.) 1 Cor. xi. 17. εἰς τὸ κρεῖττον συνέρχεσθε.—δ. *Towards*, indicating the objects to which some feeling, disposition, deportment is directed (erga and contra), 1 Pet. iv. 9. φιλόξενοι εἰς ἀλλήλους, Rom. viii. 7. (Her. 6, 65.) xii. 16. Mt. xxvi. 10. 3 Jo. 5. Col. iii. 9. 2 Cor. viii. 24. x. 1. Luke xii. 10., to which sense likewise Col. i. 20. ἀποκαταλλάττειν τι εἰς αὐτόν may be referred (comp. διαλλάττειν πρὸς τινα Demosth. ep. 3. p. 114. Thuc. 4, 59. etc.).² It also indicates the person to whom, or thing to which, a statement refers, Acts ii. 25. Δαυὶδ λέγει εἰς αὐτόν in reference to Him (dicere in aliquem, comp. Κυρκε in loc.), Eph. i. 10. v. 32. Heb. vii. 14. comp. Acts xxvi. 6.³ It is applied also to a desire (*after, for*, something) Ph. i. 23. and the will, in general; likewise an occasion, incidental cause, Mt. xii. 41. εἰς τὸ κήρυγμα Ἰωῆ at the preaching; destination and end in view (Bhdy 219.) Luke v. 4. χαίλασατε τὰ δίκτυα ὑμῶν εἰς ἄγρην for a draught (catching), 2 Cor. ii. 12. ἐλθὼν εἰς τὴν Τρωάδα εἰς τὸ εὐαγγελίον for the interests of the Gospel,—to promote the cause of the Gospel; Acts ii. 38. vii. 5. Rom. v. 21. vi. 20. viii. 15. ix. 21. xiii. 14. xvi. 19. Heb. x. 24. xii. 7. 1 Pet. iv. 7. 2 Pet. ii. 12. 2 Cor. ii. 16. vii. 9. Gal. ii. 8. (εἰς ὃ for which Col. i. 29. 2 Th. i. 11. comp. 1 Pet. ii. 8., εἰς τι Mt. xxvi. 8.). This acceptance likewise elucidates the phrases ἐλπίζειν, πιστεύειν εἰς τινα, and also explains those passages in which εἰς relates to persons, and signifies *for, towards*, Rom. x. 12. πλουτῶν εἰς πάντας Luke xii. 21. 1 Cor. xvi. 1. etc. (it is then nearly equivalent to the Dative, see above). Lastly, it denotes, in

¹ The more expressive ἕως or μέχρι is oftener used in this sense; and many passages adduced in Lexicons to show that εἰς signifies *usque ad*, do not merely express time, but include the sense of purpose, aim, Gal. iii. 17. 23. Eph. iv. 30.

² It is not necessary to consider this phrase pregnant, as Fr. Rom. I. 278. does. It is obviously founded on the same conception as the expression preferred by Greek authors διαλλάττειν πρὸς τινα.

³ Likewise ἐμῶν εἰς ἱεροσόλυμα Mt. v. 35. is, substantially, to be referred to this acceptance. See Fr. in loc.

a more general sense, *in reference to, regarding* (Bhdy 220. Bornem. Xen. Cyr. p. 484.) Acts xxv. 20. 2 Pet. i. 8. Rom. iv. 20. xv. 2. (of things, Xen. Mem. 3, 5, 1. Philostr. Apoll. 1, 16.), 2 Cor. xi. 10. Eph. iii. 16. iv. 15. Rom. xvi. 5. (of persons). Sometimes subjective and objective design, aim and effect, cannot be separated, Heb. iv. 16. Luke ii. 34. Rom. xiv. 1. Jude 21. The German *zu, for, to*, denotes both.¹ Further, comp. § 29. 3. Note.

The following alleged acceptations of *εἰς* are to be rejected: *Sub* (Rom. xi. 32. comp. Gal. iii. 22.); *εἰς* here retains the signification of *into, in*.—*With* (of the instrument). In Acts xix. 3. *εἰς τὸ Ἰωάννου βάπτισμα* (*ἐμβαπτίσθημεν*) is a direct answer to the question, *εἰς τί οὖν ἐβαπτίσθητε*; Strictly, the answer should have been, *into that, into which John baptized*. The expression is abbreviated, or rather defective in precision.—Neither can *εἰς* be strictly and properly rendered by *before, coram*. Acts xxii. 30. (see Kühnöl.), comp. Heind. Plat. Protag. 471. Stallb. Plat. symp. p. 43 sq. "*Ἐστησαν* (*ἀπὸν*) *εἰς αὐτοῦς* is: introduced (placed) him *among them*, in their midst (*εἰς μέσον*). 2 Cor. xi. 6. *ἐν παντὶ φανερωθέντες εἰς ὑμᾶς* is strictly: *towards you* (*erga*), in the same acceptation as *πρὸς* elsewhere.—That *εἰς* is ever equivalent to *διὰ* with Gen. is a mere fiction. *Εἰς διαταγὰς ἀγγέλων* Acts vii. 53. means very simply: *upon, at the injunctions* (mandates) *of angels*; which, indeed, amounts to the same thing, *in consequence of, according to*, such mandates. Some, perhaps, may prefer the exposition suggested § 32. 4, b. As to *εἰς* for *ἐν* see § 50.

b. *Ἀνά, upon, upwards*² (Bhdy 233 f.), occurs in the N. T. in the phrase *ἀνὰ μέσον*, with Gen. of place, *in the midst of, between, among*, Mr. vii. 31. Mt. xiii. 25., and, figuratively, with Gen. of a person, 1 Cor. vi. 5. *διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ*. It sometimes occurs, likewise, in a distributive sense, as: Jo. ii. 6. *ἰδρίας χαροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς* containing two or three firkins a-piece, Luke ix. 3. x. 1. Mr. vi. 40. (where Lchm., on the authority of Cod. B, gives *κατά*), as frequently in Greek authors. The preposition thus gradually assumed the nature of an adverb (Bhdy 234.). This distributive signification perhaps grew out of such phrases as *ἀνὰ πᾶν ἔτος* every year, year by year.

¹ But Jo. iv. 14. *ἀλλοιόμενον εἰς ζωὴν αἰώνιον* is probably to be rendered by *into*, though BCrusius is of a different opinion.

² *Hm. de partic. æv* p. 5: Primum ac proprium usum habet in iis, quæ in al. rei superficie ab imo ad summum cundo conspiciuntur: motus enim significationem ei adhaerere quum ex eo intelligitur, quod non est apta visa quæ cum verbo *εἶναι* componeretur, tuli docet usus ejus adverbialis, ut *ἀλλ' ἀνα εἰς ἰδρίας*. Further, comp. Spitzner de vi et usu prepositit. *ἀνὰ* et *κατά*. Viteb. 1831.

Hug, in the Freiburg Zeitschr. VI. 41 f., insists on rendering Jo. ii. 6. containing *about* 2 or 3 firkins (measures); but he has not been able to establish his point. In Polyb. 2, 10, 3. and Dio Cass. 59, 2. ἀνά manifestly signifies—*each, a-piece*. In Polyb. 1, 16, 2. nobody will believe that the writer intended to state the strength of the Roman legion indefinitely, and to say merely that it consisted of *about* 4000 foot, and 300 cavalry. In Her. 7, 184. ἀνὰ διηκοσίους ἄνδρας λογιζομένοισι ἐν ἐκάστη νηΐ is a pleonastic expression, similar to others of frequent occurrence—each 200 - - in each ship,—at the rate of 200 in each ship. Rev. iv. 8. ἐν καθ' ἐν αὐτῶν ἔχον ἀνὰ πτέρυγας ἑξ is a construction of nearly the same sort. Ἐπί with Acc. is used by the Greeks to express *about*, or to *the amount of*, a certain number.

c. Διά with Acc. specially indicates the *ground* (ratio), not the aim (not even in 1 Cor. vii. 2.),¹ and signifies *on account of* (even in Jo. vii. 43. x. 19. xv. 3. etc.), or, when the motive of an action is meant, *out of, from*, Mt. xxvii. 18. διὰ φθόνον *out of (from) envy*, Eph. ii. 4. διὰ τὴν πολλὴν ἀγάπην (Diod. S. 19, 54. διὰ τὴν πρὸς τοὺς ἡτυχηκότας ἔλεον, Aristot. rhet. 2, 13. Demosth. Canon. 730 c.). As to Rom. iii. 25., which even Reiche has misunderstood, see Bengel. In Heb. v. 12. διὰ τὸν χρόνον is, *on account of, for the time*,—considering the time (you have enjoyed Christian instruction;² not, as Schulz renders it, *after* so long a time). Sometimes διὰ with Acc. would seem to denote the means (as ground or motive and means are very closely connected, comp. Demosth. cor. 354 a. Xen. M. 3, 3, 15. Liv. 8, 53.; and, in the poets, διὰ with Acc. is sometimes used even in a *local* sense, see Bhdy 236.). In Jo. vi. 57. καὶ γὰρ ζῶ διὰ τὸν πατέρα καὶ ὁ τρώγων με ζήσεται δι' ἐμέ, διὰ is used exactly as in Long. pastor. 2. p. 62. Schaef. διὰ τὰς νύμφας ἔζησε, Plut. Alex. 668 e. Jo., as above, means strictly and properly: *I live owing to the Father*, that is, *I live because the Father lives*, comp. Plat. conv. 283 e. Fr. Rom. I. 197., who adduces as parallel Cic. Rosc. Am. 22, 63. ut, *propter quos* hanc suavissimam lucem adspexerit, eos indignissime luce privaret. The following

¹ That is to say, it is only *per consequens* that the notion of design is implied in διὰ τὰς πορνείας: *on account of fornications let every man have his own wife*. Fornications are the reason for which the injunction is given, in order thus to prevent them. In Greek authors also design is sometimes, in the same way, implied in διὰ: see the annotators on Thuc. 4, 40. and 102.

² The phrase in a sense essentially the same is used in Polyb. 2, 21, 2. and elsewhere, see Bleek on the above passage. Schulz insists in applying the *temporal* sense of διὰ to Heb. ii. 9. likewise. But διὰ τὸ πάθημα τοῦ θανάτου means, *on account of the suffering of death*, and is elucidated from the well-known connection, laid down in the apostolic writings, between the sufferings and the exaltation of Christ.

passages are more or less similar: Demosth. Zenoth. 576 a. Aristoph. Plut. 470. Aeschin. dial. 1, 2. Dion. H. III. 1579. comp. Wytttenb. Plut. Mor. II. p. 2. Lips. Sintenis Plutarch. Themist. 121. Thuc. ed. Poppo III. II. 517. But Heb. v. 14. vi. 7. cannot altogether be referred to this head, nor (though even Ewald and de Wette are of the opposite opinion) Rev. xii. 11. ἐνίκησαν διὰ τὸ αἷμα, comp. vii. 14. and what immediately follows, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν etc. As to Rom. viii. 11. (where the reading, indeed, varies) see Fr., and as to Jo. xv. 3. Mey. *in loc.* In 2 Cor. iv. 5. Heb. ii. 9. 2 Pet. ii. 2. (where Schott still renders it by *per*, which produces an erroneous meaning, but Bengel gives the right sense) Rev. iv. 11. διὰ is quite appropriately translated by *for the sake of*. Likewise in Rom. viii. 20. (where Schott still explains it by *per*) διὰ has the same import.¹ But in Rom. xv. 15. διὰ τὴν χάριν τὴν δοδεῖσάν μοι the preposition must not, in consideration of xii. 3. διὰ τῆς χάριτος τῆς δοδεΐσης μοι, be understood in this sense. Both expressions are respectively appropriate. 1 Jo. ii. 12. is accurately rendered by Lücke. In 2 Pet. iii. 12. δι' ἣν may be referred to ἡ τοῦ Θεοῦ ἡμέρα, and translated by *on account of*. Yet, if referred to παρουσία, as is done by Bengel, it would give a plausible meaning. Lastly, in Gal. iv. 13. δι' ἃς δένειαν τῆς σαρκός is probably not to be understood (Schott) of the state, condition (δι' ἃς δένειας), but means: *on account of* weakness, owing to weakness. See Mey.

d. Κατά. The primary *local* import is,—

a. *Down upon* (down along, comp. Aeschin. dial. 3, 19.), *at, throughout, over* (Xen. C. 6, 2, 22.), as: Luke viii. 39. ἀπῆλθε κατ' ὅλην τὴν πόλιν κηρύσσων, xv. 14. λιμὸς κατὰ τὴν χώραν *throughout the country*, all over the country (2 Macc. iii. 14. Strabo 3. 163.), Acts v. 15. ἐκφέρειν κατὰ τὰς πλατείας *through the streets*, along the streets, viii. 36. (Xen. An. 4, 6, 11.) Luke ix. 6. xiii. 22. Acts xi. 1. xxvii. 2. (Xen. C. 8, 1, 6. Raphel. *in loc.*)² It denotes, in general, extension over a surface, Acts xxvi. 3. τὰ κατὰ τοὺς Ἰουδαίους ἔδη

¹ Here διὰ τὸν ὑποτάξαντα implies an antithesis to οὐχ ἐκούσα, *not spontaneously*, but by reason of him that subjected,—by the will and command. Perhaps Paul intentionally avoided the expression, διὰ τοῦ ὑποτάξαντος, as that would have indicated ὁ Θεὸς ὑπέταξεν αὐτήν. Adam's sin was the special and direct cause of the ματαιότης.

² Κατά, in its *local* signification, is not strictly and properly synonymous with ἐν (as even Kühnöl on Acts xi. 1. maintains). Κατὰ τὴν πόλιν means, *throughout, all over, the city*. Κατ' ὁδὸν is along the road, on the road (as on a line), by the way. Even κατ' οἶκον, where the primary import is in a great measure lost sight of, is used to express a different conception from ἐν οἴκῳ. Besides, κατὰ has been adopted by usage in many phrases, the import of which might perhaps be expressed also by ἐν with a Dat.

καὶ ζητήματα among the Jews (over the countries inhabited by Jews).¹

b. Motion *towards* (at), *after* Ph. iii. 14. (κατὰ σκοπόν towards the mark), Acts viii. 26. xvi. 7. Luke x. 32. (Aesop. 88, 4. Xen. C. 8, 5, 17.); likewise mere direction (geographical position, *versus*), Acts ii. 10. τῆς Διβύης τῆς κατὰ Κυρήνην, xxvii. 12. λιμένα βλέποντα κατὰ λίβα (Xen. An. 7, 2, 1.). Accordingly, κατὰ πρόσωπόν τινος signifies *over-against*, *face to face*, *in one's presence*, *confronted with one*, Luke ii. 31. Acts iii. 13. So also κατ' ὄφθαλμούς Gal. iii. 1. (Xen. His. 1, 14. like κατ' ὄμμα Eurip. Androm. 1064., κατ' ὄμματα Soph. Ant. 756.). Likewise in Rom. viii. 27. κατὰ Θεὸν ἐντυγχάνειν does not mean (in a local sense) *apud deum*, but, strictly and properly, *towards God*, *in the sight of God*, *before God*.² Closely connected with this acceptation of the preposition is its *temporal* import, which is sometimes, as in Acts xvi. 25. κατὰ τὸ μεσονύκτιον *at midnight*, and sometimes, as in Mt. xxvii. 15. κατ' ἐορτήν *during* (at) *the festival*, i. 20. κατ' ὄναρ *during* (in) *a dream*, *secundum quietem* (Herod. 2, 7, 6., κατὰ φῶς *by daylight* Xen. C. 3, 3, 25., κατὰ βίον Plato Gorg. 488 a.), Heb. ix. 9. also iii. 8. (Sept.) κατὰ τὴν ἡμέραν *in the day* etc., and κατὰ τὸ αὐτό *at the same time*, Acts xiv. 1. Hence it was applied in a distributive signification both to place and time, first with plural nouns, as κατὰ φυλάς *by tribes*, Mt. xxiv. 7. κατὰ τόπους, Acts xxii. 19., κατὰ δύο *in pairs* 1 Cor. xiv. 27. (Plato ep. 6. 323 c.) Mr. vi. 40. *Var.*; afterwards frequently with singular nouns, as in Acts xv. 21. κατὰ πόλιν *in each city* (Diod. S. 19, 77. Plutarch. Cleom. 25. Dio Chr. 16. 461. Palaeph. 52, 7.), κατ' ἐνιαυτόν *yearly* Heb. ix. 25. (Plato pol. 298 e. Xen. C. 8, 6, 16., κατὰ μῆνα Xen. An. 1, 9, 17. Dio C. 750. 74.), κατ' ἡμέραν *daily* Acts ii. 46. 1 Cor. xvi. 2. (Hm. Vig. 860.).³

¹ Hence it is used to denote *among*, *belonging to*, as: οἱ κατ' ὑμᾶς ποιηταί *your own poets* Acts xvii. 28. comp. xiii. 1. and other passages. See above, p. 206. Κατὰ with a personal pronoun is employed, mainly in later authors, as merely a circumlocution for a possessive pronoun. See Hase Leo Diac. p. 230.

² Against this explanation, adopted also by Fr. Krehl and others, objections have recently been raised, particularly by Mey. and Philippi. Whether κατ' αὐτόν should be read or not, is of no great importance. The emphasis, implied in the substantive, is easily felt, and by the reading κατὰ Θεόν is indicated visibly, though the point of principal moment lies in ὑπὲρ ἀγίων. The expression, *according to God*, is here quite superfluous, as *such* intercession of the Spirit could alone be conceived.

³ To this acceptation κατ' ἑαυτόν *by one's self* is usually referred (see, e.g., Passow), but erroneously, as the phrase is not employed in a distributive sense. Κατ' ἑαυτόν, and the like, properly means *in reference to one's self*, when something is confined to a special object. Hence *by one's self*, *adv. seorsum*. As to ἔχειν κατ' ἑαυτόν, see Fr. Rom. III. 212.

In a figurative sense, it denotes *in reference to, in regard to*, sometimes, generally, as in Eph. vi. 21. τὰ κατ' ἐμέ quae ad me pertinent, Acts xxv. 14., or in limitation of a general expression (Her. 1, 49. Soph. Trach. 102. and 379.) Eph. vi. 5. οἱ κατὰ σάρκα κύριοι with reference to the flesh, in a secular point of view, Rom. ix. 5. ἐξ ὧν (Ἰουδαίων) ὁ Χριστὸς τὸ κατὰ σάρκα (1 Pet. iv. 14.) Acts iii. 22. Rom. vii. 22. also xi. 28. and xvi. 25. It is applied sometimes specially to

(a.) The measure or standard *according to, in conformity to*, which something is framed, as in Eph. iv. 7. Mt. xxv. 15. Jo. ii. 6. Luke ii. 22. κατὰ νόμον Heb. ix. 19. (Xen. Cyr. 5, 5, 6.), Acts xxvi. 5. Rom. xi. 21. κατὰ φύσιν, Mt. ix. 29. κατὰ τὴν πίστιν ὑμῶν *according to your faith*, 2 Cor. iv. 13., Rom. ii. 2. κατὰ ἀλήθειαν, Mt. ii. 16. κατὰ χρόνον *according to the time*. Hence it denotes similarity, sort (pattern), Heb. viii. 8 f. συντελέσω -- διαδήκην καινὴν, οὐ κατὰ τὴν διαδήκην, ἣν ἐποίησα etc. (1 Kings xi. 10.) Acts xviii. 14. Likewise with names of persons and pronouns, κατὰ τινα usually, *according to some one's opinion* Col. ii. 8. (Eph. ii. 2.) 2 Cor. xi. 17. or will Rom. xv. 5. 1 Cor. xii. 8. comp. Stallb. Plat. Gorg. p. 91., or *according to some one's manner, fashion, example*, as in Gal. iv. 28. κατὰ Ἰσαάκ in the same way as Isaac, ad exemplum Isaaci, 1 Pet. i. 15. Eph. iv. 23. (Plato Parm. 126 c. Lucian. pisc. 6, 12. eunuch. 13. Dio C. 376. 59. comp. Kypke and Wetst. on Gal. as above, Marle floril. p. 64 sq.). It is used also to indicate an author, as: τὸ κατὰ Ματθαῖον εὐαγγέλιον the Gospel (the history of the Gospel) as written by Matthew (according to Matthew's account of it). As to εἶναι κατὰ σάρκα, κατὰ πνεῦμα Rom. viii. 5. see the Expositors. In the (Pauline) phrase κατ' ἄνθρωπον as a man, after the manner, with the ordinary views and feelings, of human nature (with contexts of various descriptions), κατὰ is used in a more general acceptation, as in Rom. iii. 5. Gal. i. 11. iii. 15. 1 Cor. ix. 8. 1 Pet. iv. 6. see Fr. Rom. I. 159 sq.¹ Comp. in connec-

¹ In 2 Cor. vii. 9. 10. λυπεῖσθαι κατὰ θεόν and λύπη κ. θ. is not, sorrow that God has produced (Kypke *in loc.*), but, according to Bengel's admirable remark, animi Deum spectantis et sequentis, to sorrow according to God, i.e. in accordance with the mind and will of God. In the passage that follows, Paul might, in the same way, have written: ἡ κατὰ τὸν κόσμον λύπη. But ἡ τοῦ κόσμου λύπη has a meaning somewhat different: *The sorrow of the world*, i.e. as the world (those who belong to the world) experiences and feels it (in a natural manner about the things of the κόσμος). Bengel has, also, duly appreciated the difference between these two expressions. In 1 Pet. iv. 6. κατὰ ἀνθρώπους means, after the manner of men, and is qualified by the annexed σαρκί, as κατὰ θεόν means, after the manner of God, which is qualified by πνεύματι, for God is a Spirit.

tion with the same use of *κατά*, Rom. iv. 4. *κατά χάριν* as matter of grace, by way, on the ground, of grace, 1 Cor. ii. 1. *καθ' ὑπεροχὴν λόγου*, Ph. iii. 6. Eph. vi. 6. Rom. xiv. 15., Acts xxv. 23. *ἀνδράσι τοῖς κατ' ἐξοχὴν τῆς πόλεως*.

(b.) The occasion (and the motive), in a sense closely allied to the preceding (hence in Rom. iv. 4. *κατά χάριν* may be rendered also, of [out of] grace), Mt. xix. 3. *ἀπολῦσαι τὴν γυναῖκα κατὰ πᾶσαν αἰτίαν* on account of every cause, on every ground, on any pretext (Kypke *in loc.* comp. Paus. 5, 10, 2. 6, 18. 2, 7.), Rom. ii. 5. Acts iii. 17. *κατὰ ἄγνοιαν ἐπράξατε* in (in consequence of) ignorance (Raphel. *in loc.*), Ph. iv. 11. *οὐχ ὅτι καθ' ὑστέρησιν λέγω* from (on account of) want (as suffering want), Tit. iii. 5. 1 Pet. i. 3. *κατὰ τὸ αὐτοῦ ἔλεος*¹ Eph. i. 5. Her. 9, 17. (*κατὰ τὸ ἔχθος*) etc. comp. Diog. L. 6, 10. Arrian. Al. 1, 17, 13. Also in Heb. xi. 7. *ἡ κατὰ πίστιν δικαιοσύνη* righteousness through (the) faith.

(c.) The intention, purpose, for (Jo. ii. 6.), 2 Tim. i. 1.² Tit. i. 1. (comp. Rom. i. 5. *εἰς*), and the (necessary) result, 2 Cor. xi. 21. *κατ' ἀτιμίαν λέγω* to reproach (Her. 2, 152. Thuc. 5, 7. 6, 31.). Though *κατά* may sometimes be rendered by *with*, it is never strictly and properly equivalent to *cum*. In Rom. x. 2. *ζῆλος θεοῦ ἀλλ' οὐ κατ' ἐπίγνωσιν* is, zeal for God, but not according to knowledge, *i.e.* not as zeal, founded on knowledge, manifests itself (comp. above, *κατ' ἄγνοιαν*) 1 Pet. iii. 7. In Heb. xi. 13. *κατὰ πίστιν ἀπέθανον* etc. means: they died in (according to) faith, without having etc.; it being in the nature of faith that they should die in seeing but at a distance the fulfilment of the promises. The notion of *κατὰ πίστιν* is contained in the second participial clause.

e. Ὑπέρ with Acc. signifies *beyond, away-over* (Her. 4, 188. Plato Crit. 108 e. Plut. virt. mul. p. 231. Lips.). In the N. T. it never occurs in reference to place, but is always used figuratively, *beyond, over and above* in number, rank, quality, as: Acts xxvi. 13. *ὡς περιλάμψαν - - ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου*, Mt. x. 24. *οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον*, Phil. 16., Mt. x. 37. *ὁ φιλῶν πατέρα ὑπὲρ ἐμέ* (Aesch. dial. 3, 6.) 2 Cor. i. 8. (Epict. 31. 37.) Gal. i. 14., also 2 Cor. xii. 13. *τί γὰρ ἔστιν, ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας* *deficient beyond the other*

¹ Accordingly, *κατά* (with Acc.) sometimes corresponds to the Dat. (instrumentum) in a parallel passage, as in Arrian. Al. 5, 21, 4. *κατ' ἔχθος τὸ Πάριον μάλλον ἢ Φιλίππῳ τῇ Ἀλεξάνδρῳ*. See Fr. Rom. I. 99.

² *Matthies* maintains that *κατά* does not properly denote the aim, or end in view. This import is very obviously implied in the original meaning of this preposition. Moreover, see *Mith.* 1356. 1359.

churches (gradation downwards). Regarding *ὑπέρ* after comparatives, see § 35, 2.

f. *Μετά* denotes motion *towards, into, the midst of* something, Iliad 2, 376. Thence it signifies motion *after, behind*, something. In prose, however, it more frequently means *behind, after*, of a state of rest, Heb. ix. 3. *μετὰ τὸ δεύτερον καταπέτασμα* (Paus. 3, 1, 1.). In all other passages of the N. T. where it occurs, it signifies *after* in regard to *time*, and is the opposite of *πρό* *before*, even in Mt. xxvii. 63., where the popular expression presents no difficulty—see Krebs obs. p. 87 sq.—and 1 Cor. xi. 25. *μετὰ τὸ δειπνῆσαι*, which must not, in consideration of Mt. xxvi. 26. (*ἐσθιόντων αὐτῶν as they were eating*), be rendered by *during*. On the other hand, comp. Luke xxii. 20. The familiar expression *μετ' ἡμέραν interdiu* (Ellendt Arrian. Al. 4, 13, 10.) strictly and properly denotes *post lucem*, after day-break.

g. *Παρά*. The primary import is *beside, along, parallel to*, in reference to a line or extended space, Mt. iv. 18. *περιπατῶν παρὰ τὴν θάλασσαν* - - *εἶδε etc. walking by the side of the sea*, along the sea-side, the beach (Xen. C. 5, 4, 41. A. 4, 6, 4. 6, 2, 1. Plato Gorg. 511 e.), xiii. 4. *ἔπεισε παρὰ τὴν ὁδὸν fell by the wayside*. Thence it is applied to a point of space, belonging, however, to an extended object, as: *ἔρχεσθαι παρὰ τὴν θάλασσαν to the side of the sea*, coast, Mt. xv. 29. Acts xvi. 13., *ρίπτειν or τιθέναι παρὰ τοὺς πόδας τ.* at (beside) His feet, Mt. xv. 30. Acts iv. 35. comp. Held Plutarch. Timol. 356. With verbs of rest,¹ as of *sitting, remaining, being situated*, it is employed only in this sense, as: *παρὰ τὴν θάλασσαν or τὴν λίμνην or παρὰ τὴν ὁδὸν (propter mare, viam)* Mt. xx. 30. Luke v. 1 f. xviii. 35. Heb. xi. 11., Acts x. 6. *ᾧ ἐστὶν οἰκία παρὰ θάλασσαν* (verse 32.), comp. Xen. A. 3, 5, 1. 7, 2, 11. Paus. 1, 38, 9. Aesop. 44, 1. Hartung d. Casus p. 83. Further, *παρά* means *beside* the mark or aim, and, consequently, according to the import of the accompanying words, sometimes *beyond, above*, as in Rom. xii. 3. (to which Fr. compares Plutarch. Mor. 83 f. *θauμασται παρ' ὃ δεῖ*), sometimes *below, under*, as in 2 Cor. xi. 24. *πεντάκις τεσσαράκοντα παρὰ μίαν forty (but, save, one, with the deduction [omission] of one) less one*, Joseph. antt. 4, 8, 1. (comp. Heb. ii. 7. Sept.) Bhdy 258. In the former sense it is used figuratively,

a. In comparisons, as in Luke xiii. 2. *ἀμαρτωλοὶ παρὰ πάντας*

¹ Such expressions as Polyb. 1, 55, 7. *ἐν τῇ παρὰ τὴν Ἰταλίαν κειμένη πλευρᾷ τῆς Σικελίας* situated (extending) towards, alongside of, Italy, constitute the transition to this use of the preposition.

above, beyond, more than, all (see ὑπέρ, comp. § 36, 2.), iii. 13. Heb. i. 9. (Sept.) iii. 3. (Dio Cass. 152. 16.; analogous to which are ἄλλος παρά 1 Cor. iii. 11. *other than*, equivalent to ἄλλος ἢ, comp. Stallb. Phileb. 51.); Rom. xiv. 5. κρίνειν ἡμέραν παρ' ἡμέραν *to judge (esteem) one day above another*, i.e. to prefer one day to another.

b. *Not in accordance with*, contrary to, *against*, as : Acts xviii. 13. παρὰ νόμον (Xen. M. 1, 1, 18. Lucian. Demon. 49.), Rom. i. 26. παρὰ φύσιν (*praeter naturam* Plat. rep. 5. 466 d. Plut. educ. 4. 9.), iv. 18. παρ' ἐλπίδα (*praeter spem* Plato pol. 295 d.), xvi. 17. Heb. xi. 11. (Thuc. 3, 54. Xen. A. 2, 5, 41. 5, 8, 17. 6, 4, 28. Philostr. Apoll. 1, 38.) The opposite would be : κατὰ φύσιν etc. Xen. M. as above, Plut. educ. 4, 9.

c. *Instead of*, i.e. some object *different from* the right one, as in Rom. i. 25. παρὰ τὸν πτίσαντα *with the omission of* (the proper object of worship) *the Creator*. In one passage of the N. T. παρά indicates the ground or reason,—1 Cor. xii. 15. παρὰ τοῦτο *therefore*, on this account, strictly and properly—*with this*, by the side of this, as a consequence of this, Weber Demosth. p. 521. (Plut. Camill. 28. Dio C. 171. 96. Lucian. paras. 12. etc.). In Latin, as everybody knows, *propter* (from prope, comp. propter flumen) has become the ordinary *causal* preposition (comp. Vig. p. 862. Vkm. Fritzsche quaestion. Lucian. p. 124 sq. Maetzner Antiph. p. 182.).

h. Πρός *to, towards*, with verbs of motion or mere direction (Acts iv. 24. Eph. iii. 14., 1 Cor. xiii. 12. πρόσωπον πρὸς πρόσωπον *face to face*). Sometimes πρὸς, with a noun in the Acc., appears to lose the import of the Acc. and to signify simply *with*, particularly before names of persons, as in Mt. xiii. 56. Jo. i. 1. 1 Cor. xvi. 6. (Demosth. Apat. 579 a.). Even here, however, πρὸς denotes (ideal) annexation. The peculiar force of the Acc. is perceptible in Mr. iv. 1. ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν *on the land towards the sea*,—by the sea-side, ii. 2.; and still more distinctly in Acts v. 10. xiii. 31. Ph. iv. 6. see Fr. Mr. p. 201 sq. comp. Schoem. Isae. p. 244. The Latin *ad*, as is well known, has both significations.—The *temporal* applications πρὸς καιρόν *for a time*, Luke viii. 13. Jo. v. 35. Heb. xii. 10 f., πρὸς ἑσπέραν *towards evening*, Luke xxiv. 29. (Wetst. I. 826.), may be traced at a glance (comp. above, ἐπί). *Figuratively*, πρὸς denotes the aim, end, towards which something is directed, and, consequently, the result, issue, as : 2 Pet. iii. 16. ἃ - - στρεβλοῦσιν - - πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν, Heb. v. 14. ix. 13. 1 Tim. iv. 7. (Simplic. in Epict. 13. p. 146.) Jo. xi. 4. It is employed parti-

cularly to indicate the direction of the mind towards something, as : Heb. i. 7. *πρὸς τοὺς ἀγγέλους λέγει* *in reference to* (of the angels He says), Luke xx. 19. Rom. x. 21. (not Heb. xi. 18.), like *dicere in aliquem*. Comp. Plutarch. de *ei* ap. Delph. c. 21. Xen. M. 4, 2, 15. *Πρὸς*, in a figurative sense, denotes specially

a. *Towards, against*, one, *erga* and *contra*,¹ as in Luke xxiii. 12. 1 Th. v. 14. 2 Cor. iv. 2. vii. 12. Acts vi. 1. Heb. xii. 4. Col. iv. 5.

b. Purpose (direction of the will) and aim (for the sake of), as in 1 Cor. x. 11. xii. 7. Mt. vi. 1. Heb. vi. 11. Acts xxvii. 12. 2 Cor. xi. 8. 1 Pet. iv. 12. Hence *πρὸς τί* *wherefore* (*quo consilio*) Jo. xiii. 28. comp. Soph. Aj. 40.

c. On account of, in consideration (i.e. *looking to, seeing*), Mt. xix. 8. *Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν* etc. *because of the hardness of your hearts* (Polyb. 5, 27, 4. 38, 3, 10.).

d. The rule by, according to, which one is guided, Luke xii. 47. Gal. ii. 14. 2 Cor. v. 10. Lucian. *conscr. hist.* 38. Plat. *apol.* 40 e. Aeschin. *dial.* 3, 17.; and hence that to which something is compared, as in Rom. viii. 18. *οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι* compared to, as if laid upon, brought to, a standard of comparison, Bar. iii. 36. (Thuc. 6, 31. Plat. *Gorg.* 471 e. Hipp. *maj.* 281 d. Isocr. *big.* p. 842. Aristot. *pol.* 2, 9, 1. Demosth. *ep.* 4. 119 a. comp. Wolf *Leptin.* p. 251. Jacobs *Aelian. anim.* II. 340.).

In such expressions as *διατίθεσθαι διαθήκην πρὸς τινα*, *διακρίνεσθαι πρὸς τινα*, *εἰρήνην ἔχειν πρὸς τινα* (Rom. v. 1.), *κοινωνία πρὸς τι* 2 Cor. vi. 14. (comp. Philo ad Caium 1007. Himer. *eclog.* 18, 3.) etc. (see Alberti *observ.* p. 303. Fr. Rom. I. 252.), the preposition drops the meaning of *cum*,² and signifies simply *towards*. This was already admitted by Bretsch. and Wahl. Even in Heb. iv. 13. *πρὸς ὃν ἡμῖν ὁ λόγος*, the preposition denotes direction towards; and Kühnöl's assertion that *πρὸς* there signifies *cum*, is without any foundation (comp. Elsner *in loc.*). Schleusner's rendering *εὐχέσθαι πρὸς Θεόν* by *precari a deo*, deserves to be mentioned only as a striking instance of unlimited empiricism.

i. *Περί*, in its *local* (primary) sense, means *about, round*, as in Acts xxii. 6. *περιαστράψαι φᾶς περὶ ἐμέ* *a light shone round about me*,

¹ This but seldom occurs, except in verbs containing the notion of hostility, as in Sext. *Empir.* 3, 2. (Dio C. 250. 92.). This remark is necessary to qualify the author's statement in his *Observatt. in epist. Jac.* p. 16.

² *Μετά* in such phrases is used also by Greek authors, though it is only in the later language that this construction seems to have become common, Malal. 2, 52. *ἐπολέμησαν μετ' ἀλλήλων*, 13. p. 317. 337. 18. p. 457.

Luke xiii. 8. It is thus used also with verbs of rest, as in Mr. iii. 34. *οἱ περὶ αὐτὸν καθήμενοι*, Mt. iii. 4. *εἶχε ζώνην περὶ τὴν ὀσφύν* *about his loins*. Thence it was applied to time, as in Mr. vi. 48. *περὶ τὴν τετάρτην φυλακὴν* *about the fourth watch* (*circa* in Latin), Mt. xx. 3. (Aeschin. ep. 1. 121 b.) Acts xxii. 6. Lastly, it indicates the object around which, as it were, an action is performed or a state exists, as in Acts xix. 25. *οἱ περὶ τὰ τοιαῦτα ἐργάται* (Xen. Vectig. 4, 28.), Luke x. 40. (Lucian. indoct. 6.), 1 Tim. vi. 4. *νοσῶν περὶ ζητήσεις* (Plat. Phaed. 228 e.). Hence it is sometimes equivalent to *in reference to*, as in Tit. ii. 7. 1 Tim. i. 19. 2 Tim. iii. 8. (Xen. Mem. 4, 3, 2. Isocr. Evag. 4.; errorem *circa* literas habuit, and similar expressions, occur in Quintil. and Sueton.). Comp. above, § 30, 3. note 5. and Ast Plat. legg. p. 37.; but especially Glossar. Theodoret. p. 317 sqq.—Such phrases as *οἱ περὶ τὸν Παῦλον* *Paul and his associates*, Acts xiii. 13.,¹ *οἱ περὶ Ξενοφῶντα* Xen. An. 7, 4, 16., *οἱ περὶ Κέκροπα* Xen. Mem. 3, 5, 10., deserve attention. In later authors they denote a leader alone, Hm. Vig. 700. In the same way, perhaps, in Jo. xi. 19. *αἱ περὶ Μάρθαν καὶ Μαρίαν* is to be understood, and then *αὐταῖς* following would refer to the two sisters. Examples, but without precise discriminations, are adduced also by Wetst. I. 915 sq. Schwarz Comment. p. 1074. Schweigh. Lexic. Polyb. p. 463. See also Bhdy 263.

k. Ὑπό originally denotes *local* motion, *under*, Mt. viii. 8. *ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς*, Luke xiii. 34. *ἐπισυνάξαι τὴν νοσσίαν ὑπὸ τὰς πτέρυγας* (Xen. C. 5, 4, 43. Plutarch. Thes. 3.). It is used also with verbs of rest, *i.e.* of being, extending, *under* a surface, as in Acts ii. 5. *οἱ ὑπὸ τὸν οὐρανόν*, Luke xvii. 24. (Plat. ep. 7. 236 c.) 1 Cor. x. 1. (Her. 2, 127. Plut. Themist. 26. Aesop. 36, 3.),² also Rom. iii. 13. (Sept.) *ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν* *under their lips* (comp. Her. 1, 12. *κατακρύπτειν ὑπὸ τὴν θύρην*). Thence figuratively (Bhdy 267. Boissonade Nic. p. 56.) Rom. vii. 14. *πεπραμένος ὑπὸ τὴν ἁμαρτίαν* *sold under sin*, into the power of sin, Mt. viii. 9. *ἔχων ὑπ' ἐμαυτὸν στρατιώτας* (Xen. C. 8, 8, 5.) *under me*, *i.e.* subjected to my power.

¹ Greek writers, as is well known, employ *ἀμφί* likewise in this circumlocution; but, in simple prose, *περί* is, in general, of more frequent occurrence. The expression *οἱ περὶ τὸν Παῦλον* means not only the followers, companions, etc. of Paul, but also includes Paul himself. This arises from the import of the preposition, which denotes *what encompasses*, and thus implies here Paul and his surrounding associates. An expression somewhat analogous to this is used in German, e.g. *Müllers* (genit.), *i.e.* Müller and his household. In Franconian they say, *die Müllerschen*, *the Müllers*, including the head of the family.

² A similar instance probably occurs in Eurip. Alcest. 907. *λυπαί τε φίλων τῶν ὑπὸ γαίαν*, which Monk has changed into *ὑπὸ γαίας*. Comp. *Matthiae* Eurip. Hec. 144. The phrase undoubtedly is not peculiar to later Greek (Palaeoph. 10, 1.).

The phrase εἶναι or γίνεσθαι ὑπό τι frequently signifies to be under the power of, to be given up to, something, Mt. viii. 9. Rom. iii. 9. 1 Tim. vi. 1. Gal. iii. 10. iv. 2. 21. (Lucian. abdic. 23.). It is applied to time in Acts v. 21. ὑπὸ τὸν ὄρθρον (Lucian. amor. 1.) *close upon, towards* (like the *local* expression ὑπὸ τὸ τεῖχος). Similar instances are of frequent occurrence in Greek authors, as: ὑπὸ νύκτα, ὑπὸ τὴν ἑω etc. (see Alberti observ. p. 224. Ellendt Arrian. Alex. I. 146. Schweigh. Lexic. Polyb. p. 633.). The Romans, too, use *sub* in the same way.

l. Ἐπί—1. Of place: *upon, over* (of a level surface) Mt. xxvii. 45. σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν, xiv. 19. ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, Acts vii. 11. (xvii. 26.); *on* or *to*, coming from above or below, accordingly down on, Mt. x. 29. ἐπὶ γῆν, Acts iv. 33., *up upon* Acts x. 9. ἀνέβη ἐπὶ τὸ δῶμα, Mt. xxiv. 16. 1 Pet. ii. 24. (Xen. C. 3, 1, 4.), also *on* (*upon*) Jo. xiii. 25. ἐπιπίπτειν ἐπὶ τὸ στήθος *on* the breast (Jo. xxi. 20.); *up before* (a high court) Mt. x. 18. Luke xii. 11. It denotes, also, in general, the object, mark, *towards, after, at* (which one advances, strives, aims, etc.), Luke xv. 4. xxii. 52. Acts viii. 36. Ph. iii. 14. (Var.) Xen. Cyr. 1, 6, 39. An. 6, 2, 2. Kypke *in loc.*, seldom merely *to* (of persons) Mr. v. 21. Acts i. 21.¹ From this primary import, the following applications of the preposition may be easily explained: Acts x. 10. ἐπέπεσεν ἐπ' αὐτὸν ἑκστασις (v. 5.), i. 26. ἔπεσεν ὁ κληρὸς ἐπὶ Ματθαίον, v. 28. ἐπαγαγεῖν ἐπὶ τινα τὸ αἷμα ἀνθρώπου τινός, Jo. i. 33. etc. The German *auf*, which is employed to express nearly all sorts of relations, is used in the same sense (only, in rendering Mt. xxvii. 29. ἐπέδηκαν κάλαμον ἐπὶ τὴν δεξιάν, a German would say, *in die rechte Hand*—into his right hand; where, however, better Codd. give ἐν τῇ δεξιᾷ, and the common reading cannot be established by Rev. xx. 1.). It is only in appearance that ἐπί with the Acc. is joined to verbs of rest; as in Mt. xiii. 2. ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει *stood* (had placed themselves, had gathered) *over, upon, the shore*, comp. Odys. 11, 577. Diod. S. 20, 7. As to Mt. xix. 28. καθίσεσθε ἐπὶ δώδεκα θρόνους (Paus. 1, 35, 2.), 2 Cor. iii. 15. κάλυμμα ἐπὶ τὴν καρδίαν κείται, Acts x. 17. xi. 11., the same remark applies to the use of ἐπί as to that of εἰς in similar circumstances. See § 50, 4. Ellendt Arrian. Alex. II. 91.²

¹ From such passages must be distinguished Luke x. 9. ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. Here the matter spoken of is a heavenly gift, which comes down on men. Comp. Acts i. 8.

² Jas. v. 14. προσευξάσθωσαν ἐπ' αὐτόν may be rendered, *let them pray over him* (folding—or spreading—their hands over him, comp. Acts xix. 13.), or bending

2. Applied to *time*, it denotes the period *over* which something extends, as : Luke iv. 25. ἐπὶ ἔτη τρία *for, during*, three years, Acts xiii. 31. xix. 10. Heb. xi. 30. comp. Her. 3, 59. 6, 101. Thuc. 2, 25. Xen. C. 6, 2, 34. Plat. legg. 12. 945 b. Strabo 9. 401. Hence ἐφ' ὅσον Mt. ix. 15. 2 Pet. i. 13. (Polyaen. 6, 22.) *as long as*. It is more rarely used to indicate the point of time *at, about*, which something takes place, Acts iii. 1. see Alberti *in loc*.

3. Figuratively it denotes—*a.* the number and degree to which something amounts, as in Rev. xxi. 16. ἐπὶ σταδίους δώδεκα χιλιάδων to the extent of twelve thousand furlongs (Her. 4, 198. Xen. C. 7, 5, 8. Polyb. 4, 39, 4.) Rom. xi. 13. ἐφ' ὅσον *in quantum*, i.e. quatenus. *b.* Superintendence and power *over*, Rev. xiii. 7. ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν, Heb. iii. 6. x. 21. (Xen. C. 4, 5, 58.) comp. Luke ii. 8. xii. 14., βασιλεύειν ἐπὶ τινὰ Luke i. 33. Rom. v. 14. comp. Malal. 5. p. 143. *c.* The direction of a feeling, disposition, hence *towards* (Franke Dem. 127.), *erga* and *contra*, Mt. x. 21. Luke vi. 35. 2 Cor. x. 2. Rom. ix. 23. Sturz ind. to Dio C. p. 151., hence used with verbs of trusting, hoping, Mt. xxvii. 43. 2 Cor. ii. 3. 1 Tim. v. 5. 1 Pet. i. 13., but also σπλᾶγχνιζεσθαι ἐπὶ τινι, have compassion on one, Mt. xv. 32. Mr. viii. 2. *d.* The direction of thought or discourse, Mr. ix. 12. Heb. vii. 13. (Rom. iv. 9.), of the will, and, consequently, intention and aim, Luke xxiii. 48. (Plat. Crit. 52 b.) Mt. iii. 7. (Xen. M. 2, 3, 13. Cyr. 7, 2, 14. Fischer ind. ad Palaeph. under ἐπὶ), Mt. xxvi. 50. ἐφ' ὃ (Plato Gorg. 447 b.), also used when the aim and result coincide, Heb. xii. 10. Lastly, it is used in a very general sense,—to denote, *in reference to*, as : Mt. xxv. 40. 45.

down towards him, or standing over him, for ἐπὶ with Acc. is often used where ἐπὶ with Dat. or Gen. might have been expected. A recent expositor has rejected this rendering without fair consideration. In Luke v. 25. ἐφ' ὃ κατέκειτο (according to the best Codd.) may be rendered either in conformity to the preceding remarks, or thus : *upon which* (a level) *he lay*. These observations would seem sufficient to establish the reading furnished by good authority, and now adopted in the text by Lehm., in Jo. xxi. 4. ἔστη ἐπὶ τὸν αἰγιαλὸν (comp. Xen. Cyr. 3, 3, 68. see above in the text), Matthæi erroneously calls this reading a *semigraecam correctionem*. Besides, the difference between ἐπὶ with Acc. and ἐπὶ with Gen. or Dat., is, upon the whole, inconsiderable. Some have supposed that in Mr. xv. 24. (we also say : *über die Kleidung* loosen—cast lots upon them) Ph. ii. 27. (receive sorrow upon sorrow—so that each succeeding sorrow would come upon the back of the preceding) the Acc. is used for the Gen. or Dat. ; but a closer examination of the passage will show that this supposition is unfounded. But in Luke xxiii. 28. Rev. xviii. 11. the Dat. might have assuredly been employed, comp. Luke xix. 41. In Rev. xviii. 20., and Rev. v. 1. the Acc. might be even more appropriate. Both these constructions are based on somewhat different aspects of the same relation. We also say, *über eine Sache* freuen, to rejoice *over* a thing.

(as to Rom. xi. 13. see *a.*). Regarding πιστός ἐπί τι Mt. xxv. 21., see Fr. in *loc.*

SECTION L.

INTERCHANGE, ACCUMULATION, AND REPETITION OF PREPOSITIONS.

The same preposition is employed with different cases to denote different relations, and that either in the same compound sentence or in parallel passages (especially of the first three Evangelists), as : Heb. ii. 10. δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, Rev. xiv. 6. comp. 1 Cor. xi. 9. 12. οὐκ ἀνὴρ διὰ τὴν γυναῖκα, — ἀνὴρ διὰ τῆς γυναικός. Comp. Demosth. Philipp. 2. p. 25 c. To this more remotely may be referred Heb. xi. 29. διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς, where the Acc. is governed by the compound verb διαβαίνειν, while the διὰ, used by itself, governs the Genitive (comp. Josh. xxiv. 17. οὓς παρήλθομεν δι' αὐτῶν Wisd. x. 18.). The distinction, sometimes already become slight, between a preposition with one case and the same preposition with another case, is entirely overlooked in practice, as : Mt. xix. 28. ὅταν καδίση - ἐπὶ θρόνου δόξης αὐτοῦ, καδίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, xxiv. 2. οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθον, Mr. xiii. 2. οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ (comp. Josh. v. 15. in one and the same clause, ἐφ' ᾧ νῦν ἕστηκας ἐπ' αὐτοῦ, Gen. xxxix. 5. xlix. 26. Exod. viii. 3. xii. 7. Jon. iv. 10.). In the same way Greek authors employ ἀναβαίνειν ἐπὶ τοὺς ἵππους and ἐπὶ τῶν ἵππων (Bornem. Xen. conv. p. 272.) the one as often as the other (Sept. even ἀναβαίνειν ἐπὶ ταῖς οἰκίαις Joel ii. 9.). In Rev. xiv. 9. we find λαμβάνει τὸ χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τῇ χειρὶ αὐτοῦ, xiii. 1. Comp. also Diog. L. 2, 77. - ἐπὶ τί ἡκου; ἔφη ἐπὶ τῷ μεταδώσειν etc., Pol. 6, 7, 2. τραφέντας ὑπὸ τοιούτοις, but 10, 25, 1. τραφεῖς καὶ παιδευθεῖς ὑπὸ Κλέανδρον. In general, see Jacobs Anthol. III. 194. 286. Bhdy 200 f. Such apparent interchange of case occurs very frequently in connection with ἐπὶ (Schneider Plat. civ. I. 74.), comp. ἐλπίζειν ἐπὶ τινι and τινὰ 1 Tim. iv. 10. v. 5., πεποιθέναι ἐπὶ τινι and τινὰ 2 Cor. i. 9. ii. 3., καταστῆσαι ἐπὶ τινος and τινι Luke xii. 42. 44. (κόπτεσθαι ἐπὶ τινὰ Rev. i. 7. and ἐπὶ τινι xviii. 9. Var.), ὁ ἐπὶ τοῦ κοιτῶνος Acts xii. 20. and ὁ ἐπὶ ταῖς ἄρκυσι Xen. Cyr. 2, 4, 25. see Lob. Phryn. 474 sq.

Moreover, see as to ἐπί of aim with Gen. Bremi Aesch. p. 412., with Dat. and Acc. Stallb. Plat. Gorg. p. 59., as to ἐφ' ἑαυτοῦ and ἐφ' ἑαυτῷ Schoem. Isae. p. 349., as to παρά with Gen. instead of Dat. Schaef. Dion. p. 118 sq. Hence, we must not, in detached instances, pronounce the construction un-Greek, though an exact parallel may not be found in Greek authors (Luke i. 59. καλεῖν ἐπὶ τινι comp. Ezra ii. 61. Neh. vii. 63 etc.), particularly if something analogous can be adduced (Mtth. 1374.), or if the case employed can be regarded as corresponding to the import of the preposition in question. On the other hand, the N. T. writers never use ἐπὶ Κλαυδίῳ or Κλαύδιον for ἐπὶ Κλαυδίου, nor construe ἐπὶ of condition (stipulation) with the Gen. or Acc. It was only at a later (the Byzantine) period, that different cases conveying different significations, though construed with the same preposition, began to be really interchanged in the written language of the Greeks, so that, e.g., μετὰ with Gen. and μετὰ with Acc. came to be used indiscriminately, and in the same sense, see above, p. 380 f.

That in one and the same sentence the same preposition with the same case should be used to indicate a different relation and sense, cannot be considered any more strange in Greek than in any other language, e.g.: Luke xi. 50. ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν - - ἀπὸ τῆς γενεᾶς ταύτης ἀπὸ τοῦ αἵματος "Αβελ etc., Rom. xv. 13. εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου, Jo. ii. 23. ἦν ἐν τ. Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, 2 Cor. vii. 16. χαίρω ὅτι ἐν παντὶ θαρρῶν ἐν ὑμῖν, xii. 12. 1 Cor. iii. 18. Rom. i. 9. Eph. i. 3. 14. ii. 3. 7. iv. 22. vi. 18. 1 Th. ii. 14. 2 Th. i. 4. Col. i. 29. ii. 2. iv. 2. Heb. v. 3. ix. 11 f. Jo. iv. 45. (xvii. 15.) Acts xvii. 31. 2 Pet. i. 4. (Philostr. her. 4, 1. Arrian. Epict. 4, 13, 1.).

2. In Phil. 5. ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους two different prepositions are employed in the same sentence to express one and the same relation. This apparent anomaly is usually explained by referring, in regard to the sense, the words πρὸς τὸν κύριον to πίστιν, and εἰς πάντας τοὺς ἁγίους to ἀγάπην. In such *chiasmus* (arrangement in the form of the Greek letter Chi X) there would be nothing inherently strange, comp. Plat. legg. 9. 868 b. (see Ast animadv. p. 16.) Horat. Serm. 1, 3, 51. and the expositors *in loc.* It is much simpler, however, to understand πίστις in the sense of devotedness, faithfulness, and to connect it with both πρὸς τ. κ. and εἰς πάντας τοὺς ἁγίους, viewing the two prepositions as employed here in ex-

actly the same signification, see Mey. Some Codd., it is true, give εἰς in the former clause, instead of πρὸς, but this is only an attempt of a transcriber to make the phraseology uniform; the correction being, moreover, supported by the fact, that in all other passages πίστις ἢ εἰς Χριστόν is employed to denote *faith in Christ*. Yet the expression πίστιν ἔχειν πρὸς τινα is quite unobjectionable, and occurs, at least, in Epiphan. Opp. II. 335 d. As to Luke v. 15. Jo. vii. 42. 2 Cor. x. 3. 1 Th. ii. 3. Rom. iv. 18. x. 17. Eph. iv. 12. 1 Jo. iii. 24. 1 Th. iv. 7. 2 Pet. ii. 12. no remark is required. As to 1 Cor. iv. 10. 2 Cor. iv. 17. iii. 5. xiii. 3. 1 Cor. xii. 8. see the more recent expositors. On the other hand, in 1 Th. ii. 6. οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων both prepositions are strictly synonymous, as also in Jo. xi. 1. Acts xix. 23. In Rom. iii. 30. Paul had assuredly no intention of making any distinction between the respective *significations* of ἐκ πίστεως and διὰ τῆς πίστεως, as, in a doctrinal point of view, πίστις may, with equal propriety, be considered either the *source* or the *means* of blessedness (Gal. iii. 8. Eph. ii. 8.). Comp. from Greek authors Paus. 7, 7, 1. αἱ ἐκ πολέμων καὶ ἀπὸ τῆς νόσου συμφοραί, Isocr. permut. 738. Arrian. Al. 2, 18, 9. Diod. S. 5, 30. Schaef. Gnom. p. 203. and Soph. I. 248. Bornem. Xen. Mem. p. 45. In like manner, both prepositions are employed as substantially equivalent in 2 Jo. 2. τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἔσται, and in Exod. vi. 4. ἐν ᾗ (γῇ) καὶ παρώκησαν ἐπ' αὐτῆς Jon. iv. 10. Lastly, in 2 Cor. iii. 11. the distinction urged by Billroth as existing between διὰ δόξης and ἐν δόξῃ will hardly stand the test of grammatical usage, see above, p. 405 f. As to διὰ of condition (state), see p. 397. On the other hand, the difference of import between κατὰ and ἐπὶ in 1 Cor. xi. 4. 10. is manifest.

3. Prepositions of similar signification are substituted for each other in the Gospels and elsewhere, as: Mt. xxvi. 28. (Mr. xiv. 24.) αἷμα τὸ περὶ πολλῶν ἐκχυνόμενον, on the contrary, Luke xxii. 20. τὸ ὑπὲρ πολλ. ἐκχ.; Mt. vii. 16. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, on the contrary, Luke vi. 44. οὐκ ἐξ ἀκανθ. συλλέγουσι σῦκα; Mt. xxiv. 16. φευγέτωσαν ἐπὶ τὰ ὄρη (*up to*) comp. Palaeph. 1, 10., but Mr. xiii. 14. φευγ. εἰς τὰ ὄρη (*to, into*); Jo. x. 32. διὰ ποῖον αὐτῶν ἔργον λιθάζετε με; ver. 33. περὶ καλοῦ ἔργου οὐ λιθάζομέν σε; Heb. vii. 2. ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, ver. 4. ᾧ καὶ δεκάτην Ἀβρ. ἔδωκεν ἐκ τῶν ἀκροδινῶν; Rom. iii. 25. εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, on the contrary, ver. 26. πρὸς τὴν ἔνδειξιν τ. δικ. αὐτοῦ. Comp. Xen. Cyr. 5,

4, 43. πρὸς αὐτὸ τὸ τεῖχος προσήγαγον - οὐκ ἐδέλω ὑπ' αὐτὰ τὰ τεῖχη ἄγειν. Hence, under this come also Heb. xi. 2. ἐν ταύτῃ (τῇ πίστει) ἐμαρτυρήθησαν οἱ πρεσβύτεροι, ver. 39. πάντες μαρτυρηθέντες διὰ τῆς πίστεως (through, by, their faith, i.e. *ut instructi fide*). Hence the phrases εὐχεσθαι, προσεύχεσθαι, εὐχαριστεῖν, δέσεις περί or ὑπέρ τινος (Rom. x. 1. 2 Cor. i. 11. Eph. vi. 18. Col. i. 3. 9. 1 Cor. i. 4. Eph. i. 16. comp. Acta apocr. p. 53.). Hence also the expressions *suffer* or *die* περί or ὑπὲρ ἀμαρτιῶν (the former signifying *on account of*; the latter, *for*, sins) 1 Cor. xv. 3. 1 Pet. iii. 18. Sometimes good Codd. vary between ὑπέρ and περί, as in Gal. i. 4., as these prepositions are often interchanged by transcribers. Comp. Weber Dem. 129.

Recent editors have, assuredly without sufficient reason, proposed to correct the reading in Eurip. Alcest. 180., where οὐ δύνεικεν περί occurs, instead of the elsewhere more usual ὑπέρ, see Monk *in loc.*

Sometimes a preposition is inserted in one of two parallel passages, and omitted in the other, as: 1 Pet. iv. 1. παθόντος ὑπὲρ ἡμῶν σαρκί, and immediately afterwards ὁ παθὼν ἐν σαρκί, Luke iii. 16. Acts i. 5. xi. 16. βαπτίζεν ὕδατι, but βαπτ. ἐν ὕδατι Mt. iii. 11. Jo. i. 26. 33.¹ This difference in phraseology does not produce any difference in the sense, but, originally, each form of expression arose from a different conception. Πάσχειν ἐν σαρκί means, *suffer in the flesh* (body); πάσχειν σαρκί means, *suffer according to the flesh* (§ 31, 6.). Βαπτίζεν ἐν ὕδατι signifies, *baptize in water*; βαπτίζεν ὕδατι, *baptize with water*. Here, and in most other passages, the identity of the two expressions, in regard to the sense, is manifest,² yet we must not consider the one as actually employed instead of the other. Comp. likewise Eph. ii. 1. νεκροὶ τοῖς παραπτώμασι, but Col. ii. 13. νεκροὶ ἐν τοῖς παραπτ., 2 Cor. iv. 7. ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾗ τοῦ Θεοῦ καὶ μὴ ἐξ ἡμῶν, Mt. vii. 2. comp. Luke vi. 38. 1 Jo. iii. 18.

4. It was once supposed that, in the N. T. (Glassii Philol. see ed. Dathe I. 412 sq.), the prepositions ἐν and εἰς in particular were used indiscriminately, as strictly equivalent to each other (see also Sturz Lexic. Xen. II. 68. 166.). The former, it was believed, was, agreeably to the Hebrew idiom, employed with verbs of motion or direction, to denote *into*, as: Mt. x. 16. ἐγὰρ ἀποστέλλω ὑμᾶς ὡς

¹ But there it is only βαπτίζ. ἐν πνεύματι.

² So in Arist. anim. 4, 10. p. 111. Sylb. λαμβάνεσθαι τριῶντι is, *caught with a trident* (like τῇ χειρί with the hand); but ληφθῆναι ἐν τῷ τριῶντι, immediately following, is, *caught on the trident*. Schneider and Bekker, however, here read ληφθῆναι ἀν.

πρόβατα ἐν μέσῳ λύκων, Jo. v. 4. ἄγγελος κατέβαινεν ἐν τῇ κολυμβήθρᾳ, Luke vii. 17. ἐξῆλθεν ὁ λόγος ἐν ὅλῃ τῇ Ἰουδαίᾳ, Mr. v. 30. ἐν τῷ ὄχλῳ ἐπιστραφεῖς, Rom. v. 5. ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν, Luke v. 16. Jo. viii. 37. 1 Cor. xi. 18. etc. (in Rev. xi. 11. the reading is very uncertain, and Mr. i. 16. 1 Tim. iii. 16. do not come under this head). The latter, it was imagined, was joined to verbs of rest, to signify *in*, as: Acts vii. 4. (ἡ γῆ) εἰς ἣν ὑμεῖς νῦν κατοικεῖτε, Mr. ii. 1. εἰς οἶκόν ἐστι, Jo. i. 18. ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ix. 7. νύψαι εἰς τὴν κολυμβήθραν etc.¹

a. In regard to the alleged use of ἐν for εἰς, we have to remark, that the Greeks, even Homer, sometimes use ἐν with verbs of motion to indicate at the same time the result of the motion, that is, *rest*.² This they do from a love of terseness peculiar to the Greek race. It is only in later writers, however, that such use of ἐν appears in prose (for the true readings have, on the authority of MSS., been restored in Thuc. 4, 42. 7, 17. Xen. H. 7, 5, 10. Mtth. 1343.), as: Aelian. 4, 18. κατῆλθε Πλάτων ἐν Σικελίᾳ i.e. *he came (and dwelt) in Sicily*, Paus. 6, 20, 4. αὐτοὶ κομίσαι φασὶ τῆς Ἰπποδαμείας τὰ ὅστω ἐν Ὀλυμπίᾳ, 7, 4, 3. a. Alciph. 2, 3. p. 227. Wagn., Xen. Eph. 2, 12. Arrian. Epict. 1, 11, 32. Aesop. 16. 127. 343. de Fur. Dio Cass. 1288. 23. comp. Heind. Plat. Soph. p. 427 sq. Poppo Thuc. I. I. 178 sq. Schaef. Demosth. III. p. 505. The same explanation applies likewise to Mt. x. 16. Rev. xi. 11.,³ and probably (as BCr. renders the passage) to Jo. v. 4., especially if these words are to be regarded as a gloss. The other rendering, *went down into the pool* (into the depths to produce the παραχή, see Lücke), is at variance with the fact, that, in the narrative, the descent of an angel from heaven should, in the first place,

¹ The above observation must be confined to the cases specified; for when either ἐν or εἰς might, according to different conceptions of the object, be used with equal propriety, nobody would say that the one is put for the other, as: τοῦτο ἐγένετό μοι, or τοῦτο ἐγένετο εἰς ἐμέ.

² The same remark applies to the Hebrew עַל, when it appears to be joined to verbs of motion, see Winer's exeg. Studien I. 49 ff. Further, comp. Krebs obs. 78 f.—ἦκω ἐν does not come under this head (Lucian. paras. 34. comp. Poppo Thuc. III. II. 891.). Neither can Perfects or Pluperfects with ἐν, as καταπεφηνέναι ἐν τόπῳ Plat. Soph. 260 c. Thuc. 4, 14. etc., be considered of the same nature as the above examples. They show, however, the origin of this usage, comp. Bhdy 208.; and in good writers the usage is, generally, confined to such cases, Krü. p. 286. Finally, the (not unfrequent) construction ἔρχεσθαι ἐν Luke ix. 46. xxiii. 42. Rev. xi. 11. is probably to be regarded as an exception, when it denotes *come into or upon*.

³ The phrase εἰσερχεσθαι ἐν, it may be said, appears to be an imitation of the Hebrew עַל; but this makes no difference, as that Hebrew expression is undoubtedly to be explained in the same way.

have been mentioned. In all other passages, the alleged substitution of *ἐν* for *εἰς* is merely apparent. In Luke vii. 17. the meaning is, *went forth (spread) in all Judea*. In Mr. v. 30. *ἐπιστραφεὶς ἐν τῷ ὄχλῳ* means, *turned him about (turned round) in the press (crowd)*. In Luke v. 16. *ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις* is, *continued in retirement in solitary places*. If the reading is genuine in Mt. xiv. 3., *ἔθετο ἐν φυλακῇ* exactly corresponds to the Latin *ponere in loco* (for which, we, according to a different but equally correct conception, say, *put into*). A similar construction occurs in Jo. iii. 35. *πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ*, 2 Cor. viii. 16. (Iliad. 1, 441. 5, 574. comp. also Ellendt Lexic. Soph. I. 598.). In the same way, Mt. xxvi. 23. *ὁ ἐμβάψας ἐν τῷ τρυβλίῳ* is, *he that dippeth his hand in the dish*, an expression as appropriate as the German *in die Schlüssel eintaucht*, *dippeth into the dish* (comp. Aesop. 124, 1.). In 1 Cor. xi. *συνερχ. ἐν ἐκκλησίᾳ* means, *meet in an assembly* (as we say, *meet in the market-place, in a company, etc.*). In Ph. iv. 16. *ὅτι καὶ ἐν Θεσσαλονίκῃ - - εἰς τὴν χρεῖαν μου ἐπέμψατε* the expression is abbreviated: *ye sent to me (when I was) in Thessalonica* (comp. Thuc. 4, 27. and Poppo *in loc.*). As to Jo. viii. there may be a difference of opinion as to the precise mode in which *ἐν ὑμῖν* is to be understood, see Lücke; but there can be no doubt that *ἐν* is not put for *εἰς*. As to Jas. v. 5. see de Wette. In Mt. xxvii. 5. *ἐν τῷ ναῷ* is, *in the temple*. In Rom. v. the use of the Perfect was sufficient to point out the exact meaning of *ἐν* (comp. Poppo Thuc. 4, 14.).¹

b. The passages adduced in support of the assertion that *εἰς* is used for *ἐν*, can easily be shown to have been still more strangely misunderstood. Even in Greek authors *εἰς* is not unfrequently construed with verbs of rest; but, in such expressions, *motion* (preceding or accompanying) was originally implied, agreeably to the principle of *breviloquentia* explained above (Heind. Plat. Protag. p. 497. Acta Monac. I. 64 sq. II. 47. Schaef. Demosth. I. 194 sq. Schoem. Plutarch. Agis 162 sq. Hm. Soph. Aj. 80. Jacobs Ael. anim. p. 406., and, as to Latin, Hartung on the Cases), as: Xen. Cyr. 1, 2, 4. *νόμῳ εἰς τὰς ἑαυτῶν χώρας ἕκαστοι τούτων πάρεσιν*, Aelian. 7, 8. *Ἐφαιστιῶν εἰς Ἐκβάτανα ἀπέθανε*, Isa. v. 46. (comp. Acts xxi. 13.),² Diod. S. 5, 84. *διατρίβων εἰς τὰς νήσους*

¹ Passages of Greek authors, in which some have erroneously thought *ἐν* is put for *εἰς*, have been accurately explained by Ellendt Arrian. Al. I. 247. As to *εἰς* for *ἐν*, see *ibid.* II. 91. As to Latin phrases in which *in* with Ablat. appeared to be used for *in* with Acc., see Kritz Sallust. II. 31 sq.

² *Εἰς χωρίον τῆς Ἀρκαδίας ἀνήκει* Steph. Byz. p. 495. Mein. is to be explained in a different manner.

Paus. 7, 4, 3. [The use of εἰς with such verbs as ἵζειν, καθιέζεσθαι (καθῆσθαι) Mr. xiii. 3. (comp. Eurip. Iph. T. 620.) is to be accounted for in a manner somewhat different, see Bttm. Dem. Mid. p. 175. Schweigh. Lexic. Herod. I. p. 282. Valcken. Herod. 8, 71. etc. Poppo Thuc. III. I. p. 659. Fr. Mr. p. 558.]. These observations elucidate the following passages: Mr. ii. 1., which, even in German, would be expressed by, *er ist ins Haus*, i.e. he has gone into the house, and is there still (Her. 1, 21. Arrian. Al. 4, 22, 3. Paus. 8, 10, 4. and Siebelis in *loc.* Liv. 37, 18.? Curt. 3, 5, 10. Vechner hellenol. p. 258 sq.) comp. xiii. 16. Luke xi. 7.; Acts viii. 40. Φίλιππος εὐρέθη εἰς Ἀζωτον means, Philip was found conducted to Azot.; that is, it was ascertained that Ph. had been conducted to Azot. (comp. verse 39. πνεῦμα κυρίου ἤρπασε τὸν Φίλ., see Wesseling. Diod. Sic. II. 581. comp. Esth. i. 5. Evang. apocr. p. 447.); Acts vii. 4. εἰς ἣν ὁμοῖς νῦν κατοικεῖτε (Xen. A. 1, 2, 24. Xen. Eph. 2, 12. Theodoret. Opp. I. 594.), Mr. x. 10. (where the collocation of the words is to be remarked); perhaps also Acts xviii. 21. δεῖ μὲ τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσ., but the words have been suspected, and by the more recent editors rejected; Jo. xx. 7. ἐντετυλιγμένον εἰς ἓνα τόπον *wrapt together and put into one place*. On the other hand, in Acts xii. 19. εἰς Καισάρειαν, grammatically, belongs to κατελθόν. In Acts xx. 14. εἰς signifies *to*. In Acts xix. 22. ἔπεισχε χρόνον εἰς τὴν Ἀσίαν perhaps εἰς is not used simply in a *local* sense,—*he remained in Asia*, but, he remained *for* Asia, in order to labour there longer. The only proper rendering of Acts iv. 5. συναχθῆναι αὐτῶν τοὺς ἄρχοντας -- εἰς Ἱεροσ. is that of Beza; yet the good Codd. give ἐν. In Acts ii. 39. οἱ εἰς μακρὰν is, those dwelling *at a great distance*,—*afar off*. In Jo. i. 18. ὁ ὢν εἰς τὸν κόλπον (though here said in reference to God) the expression is perhaps to be referred to its primary (external and *local*) import: who, having been placed *upon the bosom*, continues there.¹ In Jo. ix. 7. εἰς τὴν κολυμβήθραν is, in regard to the sense, to be connected with ὑπαγε, comp. verse 11.: *go into the pool and wash thyself in it* (comp. Luke xxi. 37.), see Lücke, though νίπτεισθαι εἰς ὕδωρ is as proper an expression as, in Cato R. R.

¹ With this compare the analogous expressions *in aurem, oculum dormire* Terent. Heaut. 2, 2, 101. Plin. ep. 4, 29. Plaut. Pseud. 1, 1, 121. De Wette rejects the above explanation, "as, at least in the passage in question, quite inadmissible." But why should not such expressions be *figuratively* applied to God according to their primary import, which was to denote external *local* relations? In applying such an expression to mental or spiritual objects, we employ it merely as an established form of human speech, without giving a moment's attention to its *original* reference to something external and material.

156, 5., in aquam macerare, or : *sich in ein Becken waschen* (Arrian. Epict. 3, 22, 71.).¹ Still more easy is Mr. i. 9. ἐβαπτίσθη εἰς τὸν Ἰορδάνην. In Luke viii. 34. ἀπήγγειλαν εἰς τὴν πόλιν etc. means, *they carried the news of the matter into the city* (for which we find a more circumstantial statement in Mt. viii. 33., ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα etc.). Not unlike this is Mr. i. 39. comp. Jo. viii. 26. In Mr. xiii. 9. καὶ εἰς συναγωγὰς δαρήσεσθε, where ἐν, though it has some slight MSS. support, is clearly a correction, as the words εἰς συναγωγὰς could not (Mey.) be joined to the preceding παραδώσουσι, without destroying the parallelism. The most literal rendering, *into the synagogues ye shall be beaten*, presents no historical difficulty, but one would have expected before, “ye shall be beaten,” *in the synagogues*. The pregnant construction, however,—*ye shall be brought into the synagogues and beaten*, would still be harsh for Mr. Luke iv. 23. ὅσα ἡκούσαμεν γενόμενα εἰς Καπερναούμ may perhaps be rendered : *having taken place (about) at Capernaum*, comp. Acts xxviii. 6., and ἐν, which some good Codd. give, is² undoubtedly a correction. See, generally, Beyer de praeposs. ἐν et εἰς in N. T. permutatione. Lips. 1824. 4.³

5. Let us now examine several passages of the N. T. where ἐν and εἰς, used to denote mental relations, are supposed to be interchanged (comp. also Rück. Gal. i. 6.). In regard to 2 Tim. iii. 16. Heb. iii. 12. 2 Pet. ii. 13. nobody will meet with any difficulty. The same will be the case as to Eph. i. 17. vi. 15. In Ph. i. 9. ἵνα ἀγάπη - - περισσεύῃ ἐν ἐπιγνώσει is, *in knowledge*, as the purpose is first expressed by εἰς τὸ δοκιμάζειν verse 10. So also in Phil. 6. ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει. In Jas. v. 5. ἐν ἡμέρᾳ σφαγῆς is used for the parallelism with ἐθνησarisate ἐν ἐσχάταις ἡμέραις in verse 3. : *in the day of slaughter*, which gives an unobjectionable meaning, see Theile *in loc.* In Eph. ii. 16.

¹ Jer. xli. (xlvi.) 7. יָרַדְתָּ בְּיָדָם לְבִירָתָם, ἔσφαξεν αὐτοὺς εἰς τὸ φρέαρ *he slew (and cast) them into the pit.* Comp. 1 Macc. vii. 19.

² Soph. Aj. 80. ἐμοὶ δοκεῖ τοῦτον ἐς δόμους μένειν cannot now be adduced ; as *Lob.* has shown that the true reading is ἐν δόμοις. See also *Wunder* on *Lobeck's Ausg.* p. 92 f. As to Xen. C. 2, 1, 9., however, see *Bornem.* in the Index, under εἰς. Besides, Lycurg. 20, 3. διακατερεῖν εἰς τὴν πατρίδα is not : they were steadfast *in* their country.

³ Originally ἐν and ἐς (εἰς) may have been one and the same preposition, as in Pindar we find, agreeably to the Aeolic dialect, ἐν with Acc. for εἰς. See Pindar ed. Böckh, I. p. 294. 378 etc. Any argument, however, drawn from this in reference to the use of these prepositions in the cultivated written language of the Greeks, would be like an attempt to prove that in German, at the present day, *vor* and *für* may be interchanged at random, because in the early Teutonic language, they were one and the same word.

ἐν ἐνὶ σώματι points to εἰς ἕνα καινὸν ἄνθρωπον; accordingly, he reconciles ἐν ἐνὶ σώματι with God those πισθύνοντας εἰς ἕνα ἄνδρ. In Rom. i. 24. εἰς ἀκαθαρσ. is to be joined directly to παρέδωκεν, and ἐν ταῖς ἐπιθ. is, in their lusts, comp. verse 27. ἐν τῇ ὀρέξει αὐτῶν. In 1 Cor. i. 8. ἐν τῇ ἡμ. is construed with ἀνεγκλήτους, and this is in apposition to ὑμᾶς. In the same way, in 1 Th. iii. 13. ἐν τῇ παρ-ουσίᾳ, which is parallel to ἔμπροσθεν τοῦ Θεοῦ, directly depends on ἀμέμπτους. In 2 Th. ii. 13. εἴλατο ὑμᾶς ὁ Θεός -- εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος etc. means: *chosen to salvation in sanctification of the Spirit*. Sanctification of the Spirit, ἁγιασμ. πν., is the spiritual state in which their being chosen to salvation is realised. 1 Jo. iv. 9. is simply: *in this was manifested the love of God towards us*. On the other hand, in Rom. ii. 5. θησαυρίζεις σεαυτῷ ὀργήν ἐν ἡμέρᾳ ὀργῆς is expressed by abbreviation: *thou art treasuring up to thyself wrath* (which will be poured forth) *on the day of wrath*. In 1 Th. iv. 7. οὐκ ἐκάλεισεν ἡμᾶς ὁ Θεός ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ is put for ὥστε εἶναι (ἡμᾶς) ἐν ἁγιασμῷ. Likewise 1 Cor. vii. 15. and Eph. iv. 4. may be explained in the same way. In the last passage, however, others understand ἐν to refer to the ethical nature of the κλησῖς: see, especially, Harless in loc. Moreover, in 1 Th. the Perfect is not to be overlooked. As to διδόναι ἐν ταῖς καρδίαις 2 Cor. i. 22. and the like (Rom. v. 5.) no remark is necessary, after what has been explained above, p. 432 f. Finally, neither in Rom. vi. 22. ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν is εἰς put for ἐν. There εἰς manifestly indicates the moral purpose. Of the same nature is Rom. xiii. 14. In Eph. iii. 16. κραταιοῦσθαι εἰς τὸν ἑσῶ ἄνθρωπον means, *to become strong in regard to* (as to) *the inward man*. It is altogether improbable that, in clearly conceived doctrinal statements, the apostles would have employed ἐν for εἰς or εἰς for ἐν, so as to perplex the reader. To say the least, the apostles could have written εἰς with as much ease, as those expositors who pretend that, in the passages in question, this was the proper preposition to be used.

The alleged usage of indiscriminately interchanging these prepositions cannot be proved by a reference to Suidas and the Fathers;¹ nor by the fact that, in parallel passages, sometimes εἰς is employed and sometimes ἐν, as: Mt. xxi. 8. ἔσπρωσαν τὰ ἱμάτια ἐν τῇ ὁδῷ, but Mr. xi. 8. εἰς τὴν ὁδόν; Mt. xxiv. 18. ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρέψατω,

¹ The words of 2 Cor. xii. 2. ἀσπαγέμεθα ἕως τοῦτον οὐρανοῦ are quoted by Clem. Alex. paedag. I. p. 44. Sylb. thus: ἐν τρίτῳ ἀσπασθεὶς οὐρανῷ; but those of Prov. xvii. 3. δοκιμάζεται ἐν καμίνῳ ἄλογος etc. are quoted by him in Strom. II. p. 172. as follows: δοκιμ. -- εἰς καμινόν.

Mr. xiii. 16. ὁ εἰς τὸν ἀγρόν etc.; Mr. i. 16. ἀμφιβάλλοντες ἀμφίβληστρον ἐν τῇ θαλάσσῃ, Mt. iv. 16. βαλλ. ἀμφίβλ. εἰς τὴν θάλασσαν. The former of these expressions means: *they cast the net about in the sea*; the latter, *they cast the net into the sea*. Different stages and acts of their business are thus respectively indicated. In Rom. v. 21. ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ *in death*, what had actually place; but ἵνα ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον *unto life*, as the end to be attained. Probably, however, εἰς ζ. αἰών. directly depends on διὰ. see Fr. Yet comp. 2 Cor. xiii. 3. It must, however, be admitted that the principle according to which εἰς is construed with verbs of rest, and, *vice versa*, ἐν with verbs of motion, was by writers of the later period, that is, by the Scholiasts¹ and Byzantines, overlooked; so that ἐν and εἰς were employed without distinction, and even ἐν began to be more frequently used than εἰς with verbs of motion, see Leo Diac. ed. Hase p. XII. Blume Lycurg. p. 56. Niebuhr ind. to Agath., also the indices to Theophan. and to Menander's history in the Bonn ed.² The modern Greeks, in fact, in their popular speech, have retained but one of these prepositions. Comp. further, Argum. ad Demosth. Androt. § 17. Theodoret. Opp. II. 466. 804. III. 869. Epiphan. haer. 46, 5. Pseudepiph. vit. proph. p. 241. 248. 332. 334. 340. 341. Basilic. I. 150. III. 496., also the Sept., the Apocr. and the Pseudepigr.³ writings, in many passages. Yet, in the N. T. at least, there is no instance more anomalous than those which occur also in the earlier writers of the κοινή.

6. It is a usage of Paul in particular to employ an accumulation of prepositions with one and the same substantive, in order thus to specify the idea in question under all its bearings, as: Gal. i. 1. Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρός etc., *i.e.* an apostle sent forth in no respect by human authority (not *from* men, as the source of his commission; not *through* any man, as an intermediate authority); Rom. iii. 22. (πεφανερωται) δικαιοσύνη Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας καὶ ἐπὶ πάντας, *i.e.* is completely dispensed to all (is exhibited *in* all and *on* all), see the Syriac (Bengel *in loc.* implicitly follows the older expositors, and the remarks of Ruck. are inconsiderate); xi. 36. ἐξ αὐτοῦ (Θεοῦ) καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα, *i.e.* the world bears every possible dependent relation to

¹ Comp. *Hm.* on Böckh's Behandl. d. Inschrift. p. 181 f.

² Niceph. Constant. p. 48. τυφλώσας ἐν τῇ Ῥώμῃ ἐξέπεμψε, Theophan. p. 105. Γρηγόριος παῖρρησιαστικώτερον ἐδίδασκεν - - εἰς τὸ εὐκτῆριον τῆς ἁγίας ἀναστάσεως, p. 62. 65. 68. Malal. 18. 467.

³ Comp. Wahl Clav. apocr. p. 165. 195. *Fabric.* Pseudepigr. I. 598. 629. *Brtschn.* lexic. man. p. 139. Acta apocr. p. 65. 66. 68. 71. 88. 91. 93. 94. 263. and almost in every page.

God,—it is from (out of) Him, as created by Him (the First Cause); *through* Him, because He continues to uphold it; *for* Him, inasmuch as He is the ultimate End to which all things are directed;¹ Col. i. 16. ἐν αὐτῷ (Χριστῷ) ἐκτίσθη τὰ πάντα - - τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται, *i.e.* all things necessarily bear every diversity of dependent relation to Christ; first, as to the past (Aor.): *in Him* was the world created, because He, as the divine λόγος, was the personal Agent in the divine act of creation (in the same way as *in Christ* God redeemed the world); of the present (Perf.): all things have been created *through Him* (as personal Mediator), and *for Him* (as κύριος πάντων in the most comprehensive sense). In ver. 17. πρὸ πάντων refers to δι' αὐτοῦ, and ἐν αὐτῷ συνέστηκεν is explanatory of εἰς αὐτόν. Eph. iv. 6. εἰς Θεὸς καὶ πατὴρ πάντων ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ἡμῖν, means: God is the God and Father of all in every conceivable respect, exerting power *over* all, acting *through* all, dwelling *in* all, and filling all with His Spirit. In 2 Pet. iii. 5. we find γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ Θεῷ λόγῳ *out of* water (as that in which it was contained) and *through* water, *i.e.* through the agency of water, which partly descended into the lower parts of the earth, and partly formed the clouds in the sky. In 1 Cor. xii. 8 f. the gifts of the Spirit are, by the use of διὰ, κατὰ, ἐν, referred again to the Spirit from whom they are all derived: διὰ indicates the Spirit's intervention; κατὰ, His operation; ἐν, His continued influence. The antithesis between ἐκ (or ἀπό) and εἰς (the point *from* and the point *towards*) is easily perceived, Rom. i. 17. 2 Cor. iii. 18. (comp. in a *local* sense Mt. xxiii. 34.). In 1 Cor. viii. 6., where the corresponding prepositions refer to different substantives (Θεὸς ἐξ οὗ and κύριος. Ἰ. Χρ. δι' οὗ), the respective propriety and import of the prepositions are objective.

The following instances of a similar accumulation of prepositions in Greek authors deserve notice: Mr. Anton. 4, 23. ἐκ σοῦ (ὦ φύσις), ἐν σοὶ πάντα, εἰς σέ πάντα, Heliod. 2, 25. πρὸ πάντων καὶ ἐπὶ πᾶσιν, Philostr. Apoll. 3, 25. τοὺς ἐπὶ θαλάττῃ τε καὶ ἐν θαλάττῃ, Isoer. big. p. 846. τὰ μὲν ὑφ' ὑμῶν, τὰ δὲ μεθ' ὑμῶν, τὰ δὲ δι' ὑμᾶς, τὰ δ' ὑπὲρ ὑμῶν, Acta Ignat. p. 368. δι' οὗ καὶ μεθ' οὗ τῷ πατρὶ ἡ δόξα. Other instances may be seen in Wetst. II. 77. and Fr. Rom. II. 556.

¹ Theodoret has thus explained the passage: αὐτὸς τὰ πάντα πεποίηκεν, αὐτὸς τὰ γεγρονότα διατελεῖ κυβερνῶν - - εἰς αὐτὸν ἀφορᾷν ἅπαντας προσήκει ὑπὲρ μὲν τῶν ὑπαρξάντων χάριν ὁμολογοῦντας, αἰτοῦντας δὲ τὴν ἔπειτα προμήθειαν, αὐτῷ δὲ χρὴ καὶ τὴν προσήκουσαν ἀναπέμπειν δοξολογίαν.

7. When two or more substantives, governed by one and the same preposition, and directly joined together by a copula, follow each other, the preposition is, most naturally, repeated, if the substantives in question denote things conceived to be distinct and independent, Weber Demosth. p. 189. (as to Latin, see Kritz Salust. I. 226. Zumpt Gr. p. 601 f.); but not repeated, if the substantives refer to *one* comprehensive notion, or (if proper names) to a whole class, as :

a. Luke xxiv. 27. ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν (Acts xv. 4.), 1 Th. i. 5. ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ ἐν πληροφορίᾳ πολλῇ, Jo. xx. 2.,¹ 2 Tim. iii. 11. Acts xxviii. 2. Mr. vi. 4. x. 29. xii. 33. Rev. vi. 9. Hence it is almost always repeated when two nouns are connected together by καὶ - - καί (Bremi Lys. p. 3 sq.) or τε καί, as in Acts xxvi. 29. καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ (two circumstances incompatible with each other), Luke xxii. 33. 1 Cor. ii. 3. Phil. 16. Acts xvii. 9. comp. Xen. Hier. 1, 5. (but Soph. Trach. 379.), Ph. i. 7. ἐν τε ταῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ, Acts xxv. 23. etc. (comp. Xen. Cyr. 1, 6. 16. Thuc. 8, 97. Diod. S. 19, 86. 20, 15. Paus. 4, 8, 2.).²

b. Jo. iv. 23. ἐν πνεύματι καὶ ἀληθείᾳ (two aspects of one comprehensive notion) see Lücke, Luke xxi. 26. ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων (essentially *one* state of mind), Eph. i. 21. 1 Th. i. 8. Acts xvi. 2. xvii. 15. (comp. Xen. Cyr. 1, 2, 7. Arist. Eth. Nic. 7, 11. in. Thuc. 3, 72. 2, 83. Paus. 10, 20, 2.), also, when the substantives are connected by τε - καί, as in Acts xxviii. 23. ἀπὸ τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν, i. 8. xxvi. 20. (Franke Demosth. p. 65.) Paus. 10, 37, 2. 25, 23. Xen. Hell. 1, 1, 3. Herod. 6, 3, 2. For instances with proper names, see Acts vi. 9. τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, xiv. 21. ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν, xvi. 2. ix. 31. Mt. iv. 25. If the substantives are connected *disjunctively* or *antithetically*, the preposition is, in the former case, usually, and in the latter always, repeated, Col. iii. 17. ὅ τι ἐὰν ποιῇτε ἐν λόγῳ ἢ ἐν ἔργῳ ii. 16. Mt. vii. 16. 25. Luke xx. 4. Jo. vii. 48. Acts iv. 7. viii. 34. Rom. iv. 9. 1 Cor. iv. 3. 21. xiv. 6. Rev. xiii. 16. comp. Paus. 7, 10, 1. (the contrary only in Heb. x. 28. ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν 1 Tim. v. 19.); Rom. iv. 10. οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ, vi. 15. viii. 4. 1 Cor. ii. 5. xi. 17.

¹ On this passage Bengel remarks: ex praepos. repetita colligi potest, non una fuisse utrumque discipulum.

² As to the various cases in which Greek prose writers repeat a preposition after τε καί, see Sommer in the Jahrb. f. Philol. 1831. p. 408 f. comp. Stallb. Phileb. p. 156. Weber Dem. 189.

2 Cor. i. 12. iii. 3. Eph. i. 21. vi. 12. Jo. vii. 22. xvii. 9. etc. (Alciph. 1, 31.).¹ Lastly, in corresponding clauses the preposition is always repeated, Acts xi. 18. Rom. v. 19. 1 Cor. xv. 22. 2 Th. ii. 2. Heb. iv. 10. (as to the usage of Greek authors, see Schaef. Julian. p. 19 sq. Held Plut. Aem. 124. Krü. 284.). In general, the preposition is more frequently repeated than in Greek prose (Bhdy 201. Krüg. 284 f. Schoem. Plutarch. Cleom. p. 229.), which not only before a noun simply connected with one preceding (Bornem. Xen. conv. 159.), but also after ἀλλά or ἤ (Schaef. Dem. V. 569. 760. Plutarch. IV. 291. Poppo Thuc. III. IV. 493. Weber Dem. 389. Franke Dem. 6.) before words in apposition (Stallb. Plat. Gorg. p. 112. 247. comp. Bornem. Schol. p. 173.) and in answers (Stallb. Plat. sympos. p. 104 sq. Gorg. p. 38. rep. I. 237.) the preposition often, or usually, is not repeated. On the other hand, the following passages of the N. T. are singular: Acts xxvi. 18. ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ σατανᾶ ἐπὶ τὸν Θεόν, vii. 38. 1 Cor. x. 28. Heb. vii. 27., but comp. Aristot. Eth. Nicom. 10, 9, 1. περί τε τούτων καὶ τῶν ἀρετῶν, ἔτι δὲ καὶ φιλίας etc. (see Zell Aristot. Eth. p. 442.) Lysias 1. in Theomnest. 7. Dion. H. IV. 2223, 1. Diog. L. prooem. 6. Strabo 16. 778. Diod. Sic. 5, 31. Plutarch. Sol. c. 3.

In Jude 1. ἐν, from the preceding clause, is not repeated before Ἰησοῦ Χριστῶ, as that would be clumsy; but Ἰησ. Χρ. is the *dativus commodi*: *preserved for Christ*. Usually, before a noun in apposition the preposition is not repeated, Luke xxiii. 51. Eph. i. 19. 1 Pet. ii. 4. It is only in cases of expegetical apposition that the preposition is repeated, Rom. ii. 28. ἡ ἐν τῷ φανερῷ ἐν τῇ σαρκὶ περιτομή, Jo. xi. 54. (in 1 Jo. v. 20. there is no apposition). The same applies also to Greek writers, yet, usually, the preposition is repeated only when the word in apposition is separated from the principal substantive. Fritzsche quaest. Lucian. p. 127. Mith. 1402.

In a series of nouns connected ἀσυνδeticῶς, the repetition of the preposition is rhetorical before each, as: Eph. vi. 12. ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας - - πρὸς τὰ πνεύμ. etc., Jo. xvi. 8. (comp. Arist. rhet. 2, 10, 2.); or is employed to give prominence to each particular notion in the series, see Dis-sen Pind. p. 519.

In Greek authors, the preposition with which the antecedent is construed, is, usually, not repeated before the relative, as: Plat. legg.

¹ In such antitheses the preposition is not repeated before an adjective, as: 1 Pet. i. 23. οὐκ ἐκ σποράς φθαρτῆς ἀλλὰ ἀφθάρτου.

10. 909 d. ἀπὸ τῆς ἡμέρας, ἥς ἂν ὁ πατὴρ αὐτῶν ὄψῃ τὴν δίκην, 12. 955 b. ἐν ἱεροῖς—οἷς ἂν ἐδέλῃ, 2. 659 b. ἐκ ταύτου, οὐπερ τοὺς ἐπεκαλέσατο etc. Plat. Phaed. 21. Gorg. 453 e. Lach. 192 b. Thuc. 1, 28. Xen. conv. 4, 1. An. 5, 7, 17. Hiero 1, 11. Aristot. probl. 26, 4. and 16. Paus. 9, 39, 4. comp. Bremi Lys. p. 201. Schaeff. Soph. III. 317. Dion. comp. p. 325. Melet. p. 124. Demosth. II. 200. Heller Soph. Oed. C. p. 420. Ast Plat. legg. p. 108. Wurm Dinarch. p. 93. Stallb. Plat. rep. II. 291. Bhdy 203 f. So, in the N. T., Acts xiii. 39. ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε -- δικαιοῦσθαι, δικαιοῦνται, xiii. 2. ἀφορίσατε -- εἰς τὸ ἔργον, ὃ προσέκηλμαι αὐτοὺς, Luke i. 25. xii. 46. Mt. xxiv. 50. Rev. ii. 13. (not 1 Cor. vii. 20.), on the contrary, Jo. iv. 53. ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν, Acts vii. 4. xx. 18. (Jon. iv. 10.) comp. Demosth. Timoth. 705 b. ἐν τοῖς χρόνοις, ἐν οἷς γέγραπται τὴν τιμὴν τῶν φιαλῶν ὀφείλων, Aristot. anim. 5, 30. Plat. Soph. 257 d. Xen. Cyr. 1, 2, 4, Diog. L. 8, 68. Heinich. Euseb. II. 252. As to the Lat. see Ramshorn p. 378. Beier Cic. offic. I. 123. The Greek authors, also, uniformly repeat the preposition, when it is separated by several words from the antecedent, Her. 1, 47. Xen. vectig. 4, 13. Lucian. necyom. 9. Dio Chr. 17. 247.

In Greek authors, and especially in the poets, a preposition, belonging to two successive nouns, is sometimes, as is well known, expressed only once, and that before the second noun, Hm. Vig. p. 854. Lob. Soph. Aj. v. 397 sq., the comment. on Anacr. 9, 22. Kühner II. 320 etc. Such an instance has been supposed to occur in Ph. ii. 22. (Heinich. Euseb. II. 252.) ὅτι, ὡς πατρί τέκνον, σὺν ἐμοὶ ἐδοῦλευσεν etc. But the passage rather contains a variatio structuræ. Paul there uses σὺν ἐμοί, as he could not with propriety say, ἐμοὶ ἐδοῦλευσεν: he has, as a child serves his father, served *with me*, etc. See, in general, the opposite remarks of Bhdy p. 202.; comp. however, Franke Dem. p. 30.

Note 1. It is a peculiarity of later Greek in particular, to combine a preposition with an adverb, especially of place or time (Krü. 266 f.), either so as to make the adverb modify the import of the preposition, as in ἀπὸ πρῶτ' Acts xxviii. 23., ἀπὸ πέρυσι 2 Cor. viii. 10. ix. 2., ἀπ' ἄρτι Mt. xxvi. 29., ἀπὸ τότε Mt. iv. 17. xxvi. 16., ἐκπαλαι 2 Pet. ii. 3., ὑπὲρ λίαν 2 Cor. xi. 5. xii. 11. (comp. ὑπέρει Xen. Hiero 6, 9.)—or so as to blend with an expressive adverb a preposition weakened by diversified usage (comp. in German: *oben auf dem Dache*), as: ὑποκάτω, ὑπεράνω, κατέναντι. Sometimes also an adverb is strengthened by a preposition, as: παραυτίκα. To this class belong likewise such adverbs of time as ἐφάπαξ Rom. vi. 10. etc. (Dio Cass. 1091, 91. 1156, 13., analogous to ἐσάπαξ Franke Demosth. p. 30., πρὸς ἅπαξ Malal. 7. p. 178.), ἐπὶ τρίς Acts x. 16. xi. 10. (among the examples adduced by Kypke II. 48. is the analogous εἰς τρίς, which occurs in Her. 1, 86. Xen. Cyr. 7, 1, 4. comp. Hm. Vig. p. 857.). Many of these compounds are used only

by writers that flourished after the time of Alexander,¹ in part only by Scholiasts, Lob. Phryn. p. 46 sqq.: comp., however, Kühner II. 315. Some, such as ἀπὸ πέρυσι (for which προπέρυσι or ἐκπέρυσι), never occur in Greek authors. Further, comp. Sept. ἀπὸ ὀπίσθεν (אחרי) 1 Sam. xii. 20. and Thilo Act. Thom. p. 25. In the orthography of these compounds, whether connected or separated, even the most recent editors of the N. T. observe no sort of consistency.

Note 2. The antique usage of employing prepositions without a case, for adverbs, was, with certain restrictions, adopted in the prose style of all periods, Bhdy 196. In the N. T. we find but one example of this: 2 Cor. xi. 23. δῶκονοι Χριστοῦ εἰσίν—ἐπεὶ ἐγὼ *I more*. The instances which Kypke *in loc.* has adduced, are not all similar. Usually, in prose such prepositions are supported by a δέ or γέ (μετὰ δέ is especially frequent), Bhdy 198. Πρὸς *in addition, besides*, may, for the most part, be classed with such instances, *e.g.* Dem. 1. Aphob. 556 a. Franke Demosth. p. 94. The form ἐνί, with the accent thrown back, for ἐνί (ἐν), comprehending the substantive verb understood, sometimes occurs, see § 74. Bornem. (Stud. u. Krit. 1843. p. 108 f.) attempts, but on insufficient grounds, to add ἀπὸ *for from* (Rttm. II. 378.) Mt. xxiv. 1.

SECTION LI.

USE OF PREPOSITIONS IN CIRCUMLOCUTIONS.

1. When a preposition is construed with a noun to form a circumlocution for an adverb, or (mostly with the aid of the article) for an adjective, the propriety and import of the expression must be ascertained by a reference to the proper and fundamental signification of the preposition.² Inattention to this rule might give rise to erroneous conclusions.

Under this head may be specified the use of,

a. Ἀπὸ, as: ἀπὸ μέρους Rom. xi. 25. 2 Cor. i. 14. *in part* (inference deduced *from* a part), ἀπὸ μιᾶς (γνώμης) Luke xiv. 18. *unanimously* (proceeding *from* one determination), with one mind.

b. Διὰ with the Genitive usually denotes a mental state viewed

¹ Yet ἐς αἰεί, ἐς ἔπειτα, ἐς ὄψε, and the like, occur even in Thuc. 1, 129. 130. 4, 63. 8, 23. As to ἀπὸ μακρόθεν, and the like, see § 65, 1.

² This is not altogether without difficulty, chiefly because in different languages different views of the same relation predominate, as: ἀπὸ μέρους *zum Theil, in part*, ἐκ δεξιῶν *zur Rechten, on, to, the right*, ἀπὸ ὀρίων *gegen Osten, on, to, towards, the East*.

as a sort of medium, means, as : Heb. xii. 1. δι' ὑπομονῆς with (*through*) patience, patiently, *assidue* (similar to Rom. viii. 25. δι' ὑπομονῆς ἀπεκδεχόμεθα etc., comp. δι' ἀφροσύνης *imprudenter* Xen. C. 3, 1, 18., δι' εὐλαβείας *timide* Dion. H. III. 1360. see Pflugk Eur. Hel. p. 41.), comp. also δι' ἀσφαλείας Thuc. 1, 17. Of a different nature is Heb. xiii. 22. διὰ βραχέων ἐπέστειλα ὑμῖν *breviter* (properly [*through*] *by means of* few [words], *paucis*), comp. διὰ βραχυτάτων Dem. Pant. 624 c. and below, § 64. The circumlocution with διὰ for an adjective, as in 2 Cor. iii. 11. εἰ τὸ καταργούμενον διὰ δόξης etc. (above, p. 397.), denotes a quality with which something is inverted.

c. Εἰς expresses a degree which something reaches, Luke xiii. 11. εἰς τὸ παντελές *completely* (*utterly*) unable to etc. (Aelian. 7, 2., εἰς κάλλιστον Plat. Euthyd. 275 b., ἐς τὸ ἀκριβές Thuc. 6, 82.). Such expressions, however, can hardly be called circumlocutions for adverbs.

d. Ἐκ, as : ἐκ μέρους 1 Cor. xii. 27., *ex parte* (inference drawn from [*out of*] a part). Ἐκ is used especially to express measure, standard (*secundum*), as in ἐκ τῶν νόμων *secundum leges, legibus convenienter* (rule of conduct drawn as it were *out of* the laws) ; hence ἐξ ἰσότητος *equally* 2 Cor. viii. 13., ἐκ μέτρου *by measure* Jo. iii. 34. comp. ἐξ ἀδίκου *injuste* Xen. Cyr. 8, 8, 18., ἐξ ἵσου Her. 7, 135. Plato rep. 8. 561 b., ἐκ προσηκόντων Thuc. 3, 67. see Ast Plat. legg. p. 267. Bhdy 230. It also denotes the source, as : ἐξ ἀνάγκης Heb. vii. 12. comp. Thuc. 3, 40. 7, 27. Dio C. 853, 93. (springing *out of* necessity) i.e. *necessarily*. The same explanation applies to ἐκ συμφώνου 1 Cor. vii. 5. *ex composito*, which, however, under a different aspect, nearly comes under the first head (*in consequence of* an agreement). In the phrases οἱ ἐκ πίστεως Gal. iii. 7., οἱ ἐκ περιτομῆς Acts x. 45., ὁ ἐξ ἐναντίας Tit. ii. 8., οἱ ἐξ ἐριθείας Rom. ii. 8. and the like, ἐκ denotes a party (depending on), and, consequently, belonging to, adhering to, as : *those of the faith* ; they who belong, adhere, to the faith ; they who, as it were, cling to (*hang from*) the faith. Comp. Polyb. 10, 16, 6. Thuc. 8, 92. Ἐκ has a purely *local* meaning in Mr. xi. 20. ἐκ ῥιζῶν *out from the roots, radicitus*. The *temporal* ἐκ τρίτου Mt. xxvi. 44. (1 Macc. ix. 1. Babr. 95, 97. 107, 16. Evang. apocr. p. 439. comp. ἐξ ὑστέρου Her. 1, 108.), and the like, which, in German, would be expressed by *zum Dritten*, and in English by—*for the third time*, is, simply and literally, (*commencing*) from (*out of*) the third. In later authors we find likewise ἐκ πρώτης Babr. 71, 2., ἐκ δευτέρης 114, 5.

e. Ἐν. Expressions in which ἐν and a substantive may be taken adverbially, as : ἐν ἀληθείᾳ, ἐν ἐκτενείᾳ, ἐν δικαιοσύνῃ Mt. xxii. 16. Mr. xiv. 1. Col. iv. 5. Acts xvii. 31. (ἐν δίκῃ Plat. Crat. p. 419 d., ἐν τάχει Thuc. 1, 90.),¹ require no explanation, especially as they may always be rendered by *in* or *with*, and the corresponding substantive. Substantives, in such expressions, usually denote qualities or dispositions which one exhibits in doing something. The use of a substantive with a preposition for an adjective, is equally plain, such as ἔργα τὰ ἐν δικαιοσύνῃ, τὸ μένον ἐν δόξῃ (ἐστί) 2 Cor. iii. 11. and the like.

2. f. Ἐπί is frequently construed with the Gen. of abstract nouns which denote either a quality exhibited by some one in certain circumstances (ἐπ' ἀδείας *with fearlessness*), or an objective notion with the actual existence of which something accords, as in Mr. xii. 32. ἐπ' ἀληθείας *in accordance with truth, truly* (Dio C. 699, 65. 727, 82.). With the Dat. ἐπί indicates, as it were, the ground *on* which something rests, the foundation *on* which something is built, Acts ii. 26. ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι *my flesh shall rest (tabernacle, have its tent pitched) on hope, confidence (in God); that is, shall enjoy security, repose.* The phrases ἐπὶ τὸ αὐτό, ἐφ' ὅσον, ἐπὶ πολὺ present no difficulty.

g. Κατά. The expression ἡ κατὰ βάθους πτωχεία 2 Cor. viii. 2. may, properly, be rendered, *poverty extending to the lowest level, the deepest poverty* (comp. Strabo 9. 419.); Xen. Cyr. 4, 6, 5. is not parallel to this, as ὁ κατὰ γῆς means, *terra conditus*. The adverbial phrase κατ' ὅλου perhaps properly signifies *throughout* (in universum), *on the whole*, entirely, as κατὰ with the Gen. has sometimes this meaning. The use of κατὰ with the Acc. of a substantive in circumlocutions for adverbs, as κατ' ἐξουσίαν, κατ' ἐξοχὴν, κατὰ γνώσιν, requires no explanation, see Schaef. Long. p. 330. (comp. κατὰ τάχος Dio C. 84, 40. 310, 93., κατὰ τὸ ἰσχυρόν Her. 1, 76., κατ' ὁρμήν Soph. Philoct. 562., κατὰ τὸ ἀνεπιστήμον Aeschin. dial. 3, 16., κατὰ τὸ ὀρθόν Her. 7, 143.), see Bhdy 241. As to ἡ κατ' ἐκλογὴν πρόδεις Rom. ix. 11., οἱ κατὰ φύσιν κλάδοι xi. 21. see § 30, 3. Note 5.

h. Πρὸς with the Acc., in an adverbial phrase, occurs, e.g. in Jas. iv. 5. πρὸς φθόνον *invidiose*, comp. πρὸς ὀργήν Soph. El. 369. (properly, *with [according to] envy, with [according to] anger*).

¹ But in Jo. iv. 23. ἐν πνεύματι καὶ ἀληθείᾳ, which qualify προσκυνήσουσιν, must not be resolved and degraded into the adverbs πνευματικῶς καὶ ἀληθῶς. The preposition ἐν there denotes the element in which προσκυνεῖν is exercised.

As to the use of the prepositions *ἐκ, κατά* etc. in circumlocutions for certain cases, especially the Genitive, see § 30, 3. note 5.

SECTION LII.

CONSTRUCTION OF VERBS COMPOUNDED WITH PREPOSITIONS.

1. In this section our attention will naturally be confined to those compound verbs in which the preposition preserves its peculiar and independent import, and directly governs a noun, different from that governed by the transitive verb, as: *ἐκβάλλειν* to cast something out, to put something forth, *ἀναφέρειν* to bring something up, etc.

Accordingly, we are not to consider under this head compound verbs in which the peculiar force of the preposition almost or entirely disappears (e.g. *ἀποδέχεσθαι, ἀποκρίνεσθαι, ἀποδιήσκειν*), or those in which the import of the preposition and that of the verb are so blended as to form one complex meaning (e.g. *μεταδιδόναι* impart, *προάγειν τινά* praeire aliquem, to go before one, *ἀποδεκατοῦν τι* to tithe something), or those in which the preposition, nearly assuming the nature of an adverb, serves to give intensity to the verb (e.g. *ἐπιζήτειν, διατελεῖν, διακαθαρίζειν, συντελεῖν*, peripugnare).

A logical and complete treatise on the compound verbs of the N. T., with a satisfactory explanation of those which may be employed as simple verbs, is still a desideratum. Comp., however, C. F. Fritzsche, Fischer's and Paulus' Observations on the precise import of Prepositions in Compound Verbs, etc. Lips. 1809. 8., Tittmann de vi praepositionum in verbis compos. in N. T. recte diiudicandis, Lips. 1814. 4. (also in Synonym. N. T. I. 218 sqq.), J. v. Voorst de usu verbor. c. praeposs. compositor. in N. T. Leid. 1818. 2 Spec. 8., Theol. Annal. 1809. II. 477 ff. (Brunck Aristoph. nub. 987. Zell Aristotel. ethic. p. 383. Stallb. Plat. Gorg. p. 154.). Till very lately, translators and expositors of the N. T. appeared desirous to surpass each other in disregarding the exact import of compound verbs (comp. e. g. Seyffarth de indole ep. ad Hebr. p. 92.). With a view to counteract such recklessness in a matter of so much importance, I have commenced a new inquiry into the subject: De verbor. c. praeposs. compositor. in N. T. usu, Lips. 1834 ff. 4. Hitherto 5 articles have appeared. As to Greek authors in general, comp. Cattier Gazophylac. sec. 10. p. 60 sqq. (ed. Abresch),

C. F. Hachenberg de significat. praepositionum graec. in compositionis. Traj. ad Rh. 1771. 8.

2. Compound verbs, in which the preposition retains its distinctive force, may have one or other of the three following constructions :

a. The preposition may be repeated before the noun, as : Mt. vii. 23. ἀποχωρεῖτε ἀπ' ἐμοῦ, Heb. iii. 16. οἱ ἐξελθόντες ἐξ Αἰγύπτου, see Born. Xen. conv. p. 219. and Winer's Progr. de verb. comp. p. 7 sqq. ; or

b. Another preposition of an import substantially the same, may be used before the noun, as : Mt. xiv. 19. ἀναβλέψας εἰς τὸν οὐρανόν, Mr. xv. 46. προσεκύλισε λίθον ἐπὶ τὴν θύραν ; or

c. The compound verb may, without the aid of another preposition, directly govern a case, such as its import requires, and such, at the same time, as the preposition commonly governs, as : Mr. iii. 10. ἐπιτίπτειν αὐτῷ, Luke xv. 2. συνειδίει αὐτοῖς, etc. Accordingly, verbs compounded with ἀπό, κατὰ (against), πρό, take the Gen. ; those compounded with περί (Mt. iv. 23. περιάγειν τὴν Γαλιλαίαν, Acts ix. 3.), the Acc.

3. Which of these constructions is, in each particular instance, appropriate, must be determined by established usage. Sometimes two or three of them are employed together (comp. ἐπιβάλλειν, likewise parallel passages such as Mt. xxvii. 60. and Mr. xv. 46., Jo. ix. 6. and ver. 11., Acts xv. 20. and ver. 29.).¹ The distinctions, however, which usage has introduced to regulate the construction of verbs compounded with prepositions, require special attention. Verbs compounded with εἰς, for instance, cannot, it is obvious, be construed indiscriminately either with the preposition εἰς (πρός), or with a case alone without a preposition.² In like manner, ἐκτίπτειν, in its proper sense, takes ἐκ ; but, when used figuratively, it directly governs the Gen. (Gal. v. 4. 2 Pet. iii. 17. Philostr. Apoll. 1, 36. ; yet see Diod. S. 17, 47.).³ Likewise προσφέρειν τινί is used of persons, offerre alicui (aliquid) ; but προσφέρειν ἐπὶ τὰς συναγωγ-

¹ Accordingly. ἀποσπῆναι de pietre is followed by ἀπό in Xen. C. 5, 4, 1. and by the Gen. without a preposition in 4, 5, 11.

² In prose, εἰσέναι or εἰσερχέσθαι εἰς is usually employed in a local sense, as : εἰς τὴν αἴαν. But τινά or τινί (like inessere alicquem) without a preposition is used in reference to desires, thoughts, etc. Demosth. Aristocr. 446 b. Herod. 8. 8, 4. etc. Yet see Valck. Eurip. Phoen. 1099. As to εἰσερχέσθαι, in particular, see Winer's Progr. de verb. comp. p. 11 sq.

³ In Greek authors ἀπεχεσθαι abstinerē, also, usually takes the Gen. ; but in the N. T. it is sometimes followed by ἀπό, Acts xv. 20. 1 Th. iv. 3. v. 22.

γάς to bring before the synagogues (before an authority), Luke xii. 11.¹ Comp. also προσέρχεσθαι τινι *adire aliquem* and προσέρχ. πρὸς τὸν Χριστόν 1 Pet. ii. 4.; ἐφιστάναι τινί (of persons) Acts iv. 1., and ἐφιστάναι ἐπὶ τὴν οἰκίαν xi. 11. See, in general, Winer's Progr. de verb. comp. p. 10 sqq.

4. The principles deduced from N. T. usage are the following :—

(1.) After verbs compounded with ἀπό,

a. For the most part, ἀπό is repeated (comp., in general, Erfurd. Soph. Oed. R. p. 225.). Thus, after ἀπέρχεσθαι (followed by a personal noun) Mr. i. 42. Luke i. 38. ii. 15. Rev. xviii. 14. (Lucian. salt. 81.), after ἀποπίπτειν Acts ix. 18. (in a *material* sense, comp. Her. 3, 130. Polyb. 11, 21, 3.; in a *figurative* sense it does not occur in the N. T.), ἀφιστάναι *desistere a, to refrain from* Acts v. 38. Luke ii. 37. xiii. 27. 2 Cor. xii. 8. 1 Tim. vi. 5. etc. (Polyb. 1, 16, 3.), but 1 Tim. iv. 1. see below, ἀπορφανίζεσθαι 1 Th. ii. 17., ἀποσπᾶσθαι Luke xxii. 41. Acts xxi. 1. (Polyb. 1, 84, 1. Dion. H. judic. Thuc. 28, 5.), after ἀφορίζειν Mt. xxv. 32., ἀποβαίνειν Luke v. 2. (Polyb. 23, 11, 4. etc.), ἀποχωρεῖν Mt. vii. 23. Luke ix. 39., ἀφαιρεῖσθαι Luke x. 42. xvi. 3. (Lucian. Tim. 45.), ἀπαίρεσθαι Mt. ix. 15., ἀπαλλάττεσθαι Luke xii. 58. Acts xix. 12., ἀποκρύπτειν Mt. xi. 25., ἀποστρέφειν Rom. xi. 26. Sept., once also after the *figurative* ἀποδνήσκειν Col. ii. 20. (comp. Porphy. abstin. 1, 41.), which, elsewhere, in the composite sense of *dying to*, is construed with the Dat. (see immediately below).

b. Παρά (with personal nouns) is used after ἀπολαμβάνειν Luke vi. 34. comp. Diód. S. 13, 31. Lucian. pisc. 7. (ἀπό, when that verb signifies *taking away by force*, Polyb. 22, 26, 8.).

c. The Genitive, without a preposition, follows ἀποφεύγειν 2 Pet. i. 4. (but not in 2 Pet. ii. 20.), ἀπαλλοτριῶν Eph. ii. 12. iv. 18. (Polyb. 3, 77, 7.), ἀφιστάναι (*deficere a*) 1 Tim. iv. 1. (Polyb. 2, 39, 7. 14, 12, 3.), ἀποστερεῖσθαι (*figur.*) 1 Tim. vi. 5.

d. The Dat. is used after ἀποδνήσκειν *to become dead to a thing* Gal. ii. 19. Rom. vi. 2. (in Rom. vi. 10. the Dat. is otherwise to be accounted for); similar to which is ἀπογίνεσθαι ταῖς ἁμαρτίαις 1 Pet. ii. 24.

(2.) Verbs compounded with ἀνά, in the *local* sense of *up*, are construed with,

a. Εἰς, when the place to which the motion is directed is indicated, as : ἀναβαίνειν *to go (travel) up* Luke xix. 28. Mr. x. 32.

¹ Comp. πρὸς τοῖς ἰστοῖς τροχιλαῖς προσήκοντο Polyb. 8, 6, 5. 3, 46, 8., but (*figurat.*) 9, 20, 5. προσαρτὰν πολλὰ τινα τῇ στρατηγίᾳ.

(Her. 9, 113.), or *ascend* (*into* a mountain, *into* heaven etc.), Mt. v. 1. xiv. 23. Mr. iii. 13. (Herod. 1, 12, 16. Plat. Alcib. 1. 117 b. Dio C. 89, 97.), ἀναβλέπειν Mt. xiv. 19. (Mr. vii. 34. Luke ix. 16.) Acts xxii. 13., ἀνάγειν Mt. iv. 1. Luke ii. 22. Acts xx. 3. (Herod. 7, 10, 15.), ἀναλαμβάνεσθαι Mr. xvi. 19., ἀναπίπτειν Luke xiv. 10., ἀναφέρειν Mt. xvii. 1. Luke xxiv. 51., ἀναχωρεῖν Mt. ii. 14. iv. 12. etc., ἀνέρχεσθαι Jo. vi. 3. Gal. i. 18.

b. Πρὸς, usually, when the point at which the motion terminates is a person, as: ἀναβαίνειν πρὸς τὸν πατέρα Jo. xx. 17., ἀνακάμπτειν Mt. ii. 12., ἀναπέμπειν Luke xxiii. 7. (ἀναβλέπ. πρὸς τινα Plat. Phaed. 116 d. Arrian. Epict. 2, 16, 41.), yet ἐπὶ τινα is sometimes used in such cases, Luke x. 6. (ἀνακάμπτειν comp. Diod. S. 3, 17.), and sometimes the Dat. without a preposition, Luke xxiii. 11. ἀναπέμπειν τινί.

c. Ἐπὶ, when the aim, object, of the action is conceived as a height or elevated surface, on which the motion terminates (Polyb. 8, 31, 1. ἀναφέρειν ἐπὶ τὴν ἀγοράν *up to the market*, and, again, ἀναβαίνειν ἐπὶ τὴν οἰκίαν, like the Latin *ascendere* Polyb. 10, 4, 6., ἀναβαίνειν ἐπὶ δικαστήριον frequently in Greek authors). Thus we find ἀναβιβάζειν ἐπὶ τὸν αἰγιαλόν Mt. xiii. 48. (Xen. C. 4, 2, 28. Polyb. 7, 17, 9.), ἐπὶ τὸ κτήνος Luke x. 34. (Palaeph. 1, 9. Xen. C. 4, 5, 16. comp. 7, 1, 38.), ἀνακλίνεσθαι ἐπὶ τοὺς χόρτους Mt. xiv. 19., ἀναπίπτειν ἐπὶ τὴν γῆν Mt. xv. 35. or ἐπὶ τῆς γῆς Mr. viii. 6., ἀναβαίνειν ἐπὶ τὸ δῶμα Luke v. 19., ἐπὶ συκομορέαν xix. 4. (comp. Xen. C. 4, 1, 7. 6, 4, 4. Her. 4, 22. Plut. educ. 7, 13. Arrian. Epict. 3, 24. 33. Lys. 1 Alcib. 10. Paus. 6, 4, 6.), ἀναφέρειν ἐπὶ τὸ ξύλον *up to the cross* (wood, tree) 1 Pet. ii. 24.,¹ ἀνακάμπτειν ἐπὶ Luke x. 6. (Plut. educ. 17, 13.).

(3.) Verbs compounded with ἀντί in *opposition to*, *against*, are usually construed with the Dat., as: Mt. vii. 2. Luke xiii. 17. Jo. xix. 12. Rom. xiii. 2. etc.; yet see Heb. xii. 4. ἀνταγωνίζεσθαι πρὸς τι (comp. verse 13. ἡ εἰς αὐτὸν ἀντιλογία), similar to which is ἀντικεισθαι πρὸς Polyb. 2, 66, 3. Dio C. p. 204. and 777.

(4.) Verbs compounded with ἐκ are sometimes followed by that preposition (*i.e.* when *out of* is to be expressed), and sometimes by ἀπό or παρά (*i.e.* when merely direction *from* or *from the vicinity of* is to be indicated), as: ἐκβάλλειν ἐκ Mt. xiii. 52. Jo. ii. 15. 3 Jo. 10. etc. (Plat. Gorg. 468 d.), and ἀπό Mt. vii. 4., ἐκκλίνειν ἀπό 1 Pet. iii. 11. Rom. vi. 17., ἐκκρίπτειν ἐκ Rom. xi. 24. (Diod. S. 16,

¹ We find ἀναβαίνειν directly governing the Acc., ἀναβαίνειν ἵππον, in Dion. H. 2252, 7. Pausan. 10, 19, 6.

24.), ἐκπίπτειν ἐκ Acts xii. 7. (Arrian. Ind. 30, 3.), ἐκλέγεσθαι ἐκ Jo. xv. 19. (Plat. legg. 7. p. 811 a.), ἐκπορεύεσθαι ἐκ Mt. xv. 11. 18. Rev. ix. 18. (Polyb. 6, 58, 4.) and ἀπό Mr. vii. 15. (Var., not Mt. xxiv. 1.) or παρά Jo. xv. 26., ἐκφεύγειν ἐκ Acts xix. 16., ἐξαίρειν and ἐξαιρεῖν ἐκ 1 Cor. v. 2. Acts xxvi. 17., ἐξέρχεσθαι ἐκ Mt. ii. 6. Acts vii. 3. etc. (Her. 9, 12.) or παρά Luke ii. 1. On the other hand, these verbs are but rarely construed with the Gen., never when used in a *local* sense, except ἐξέρχεσθαι Mt. x. 14. (and even there the reading is by no means certain, see the Var., yet comp. ἐκβαίνειν τινός Jacobs Philostr. p. 718.); when used figuratively, however, ἐκπίπτειν (like *spe excidere*) Gal. v. 4. 2 Pet. iii. 17. Plat. rep. 6. 496 c. Lucian. contempl. 14. (yet it occurs with ἐκ Her. 3, 14. Dio C. p. 1054, 57.), and ἐκκρέμασθαι Luke xix. 48. Lastly, even ἐκφεύγειν, in a *material* sense, takes the Acc. (of force), as : 2 Cor. xi. 33. ἐκφεύγειν τὰς χεῖράς τινος (Sus. 22.), comp. Her. 6, 40. etc. Ἐκ occurs after this verb, to denote *out of a place*, only in Acts xix. 16. ἐκφυγεῖν ἐκ τοῦ οἴκου, comp. Sir. xxvii. 20.

(5.) The construction of verbs compounded with ἐν is extremely simple. When they signify direction *into* a place, they are followed by εἰς; when they denote rest *in, at, on*, a place, they are followed by ἐν, as : ἐμβαίνειν εἰς Mt. viii. 23. xiv. 22. Jo. vi. 17. (Her. 2, 29. Plat. Crat. 397 a.), ἐμβάλλειν εἰς Luke xii. 5. (Dio C. p. 288, 79. Plat. Tim. 91 c. Lucian. Tim. 21.), ἐμβάπτειν εἰς Mr. xiv. 20. (but with ἐν Mt. xxvi. 23. *dip in the dish*), ἐμβλέπειν εἰς Mt. vi. 26. Acts i. 11., ἐμπίπτειν εἰς Luke x. 36. (Her 7, 43. Plat. Tim. 84 c. Lucian. Hermot. 59.) 1 Tim. iii. 6., ἐμπτύειν εἰς Mt. xxvi. 67. xxvii. 30., but ἐνδημεῖν ἐν 2 Cor. v. 6., ἐνοικεῖν ἐν 2 Cor. vi. 16. Col. iii. 16. (with Acc. Her. 2, 178.), ἐνεργεῖν ἐν Ph. ii. 13. Eph. i. 20. etc., ἐγγράφειν ἐν 2 Cor. iii. 2. (like ἐγγλύφειν ἐν Her. 2, 4.), ἐμμένειν ἐν (τῇ διαθήκῃ) Heb. viii. 9. At the same time, the construction with the Dat. occurs not unfrequently either when *into* or when *in* is to be expressed, comp. ἐμβλέπειν τινί (of a person) Mr. x. 21. 27. Luke xxii. 61. Jo. i. 36. 43. (Plat. rep. 10. 609 d. Polyb. 15, 28, 3.), ἐμπτύειν τινί Mr. x. 34. xiv. 65. xv. 19., ἐμμένειν τινί (πίστει) Acts xiv. 22. (Xen. Mem. 4, 4, 4. Lycurg. 19, 4. Lucian. Tim. 102.). Ἐντροφεῖν *to luxuriate in something* is, in Greek authors, construed with the Dat. without a preposition (e.g. Diod. S. 19, 71.). On the other hand, in 2 Pet. ii. 13. ἐν is repeated. In Rom. xi. 24. ἐγκεντρίζειν is used, first, with εἰς, and then is construed with the Dat.

(6.) Still more simple is the construction of verbs compounded with εἰς, such as εἰσάγειν, εἰσπορεύεσθαι, εἰσφέρειν, εἰσέρχεσθαι, that

is to say, they uniformly repeat εἰς, comp. Poppo Thuc. III. I. 210.; yet see Hm. Eurip. Ion, p. 98. and Winer's 2 Progr. de Verb. comp. p. 13.

(7.) Of the verbs compounded with ἐπί, some are followed by that preposition (more rarely by εἰς), and some directly govern the Gen., while some take either the one construction or the other indifferently, as: ἐπιβάλλειν εἰς (*into*) or ἐπὶ τι (*upon* Plat. Prot. 334 b.) Mr. iv. 37. Luke v. 36. ix. 62., also with the Dat. of the person 1 Cor. vii. 35. Mr. xi. 7. Acts iv. 3. (Polyb. 3, 2, 8. 3, 5, 5.),¹ ἐπιβαίνειν ἐπὶ or εἰς Acts xxi. 6. xx. 18. (Mt. xxi. 5.), also with a *local* Dat. Acts xxvii. 2. (Polyb. 1, 5, 2. Diod. S. 16, 66.), ἐπιβλέπειν ἐπὶ Luke i. 48. Jas. ii. 3. Plut. educ. 4, 9. (with εἰς Plat. Phaed. 63. etc.), ἐπικεῖσθαι ἐπὶ τινι Jo. xi. 38., also with the Dat. of the person 1 Cor. ix. 16., ἐπιπίπτειν ἐπὶ τι Luke i. 12. Acts x. 10., or ἐπὶ τινι Acts viii. 16., or with the Dat. of the person Mt. iii. 10. Acts xx. 10. (Polyb. 1, 24, 4.), ἐπιρρίπτειν ἐπὶ τι 1 Pet. v. 7., ἐπιτιθέναι ἐπὶ τι Mr. iv. 21. Mt. xxiii. 4. Acts ix. 17. etc., or with the Dative mostly of the person Luke xxiii. 26. Mr. vii. 32. Acts ix. 12. 1 Tim. v. 22. etc., rarely with the Dat. of the thing Jo. xix. 2. (Lucian. Tim. 41. 122.), ἐπέρχεσθαι ἐπὶ τι Luke i. 35. Acts viii. 24. xiii. 40. or with the Dative of the thing Luke xxi. 26., ἐπαίρειν ἐπὶ or εἰς τι Jo. xiii. 18. Luke xviii. 13., ἐποικοδομεῖν ἐπὶ τι 1 Cor. iii. 12. or τινι Eph. ii. 20., but also ἐν Col. ii. 7., ἐπιθεῖν ἐπὶ τι Acts iv. 29., ἐπιφέρειν with the Dat. of the thing Ph. i. 17., ἐφικνεῖσθαι εἰς τινα 2 Cor. x. 14., ἐράλλεσθαι ἐπὶ τινα Acts xix. 16. (1 Sam. x. 6. xi. 6.). On the other hand, ἐπιγράφειν 2 Cor. iii. 2. is construed with ἐν, comp. Plat. de luci cupid. p. 229. etc. Palaeoph. 47, 5. (differently in Num. xvii. 2. Prov. vii. 3.). When joined to names of persons, ἐπιφαίνειν and ἐπιφάσειν invariably take the Dative alone, Eph. v. 14. Luke i. 79. (comp. Gen. xxxv. 7.); so also does ἐπιφέρειν in the sense of adding something to something, Ph. i. 17. Ἐπισκιάζειν has sometimes the Dative of the person, as in Acts v. 15. and most probably in Mr. ix. 7. (to be to one a sheltering shadow from the heat of the sun, comp. Ps. xc. 4. Sept.), and sometimes the Acc. Mt. xvii. 5. Luke ix. 34. (*overshadow, envelope*, as a transitive). In the Sept. we find, however, also ἐπισκιάζ. ἐπὶ τινα Ps. cxxxix. 8. Ex. xl. 32.

(8.) Of the verbs compounded with διά, but few repeat the preposition. In the N. T. comp. διαπορεύεσθαι διὰ σπορίμων Luke vi.

¹ As to ἐπιβάλλειν τὴν χεῖρα ἐπὶ τινα and τινι (Lucian. Tim. 10.), in particular see Fr. Mr. p. 637. We find, in a material and literal sense, in Polyæn. 5, 2, 12. ποῖα πόλιν βούλοιο ἐπιπλεῦσαι.

1. (but we find also διαπορεύεσθαι πόλεις in the sense of *obire* Acts xvi. 4.), διέρχεσθαι διά Mt. xii. 43. 2 Cor. i. 16. *to pass through* something (and consequently, to go out of), and διασάζειν δι' ὕδατος 1 Pet. iii. 20. *pregnanter*. Most of these are construed, as transitives, with the Acc., e.g. διαπλεῖν *sail through, over* Acts xxvii. 5., likewise διέρχεσθαι signifying *pass through* Luke xix. 1. Acts xv. 3., διαβαίνειν Heb. xi. 29. etc.

(9.) Verbs compounded with κατά, denoting motion downwards, are followed by ἀπό or ἐκ, when the *terminus a quo* is to be expressed, as: καταβαίνειν ἀπὸ τοῦ οὐρανοῦ Luke ix. 54. 1 Th. iv. 16., καταβ. ἐκ τοῦ οὐρ. Jo. iii. 13. vi. 41. When the *terminus ad quem* is to be indicated (Dio C. 108, 23. 741, 96.), they take ἐπί, εἰς or πρὸς, according to the respective nature of the point in view, Luke xxii. 44. Mr. xiii. 15. Acts xiv. 11., probably the Dative alone in Acts xx. 9. καταφέρεισθαι ὕπνῳ.¹ On the other hand, we find καθίησθαι, καθίζεν, κατατιθέναι ἐν τινι *to set down on some place*, etc. Κατηγορεῖν *to accuse*, in as far as the notion of κατά is retained, is usually construed with the Gen. of the person. We find κατηγορεῖν τι κατά τινος once, Luke xxiii. 14., and what is similar ἐγκαλεῖν κατά τινος in Rom. viii. 33. comp. Soph. Philoct. 328. Analogous to κατηγορεῖν with the Gen. is Rom. xi. 18. κατακαυχᾶσθαι τινος *boast against (triumph over) something*, comp. Jas. ii. 13., and καταμαρτυρεῖν τινος Mt. xxvi. 62. xxvii. 13.; but κατακαυχ. κατά τινος Jas. iii. 14.

(10.) Verbs compounded with μετά, in which this preposition signifies *trans*, naturally take εἰς to denote passing over *into*, as: μεταβαίνειν, μεταμορφοῦν, μετασχηματίζειν, μετανοεῖν, μετοικίζειν etc. comp. Vig. p. 639.

(11.) Verbs compounded with παρά, are followed by ἀπό or παρά (yet see § 47. p. 387 ff.) when the place *whence* is to be expressed, as: Acts i. 25. ἀφ' ἧς (ἀποστολῆς) παρέβη (Deut. xvii. 20. Jos. xi. 15. etc.), and ἐξ ἧς (Deut. ix. 12. 16.); παραλαμβάνειν ἀπό τινος 1 Cor. xi. 23. and παρά τ. 1 Th. iv. 1. 2 Th. iii. 6., παραφέρειν ἀπό τ. Mr. xiv. 36. Luke xxii. 42., παρέρχεσθαι ἀπό τ. Mt. v. 18. Mr. xiv. 35.

(12.) Most verbs compounded with περί have become regular transitives, and accordingly govern the Acc., as: περιέρχεσθαι 1 Tim. v. 13. (*obire*), περιζωνύναι Eph. vi. 14., περιῖσταναι Acts xxv. 7. We find in a *material* sense, with περί repeated, περιαστρέπτειν

¹ As we find elsewhere καταΐεσθαι εἰς ὕπνον or ἐφ' ὕπνῳ, see Kühnöl *in loc.* Besides, ὕπνῳ may also be taken in the Ablative.

Acts xxii. 6. (in the parallel passage Acts ix. 3. it is used as transitive), *περιζώννυσθαι* Rev. xv. 6. (*περὶ τὰ στήθη*), *περικεῖσθαι* Mr. ix. 42. Luke xvii. 2. (*περισπᾶσθαι* Luke x. 40.), but *περιπίπτειν* with Dat. (*λῃσταῖς, πειρασμοῖς*) Luke x. 30. Jas. i. 2. (Thuc. 2, 54. Polyb. 3, 53, 6. Lysurg. 19, 1.) and *περικεῖσθαι* Heb. xii. 1.

(13.) Of verbs compounded with *πρὸς*, only *προπορεύεσθαι* Luke i. 76. repeats the preposition: *προπορεύσῃ πρὸ προσώπου κυρίου* (Dt. ix. 3.); in Sept. *ἐνώπιον* is also used Ps. lxxxiv. 14. xvi. 3. and *ἐμπροσθεν* Gen. xxxii. 16. Isaiah lviii. 8. We find likewise in Luke i. 17. *προελεύσεται ἐνώπιον αὐτοῦ* (but in xxii. 47. *προήρχετο αὐτούς*). Further, see above, No. 2.

(14.) Verbs compounded with *πρός* repeat that preposition, when *towards* in a *local* sense is to be indicated, e.g. *προσπίπτειν πρὸς τοὺς πόδας τινός* Mr. vii. 25. comp. Dio C. 932, 82. 1275, 53. (but *προσπίπτειν τοῖς γόνασι* Diod. S. 17, 13.), *προστίδεσθαι πρὸς τοὺς πατέρας* Acts xiii. 36.; also *προσκαλῆσθαι πρὸς τὴν γυναῖκα* *cleave to his wife* Mr. x. 7. Eph. v. 31. On the other hand, in Mt. vi. 27. we find *προστίδεναι ἐπὶ τὴν ἡλικίαν*. These compounds are sometimes, though more rarely, construed with the Dat. alone, as: *προσέρχ. ὄρει* Heb. xii. 22., *προσπίπτειν οἰκίᾳ* Mt. vii. 25. (Xen. eq. 7, 6. Philostr. Apol. v. 21.), and of direction, *προσφωνεῖν* *calling to, addressing* (himself to) Mt. xi. 16. Acts xxii. 2. comp. Diod. S. 4, 48. (but *προσφωνεῖν τινα* *to call one to us* Luke vi. 13.). On the other hand, the Dat. alone is almost invariably used, when the object approached is a person, as: *προσπίπτειν τινί* (to fall down before one) Mr. iii. 11. v. 33. Acts xvi. 29., *προσφέρειν τινί* (Philostr. Apol. v. 22.), *προσέρχεσθαι τινι* *to draw near to one*; or when the drawing or bringing near is to be taken *figuratively*, as: *προσάγειν τῷ Θεῷ* *to bring us to God* 1 Pet. iii. 18. (in Sept. *προσάγειν τῷ κυρίῳ* frequently occurs), *προσκλίνεσθαι τινι* *to adhere to* Acts v. 36., comp. *προσέχειν τινί* Heb. vii. 13. Acts xvi. 14., *προσεύχεσθαι τινι* Mt. vi. 6. 1 Cor. xi. 13., *προστίδεναι λόγον τινί* Heb. xii. 19., *προστίδεσθαι τῇ ἐκκλησίᾳ* Acts ii. 41. If the verb implies rest (*πρός τινι*), it is construed either thus with the Dat. alone, as *προσμένειν τινί* Acts xi. 23. 1 Tim. v. 5., *προσεδρεύειν* 1 Cor. ix. 13. (Polyb. 8, 9, 11. 38, 5, 9.), *προσκαρτερεῖν* Mr. iii. 9. Col. iv. 2. Rom. xii. 12., comp. Polyb. 1, 55, 4. 1, 59, 12. Diod. S. 20, 48. etc., or (in strictly *local* relations) with *ἐν*, as: *προσμένειν ἐν Ἐφέσῳ* 1 Tim. i. 3.

(15.) Verbs compounded with *σύν* sometimes, though but rarely, repeat that preposition, or take, instead of it, *μετά* (Weber Demosth. 210.) Mt. xxv. 19. (*συναίρειν*), 2 Cor. viii. 18. (*συνέμειπεν*),

Mt. xx. 2. (συμφωνεῖν), xvii. 3. (συλλαλεῖν), Mr. xiv. 54. They are frequently construed with the Dat. alone, as may be seen in almost every page of the N. T. (also in 1 Cor. xiii. 6. Jas. ii. 22., not in Rom. vii. 22.). In classical Greek this construction alone is used. In Acts i. 26. συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων the construction is employed *praequantur*.

(16.) Of the verbs compounded with ὑπό none repeat the preposition. When, however, they denote direction *towards* (ὑπάγειν, ὑποστρέφειν etc.) they take εἰς or πρὸς. When ὑπό in the compound means *under*, as in ὑποπλεῖν, the verb is construed as a transitive.

(17.) Verbs compounded with ὑπέρ are, for the most part, used absolutely. Only ὑπερεντυγχάνειν repeats ὑπέρ Rom. viii. 26. (Var.), comp. Judith v. 21. Sir. xxxvi. 27.; and in Rom. xii. 3. ὑπερφρονεῖν is construed with παρὰ. Ὑπερβαίνειν in 1 Th. iv. 6. and ὑπεριδεῖν in Acts xvii. 30. are used transitively in a figurative sense.

Note. The N. T. contains no decided instance of a usage, not uncommon in Greek authors, according to which the preposition of a compound verb, serves likewise as the preposition of a second verb (Franke Demosth. p. 30.).

SECTION LIII.

OF CONJUNCTIONS.

1. The use of conjunctions is to connect words and sentences.

All cultivated languages are supplied with various sorts of conjunctions, corresponding respectively to the various kinds of connection required, comp. O. Jahn *grammaticor. gr. de conjunctionibus doctrina* Gryph. 1847.

All primitive conjunctions are monosyllabic, as καί, τοι, τε, δέ, μέν, οὐν.

Many conjunctions, as every scholar knows, are derived from pronouns or adjectives, as : ὅτε, ὅτι, ὡς, τοι, ἀλλά etc.

Others are compound, as : ἐάν (εἰ ἄν), ἐπεί, ὥστε, γάρ (γε ἄρα), τοίνυν etc.

Some conjunctions are construed with a particular Mood, according to their respective significations (εἰ, ἐάν, ἵνα, ὅπως, ὅτε etc.). See, in general, Hm. emend. p. 164 sqq.

The principal conjunctions of all the various classes used in Greek prose, are employed in the N. T. with strict propriety of import and construction.¹

Τοι, μὲν (by themselves), and many other particles required for the more refined niceties of composition, but unnecessary in the simple style of the N. T. (e.g. γοῦν), do not occur in the Greek Scriptures.

It is further to be specially remarked, that, for the most part, causal conjunctions (as ὅτι, ἐπεὶ, ἐπειδὴ) related originally either to place or time. The same observation applies to prepositions (p. 378.), not only in Greek, but in German, English and most other languages (quod, quoniam, quando, quandoquidem, weil, etc.).

2. The most simple and most common connection of words and sentences, the mere annexation of contiguous words and sentences, is formed by καί and τε (et and que), the latter of which is most usual in Luke, particularly in the Acts, and, though to a less extent, in the Epistle to the Hebrews—as: Mt. ii. 13. παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, Acts x. 22. ἀνὴρ φοβούμενος τ. θεόν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους, iv. 13. θεωροῦντες - ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτούς etc. The distinction between καί and τε is this: καί unites (things co-ordinate), τε annexes. Καί, says Hermann, conjungit, τε adjungit; with which comp. Klotz Devar. II. 744.² Hence τε denotes rather an internal (logical) relation; καί, rather an external.

In the N. T., as well as in Greek authors, we find that τε³ indicates an addition, complement, explanation, something flowing from what precedes, or even its details (Rost 722 f.), as: Jo. vi. 18. Acts ii. 33. 37. iv. 33. v. 42. vi. 7. viii. 13. 28. 31. x. 28. 48. xi. 21. xii. 6. xv. 4. 39. xix. 12. xx. 7. xxi. 18. Rom. xvi. 26. It thus usually denotes something of less importance than what precedes, as: Jo. iv.

¹ Schleiermacher Hermen. p. 66. goes too far. In p. 130 his conclusion is more accurate. It is only in reference to the collocation of certain conjunctions that the N. T. diction differs from classical Greek prose.

² Comp. the different views of scholars as to καί and τε (originating in τοι Hm. Soph. Trach. 1015.) Hm. Vig. 835. ad Eurip. Med. p. 331. Hand de partic. τε, Jen. 1832. 2 Progr. 4. Bhdy 482 f. Sommer in the N. Jahrbüch. f. Philol. 1831. III. 400 f. Hartung Part. I. 58 ff.

³ As to the Latin que, see Zumpt Gr. § 333. Hand Tursellin. II. 467 sq. comp. Bauermeister über die Copulativpartikeln im Latein. Luckau 1853. 4.

42. Acts xvi. 34. Sometimes, however, *τε* points out what is the more important. In Heb. ix. 1. *εἶχε καὶ ἡ πρώτη (διαθήκη) δικαιώματα λατρείας τό τε ἅγιον κοσμηκόν*, the latter object, implied in *δικ. λατρ.*, is through *τε* annexed as a particular illustration. But when the author, in verse 2. etc., speaks of the sanctuary in detail, the same expression indicates a whole, of which the specified particulars are parts. There is nothing strange in this; because what is not co-ordinate with that which precedes, but is merely annexed to it, may, according to circumstances, be either the more or the less important of the two; comp., further, Heb. xii. 2. It may, without hesitation, be laid down as a general truth (Klotz l. c.), that, in each case, the use of *καί* or of *τε* depended on the particular aspect in which, at the moment, the matters of fact were viewed by the writer. Besides, from the earliest period, *τε* and *δέ* have been frequently interchanged by transcribers, whether of the N. T. or of any Greek author (Acts vii. 26. viii. 6. ix. 24. xi. 13. xii. 8. 12. xiii. 44. xxvi. 20. etc.).

3. In the N. T., as well as in the Sept., *καί*¹ occurs where, in a more artificial diction, some conjunction with a more distinctive import would have been preferred. This circumstance led the earlier Biblical philologists to imagine, that, in the N. T., *καί*, like the Hebrew *ו*, was a sort of conjunction-general, combining in itself the significations of all conjunctions whatever, and of many adverbs besides (see Schleusner lexic. under the word).

In the N. T., as well as in Greek authors, *καί* has but two significations: *and*, and *also*.² These significations, however, comprehend various shades of meaning, which in German or English would be denoted by special expressions. Thus *καί* may be rendered sometimes by *auch* (also), and sometimes by the more emphatic *sogar* (even), *vel*, *adeo* (Fr. Rom. I. 270. Jacob Lucian. Alex. p. 50.). But in many passages *καί* is used either, as a matter of course, in accordance with the simplicity of Biblico-Oriental thought, or designedly on rhetorical grounds. Sometimes both causes concur. A translator, however, should not efface the peculiar tincture of the style, by employing conjunctions of more special force.

¹ Only the often overlooked use of *καί*, when employed by the sacred writers in adding one Old Test. quotation to another, might deserve special mention, e.g. Acts i. 20. *γεννηθῆτω ἡ ἑπαυλις - ἐν αὐτῇ* (Ps. lxix.), *καὶ τὴν ἐπισκοπὴν - ἐτέρως* (Ps. cix.) Heb. i. 9 f. (see Bleek) Rom. ix. 33.

² Klotz, as above: In omnibus locis, ubicunque habetur *καί* particula, aut simpliciter copulat duas res, aut ita ponitur ut praeter alias res, quae aut re vera positae sunt aut facile cogitatione suppleri possunt, hanc vel illam rem esse aut fieri significet, et in priore causa *und* reddi solet, in posteriore *etiam*, *quoque*, *vel*, sicuti res ac ratio in singulis locis requirit.

In the narrative style, especially of the first three gospels, detached facts are usually connected by *καί* into a simple series. The use of *δέ* or *οὖν*, *μετὰ τοῦτο*, *εἶτα*, etc., instead of *καί*, would give greater variety to the composition; and participial and relative constructions would distinguish, with greater clearness, principal from subordinate statements. The following are instances of the construction with *καί* only: Mt. i. 24 f. *παρέλαβεν τὴν γυναῖκα αὐτοῦ καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν*, iv. 24 f. vii. 25. 27. Luke v. 17. see § 60. The case in which an event is affixed by *καί* to a specified point of time, deserves particular attention, as: Mr. xv. 25. *ἦν ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν* (a supplementary statement, as it were, to verse 24.) *it was the third hour and (when) they crucified Him*. In this passage *ὅτε* was, at an early date, introduced by way of correction for *καί*. A distinction has been made between the construction in this passage and that in Luke xxiii. 44. *ἦν ὥσπερ ὥρα ἕκτη καὶ σκότος ἐγένετο*, where, if *ὅτε* had been used, the time would have been brought out as the principal matter, and the event regarded as subordinate. Both, however, required to be represented as co-ordinate, and, therefore, *καί* was employed. This structure of a sentence is found also in Greek authors (Mtth. 1481. Mdv. 214.), e.g. Plat. symp. 220 c. *ἤδη ἦν μεσημβρία καὶ ἄνθρωποι ἡσθάνοντο*, Arrian. Al. 6, 9, 8. *ἤδη πρὸς τῇ ἐπάλξει ἦν καὶ - - ὥδιαι*, Thuc. 1, 50. Xen. A. 1, 1, 8. Still more peculiar is the connection by *καί*, when, in prophetic announcements, the time of the future event is first specified, and then a clause is annexed, which imparts greater solemnity to the statement, as in Luke xix. 43. Heb. viii. 8. 1 Cor. xv. 52. In exhortations, likewise, the language is more forcible when two verbs are made to correspond to each other, as in *αἰτεῖτε καὶ δοθήσεται ὑμῖν*, Luke x. 28. *τοῦτο ποιεῖ καὶ ζήσῃ*, than when such a construction is employed as *τοῦτο ποιῶν ζήσῃ* (Franke Demosth. p. 61.). Comp. Demosth. olynth. 3. 11 c. *ὁρᾶτε ταυτὶ οὕτως ὅπως - - καὶ δυνήσεσθε ἐξίνααι καὶ μισθὸν ἔξετε*.

In such sentences as 1 Cor. v. 2. - - *and ye are puffed up*, Mt. iii. 14. *I have need to be baptized of Thee, and comest Thou to me?* Jo. vi. 70. *Have I not chosen you - - ? and one of you is a traitor*, xi. 8. xiv. 30. Heb. iii. 9., surprise and sorrow are more vividly expressed by the simple *and* than they would be by the more formal *however*, *nevertheless*, or *notwithstanding*; and the mere parallelism of the clauses brings out the contrast in all its force. On the other hand, in Mt. xxvi. 53. *ἢ δοκεῖς, ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τ. πατέρα μου καὶ παραστήσει μοι πλείω δώδεκα λεγεῶνας ἀγγέλων*; Heb. xii. 9. *οὐ πολὺ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τ. πνευμάτων καὶ ζήσομεν*; Jas. v. 18. Rev. xi. 3. that which was the object and aim of the first transaction, and might have been formally so represented (*ἵνα* - -), is by means of *καί* invested with independence, as the sacred writer wished to impart to it the greatest possible em-

phasis. A Greek author would, to produce such effect, have probably given to the sentence such a turn as the following: οὐ πολὺ μᾶλλον ὑποταγέντες τῷ πατρὶ -- ζήσομεν; See, further, Rom. xi. 35. Mr. i. 27. Mt. v. 15. comp. Ewald 653. (Sept. Ruth i. 11. Jonah i. 11.). From Byzantine writers may be quoted Malal. 2. p. 39. ἐκέλευσε καὶ ἐκαύδη ἡ μυσσαρὰ κεφαλὴ τῆς Γοργόνας.

In regard to other peculiarities in the use of καί, in the sense of *and* or *also* (even), we have only to add the following remarks:

a. Καί before interrogatives, Mr. x. 26. καὶ τίς δύναται σωθῆναι; Luke x. 29. Jo. ix. 36. 2 Cor. ii. 2. (a usage fully sanctioned by Greek authors, Plat. Theaet. 188 d. Xen. Cyr. 5, 4, 13. 6, 3, 22. Lucian. Herm. 84. Diog. L. 6, 93.; and *et* in Latin is so used), may be rendered simply by *and*. We also say, *Und was that er?* when, by an abrupt, hurried question, we wish to bar further discussion. On the other hand, in the N. T. καί never occurs before the Imperative, to imply urgency (Hoogeveen doctr. partic. I. 538 sqq. Hartung I. 148.). All the formerly alleged instances of this usage in the N. T. are of a different nature. In Mt. xxiii. 32. the καί is consecutive: ye profess to be sons, etc.; do ye also fill up, etc. In Luke xii. 29. καί denotes *also* or *and* (consequently). In Mr. xi. 29. καί is to be rendered by *and*; in 1 Cor. xi. 6., by *also*. The strengthening καί after interrogatives, is reducible to the sense of *also*, as in Rom. viii. 24. ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει; *why doth he yet hope for?*

b. Καί never occurs as strictly an adversative. In the first place, passages in which καὶ οὐ, καὶ μὴ (Fr. Mr. p. 31.), καὶ οὐδεὶς, or the like, is employed, such as Mt. xi. 17. xii. 39. xxvi. 60. Mr. i. 22. vii. 24. ix. 18. Jo. iii. 11. 32. vii. 30. (on the contrary, ver. 44.) x. 25. xiv. 30. Acts xii. 19. Col. ii. 8. etc., must be set aside, as in these, it is the negation that implies the contrast, which is neither strengthened by δέ nor weakened by the use of the simple καί (Schaeef. Dem. I. 645.). Even in such sentences as Mr. xii. 12. ἐζήτουν αὐτὸν κρατῆσαι κ. ἐφοβήθησαν τὸν ὄχλον, 1 Th. ii. 18. ἡδεήσαμεν ἐλθεῖν πρὸς ὑμᾶς - καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς, Jo. vii. 28. 1 Jo. v. 19., the writer probably intended to place the clauses in simple contiguity, though we may be disposed to bring them into contrast. In rendering Acts x. 28. Mt. xx. 10. (they supposed that they would have received more; and they likewise received every man a penny) we also employ *and* to indicate the unexpected result, see above. After these explanations it will not appear strange that in 1 Cor. xii. 4. 5. 6. δέ and καί should be used alternately. Lastly, in 1 Cor. xvi. 9., as two circumstances, one encouraging and the other unfavourable, are stated as jointly detaining him in Ephesus, καί is the simple copula.¹

¹ So early a scholar as Hoogeveen perceived that *however* could not be the proper meaning of καί: sciant non ex se sed ex oppositorum membrorum natura haec (notionem) nactam esse καί particulam (doctr. particul. I. 533.).

c. *Καί* used *exegetically* (Hm. Philoct. 1408. Bremi Demosth. p. 179. comp. Vc. Fritzsche quaest. Lucian. p. 9. Jacob Lucian. Alex. p. 33 sq. Weber Demosth. p. 438.) may be employed by *and* (and *certainly*, in particular), Jo. i. 16. *of His fulness have we all received, and grace for grace*, 1 Cor. iii. 5. xv. 38. Eph. vi. 18. Gal. vi. 16. Heb. xi. 17. Acts xxiii. 6. But this exegetical force has been attributed to *καί* in too many passages. In Mt. xiii. 41. xvii. 2. xxi. 5. *καί* is the simple copulative *and*. In Mr. xi. 28. probably the true reading is *ἡ*. In Mt. iii. 5. to render *καὶ ἡ περίχωρος τοῦ Ἰορδάνου*, by *and assuredly (in particular) the country round about Jordan*, would be joining an incongruous notion to *ἡ Ἰουδαία*, as the two expressions do not apply to the same geographical space, and the former is not comprehended in the latter. The phraseology resembles: *All Hesse and the country on both sides of the Rhine*; all Baden and Breisgau, comp. Krü. 318. In the expression *Θεὸς καὶ πατὴρ* the meaning of *καί* is simply *and* (at the same time), not *namely*, that is.

d. It may be doubted whether *καί* ever signifies *more especially* (Bornem. Luc. 78. Fr. Mr. p. 11.). When to a general statement one that is special and already implied in the former is added, as in Mr. i. 5. *ἐξεπορεύετο πᾶσα ἡ Ἰουδαία χάρα καὶ οἱ Ἱεροσολυμίται πάντες*, xvi. 7., mere position of the latter suffices to give it prominence, but *καί* simply signifies *and*. Comp. Heb. vi. 10. On the other hand, when a special term precedes, *καί* is sometimes put immediately before the more general expression which includes the former, as in Mt. xxvi. 59. *οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον* *and* (in one word) *the whole Sanhedrim*, see Fr. Mt. 786. Mr. 652. Comp. Vc. Fritzsche quaest. Lucian. p. 67. Stallb. Plat. Gorg. p. 83. and rep. II. 212. *Καί* is often used at the close of an entire exposition (before the final decision), as in Heb. iii. 19. (and according to some Codd. in 1 Cor. v. 13.).

e. When *καί* signifies *also* (which is not the case, e.g., in Eph. v. 2.),¹ it may be sometimes translated by *even*, *ay* (Hm. Vig. 837. Poppo Thuc. III. II. 419.): Heb. vii. 26. *τοιούτος γὰρ ἡμῖν καὶ ἐπρεπεν ἀρχιερεὺς, ὅσιος* etc. for such a high priest was fitting even for us, vi. 7. 1 Pet. ii. 8. (Jo. viii. 25.) Col. iii. 15. 2 Cor. iii. 6. 2 Tim. i. 12. It sometimes, as in 1 Cor. i. 8., might be rendered by *vicissim*; but *also*, or *even*, fully conveys the meaning.

f. When *καί* occurs in the subsequent member of a sentence after a participle denoting time (*ὅτε*, *ὡς*), as in Luke ii. 21. *ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς*, or vii. 12. *ὡς ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκώς*, Acts i. 10. x. 17., the proper construction would

¹ As to *καί* *also* after relatives (Heb. i. 2. 1 Cor. xi. 23. etc.), see Klotz Devar. II. 636.; but, in general, Krü. 319. The exact meaning of *καί* *also*, *even*, must always be gathered from the context. *Καί* is often repeated successively by way of climax, as in 1 Cor. xv. 1 f.

strictly be: ἐπλήσθ. δὲ ἡμέραι -- καὶ ἐκλήθη, ἤγγισε τῇ πύλῃ -- καὶ ἐξεκομ. On the other hand, in Jo. i 19. we must not (as even BCr. does) join ὅτε ἀπέστειλαν -- καὶ ὁμολόγησε, but ὅτε ἀπέστειλαν etc. is to be annexed to αὕτη ἐστὶν ἡ μαρτυρία etc., see Lücke *in loc.* As to καὶ commencing a parenthesis, *e.g.* Rom. i. 13. (Fr. *in loc.*), see § 62, 1.—On καὶ γάρ see No. 8.; and on καὶ δέ, No. 7. In Luke xix. 42. and Acts ii. 18. we find καὶ γε *et quidem*, and that without a word intervening, a usage that does not occur in the earlier written language. As to later authors, see Klotz Devar. II. 318.

4. Connection in the form of *correlation* takes place, when two words or clauses are, by means of καὶ-καί (τε-τε Acts xxvi. 16.) or τε-καί, joined as corresponding to each other.¹ When the writer from the first regards both members as co-ordinate, *et - et* (*both - and, as well - as*), καὶ-καί (or τε-τε) are used; but τε-καί, when the second member is appended to the first (*et - que, not merely - but also*) Klotz Devar. II. 740. Mt. x. 28. ὁ δυνάμενος καὶ ψυχὴν κ. σῶμα ἀπολέσαι, 1 Cor. x. 32. ἀπρόσκοποι καὶ Ἰουδαίοις κ. Ἕλλησιν καὶ τῇ ἐκκλησίᾳ, Ph. iv. 3. Acts xxi. 12. παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, Luke ii. 16. ἀνέῃρον τὴν τε Μαριάμ καὶ τ. Ἰωσήφ καὶ τὸ βρέφος etc. Krü. 327. In the former case, the members are combined into one whole (or compact group); in the latter, the subsequent member is viewed as something added to the first, while the respective importance of each remains undetermined (Rost 134. 5. c.), comp. Acts iv. 27. v. 24. Rom. i. 14. Heb. xi. 32. etc. In the course of lengthened enumerations, groups (pairs) are thus formed by τε-καί (-καί), as in Heb. xi. 32. Βαράκ τε καὶ Σαμψὼν κ. Ἰεφθά, Δαυὶδ τε κ. Σαμουὴλ κ. τῶν προφητῶν, 1 Cor. i. 30. Heb. vi. 2. Acts ii. 9. 10.

Καὶ-καί connect not merely co-ordinate but also antithetical clauses, as in Jo. vi. 36. καὶ ἐωράκατέ με καὶ οὐ πιστεύετε, where seeing and not believing both occur, in xv. 24. probably also in xvii. 25. On the other hand, in 1 Cor. vii. 38. the antithesis in the second member is impaired by a comparison. As to the correspondence between τε and δέ, according to which the latter particle denotes opposition (*lenis oppositio* Klotz Devar. II. 741.) besides connection, as in Acts xxii. 28. *and the chief captain answered - - Paul, on the other hand, said*, xix. 3., see Stallb. Plat. Phileb. p. 36. and rep. II. 350. Hm. Eur. Med. p. 362 sq. Klotz *l.c.*—Τε and καί

¹ Such passages as Mr. ii. 26. καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν, Jo. v. 27., where καὶ-καί are not parallel to each other, but the second signifies *also*, do not come under this head, comp. Soph. Philoct. 274.

are placed either immediately before two words thus formed into a group, as in Luke xxi. 11. *φόβητρά τε καὶ σημεῖα*, ix. 18., or are separated by one or two of the connected words, as in Luke xxiii. 12. *ὁ τε Πιλάτ. καὶ ὁ Ἡρώδης*, Jo. ii. 15. Acts ii. 43. *πολλά τε τέρατα καὶ σημεῖα*, x. 39. *ἐν τε τῇ χώρᾳ τ. Ἰουδαίων καὶ Ἱερουσαλήμ* Rom. i. 20. Acts xxviii. 23. etc., where an article, preposition, or adjective serves also for the second member. The case is different in Ph. i. 7. *ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ* etc. (In Acts xix. 27. xxi. 28. we find *τε καί* in one and the same clause, and denoting *que etiam*, a usage rare, at least, in Greek authors, if not inadmissible.)

5. *Correlation* is brought out with greatest precision in the form of a comparison, by *ὥς (ὥσπερ, καθὼς) - οὕτως*. Sometimes *καί* is annexed to the latter, to increase its force, as in James ii. 26. *ὥσπερ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν*, Jo. v. 21. Rom. v. 18. 21. 1 Cor. xv. 22. 2 Cor. i. 7. Eph. v. 24. Heb. v. 3. Sometimes, in fact, *καί* is employed in the second member as strictly a comparative particle, as in Mt. vi. 10. *γενηθήτω τὸ θέλημά σου ὥς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς*, Jo. vi. 57. x. 15. xiii. 33. xvii. 18. Acts vii. 51. see Bornem. Luke 71.

The popular style delights to introduce *καί* into comparisons, though *also* is already implied in the comparative particle, as : 1 Cor. vii. 7. *θέλω πάντας ἀνθρώπους εἶναι ὥς καὶ ἑμαυτόν*, Luke xi. 1. Acts vii. 51. xv. 8. xxvi. 29. Thus *καί* occurs in both members in Rom. i. 13. *ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν*, Mt. xviii. 33. Col. iii. 13. Rom. xi. 30. (Var.), Stallb. Plat. rep. I. 372. Klotz Devar. II. 635. Fr. Rom. I. 39. II. 538 sq.

6. *Disjunction* next comes under consideration. Simple disjunction (which, in impassioned discourse, is often repeated several times, Rom. viii. 35.) is denoted by *ἢ (ἢ καὶ or even* Mt. vii. 10. Luke xviii. 11. Rom. ii. 15. xiv. 10. 1 Cor. xvi. 6. comp. Fr. Rom. I. 122.).¹ Correlative disjunction, on the other hand, is expressed by *ἢ - ἢ, εἴτε - εἴτε, sive - sive*, whether single words or entire clauses are to be counterpoised, Mt. vi. 24. 1 Cor. xiv. 6. (*ἢ τοι - ἢ* Rom. vi. 16.) Rom. xii. 6. 1 Cor. xii. 13. etc.

In the N. T. *ἢ* is never put for *καί*, nor *καί* for *ἢ*, Marle floril.

¹ According to the nature of the statement, the second clause, annexed by means of *ἢ καί*, is either to be considered a supplement (Bengel on Rom. ii. 15.), and is of less significance than the first, or *καί* indicates a gradation of meaning, as in 1 Cor. (Klotz Devar. II. 592.).

124. 195. comp. Schaef. Demosth. IV. 33.¹ There are, however, passages in which either of these particles, may, agreeably to their respective import, be used with equal propriety (Poppo Thuc. III. II. 146.), *e.g.* 1 Cor. xiii. 1. and 2 Cor. xiii. 1. (comp. Mt. xviii. 16.), as also Heraclid. as quoted by Marle.² When *dissimilia* are joined together by καί (Col. iii. 11.), these are merely placed in connection as individual objects, and not exhibited expressly as different or opposite. In Mt. vii. 10. by καὶ ἑάν a second case is indicated to which the speaker proceeds (*further*); but the better reading is probably ἢ καί. In Luke xii. 2. we must supply, καὶ οὐδὲν κρυπτόν. In Mt. xii. 27. Schott has accurately rendered καί by porro. In Mt. xii. 37. *or* would be incongruous. No less would it be so in Rom. xiv. 7.—It has, for doctrinal reasons, been urged on the Protestant side, that ἢ is used for καί in 1 Cor. xi. 27. ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτου ἢ πίνη τὸ ποτήριον τοῦ κυρίου. But, not to mention that in this passage several good Codd. give καί (as in verses 26. 28. 29.), ἢ may be explained from the apostolic mode of partaking of the Lord's Supper, without giving any countenance to the Romish dogma of the communion in one kind, see Bengel and Baumgart. *in loc.*³ Should any one insist that ἢ proves a real distinction in the administration of this sacrament, a plain inference (on mere grammatical grounds) would be—more than Romish expositors desire to establish—that the cup alone might be sufficient in the communion. In Acts i. 7. (x. 14.) xi. 8. xvii. 29. xxiv. 12. Rom. iv. 13. ix. 11. Eph. v. 3. ἢ is employed in negative clauses (Thuc. 1, 122. Aelian. anim. 16, 39. Sext. Empir. hypot. 1, 69. Fr. Rom. III. 191 sq. Jacobs Philostr. imag. p. 374. and Aelian. anim. p. 457.), where in Latin also *aut* is used for *et* (Cic. Tusc. 5, 17. Catil. 1, 6, 15. Tac. Annal. 3, 54. etc. Hand Turs. I. 534.), and in οὐχ ὁμῶν ἐστὶν γινῶναι χρόνους ἢ καιρούς the negation applies equally to γινῶναι χρόνους and γινῶναι καιρούς (the attention may be directed to the one *or* the other), so that the sense is exactly equivalent to γν. χρόν. καὶ καιρούς. When, lastly, καί and ἢ respectively occur in parallel passages (Mt. xxi. 23. Luke xx. 2.), the different aspect under which the subject was viewed by each writer must be taken into consideration. It would be a manifest abuse of parallelism to infer that the two passages are synonymous because they respectively occur in passages substantially equivalent to each other in sense. Besides, these two particles have been not unfrequently interchanged by transcribers (Jo. viii. 14.

¹ As to *aut* for *et*, see Hand Tursell. I. 540. On the other hand, disjunction by ἢ may, in a manner, imply union by καί. When we say: Whoever murders father *or* mother, is guilty of the most heinous crime, we mean, of course, at the same time, that whoever murders both his parents, is guilty of an offence which is certainly not less heinous. The *minus* implies the *major*.

² On καί - καί *vel* - *vel*, see Schoem. Isae. p. 307.

³ Even according to our mode of taking the communion, it is conceivable that one may receive the bread devoutly, but the cup in a merely material (perhaps sinfully inconsiderate) manner.

Acts x. 14. 1 Cor. xiii. 1. etc. Maetzner Antiph. p. 97.). Comp. also Fr. Mr. 275 sq. Jacob Lucian. Alex. p. 11. *Tholuck* Bergpred. p. 132 f. is not distinct or satisfactory on the point.

7. *Antithesis* is expressed sometimes by a simple adversative (δέ, ἀλλά), and sometimes by a more formal concessive (μέντοι, ὁμως, ἀλλά γε). A mutual relation of contrast, and, consequently, a combination of antithetical clauses, were originally indicated μὲν - δέ; but this construction was ultimately weakened into mere symmetry of arrangement (Rom. viii. 17. 1 Cor. i. 23.), and is logically equivalent to parallelism by means of καί - καί (Hartung II. 403 ff.).

The particles ἀλλά and δέ, like *sed* and *autem* (*vero*) in Latin, see Hand Tursellin. I. 559. comp. 425., are, in general, distinguished from each other as follows: The former (the Neut. Plur. of ἄλλος, with a different accent, Klotz Dev. II. 1 sq.), which may often be translated by *yet*, *however*, *imo*, expresses proper and strict opposition (either explaining away, or reducing to insignificance, a previous statement); the latter (weakened from δὴ Klotz l. c. p. 355.) connects, contrasts; *i.e.* to what differs from something preceding, it answers something which differs again from that (Schneider Vorles. I. 220.). When a negation precedes, we find οὐκ - ἀλλά *not - but*, and even οὐ (μή) - δέ *not - however* (*perhaps, however, rather*), e.g. Acts xii. 9. 14. Heb. iv. 13. vi. 12. Jas. v. 12. Rom. iii. 4., οὐπω - δέ Heb. ii. 8. (Thuc. 4, 86. Xen. C. 4, 3, 13. comp. Hartung Partik. I. 171. Klotz Devar. II. 360.). In reference to ἀλλά and δέ we have specially to remark that,

a. Ἀλλά is used when a train of thought is stopped or suspended, either by an objection (Rom. x. 19. 1 Cor. xv. 35. Jo. vii. 27. Klotz Devar. II. 11. comp. Xen. Mem. 1, 2, 9. 4, 2, 16. Cyr. 1, 6, 9.), or by a correction (Mr. xiv. 36. 2 Cor. xi. 1.), or by a question (Heb. iii. 16. comp. Xen. C. 1, 3, 11. Klotz II. 13.), or by an encouragement, command, or request (Acts x. 20. xxvi. 16. Mt. ix. 18. Mr. ix. 22. Luke vii. 7. Jo. xii. 27. comp. Xen. C. 1, 5, 13. 2, 2, 4. 5, 5, 24. Arrian. Al. 5, 26, 3. s. Palaiet p. 298. Krebs p. 208. Klotz Devar. II. 5.). In all these instances something is superadded subversive of what precedes. Comp. also Jo. viii. 26. and Lücke *in loc.* In the subsequent clause (after conditional particles) ἀλλά, like the Latin *at*, brings out the sense antithetically, and, therefore, with emphasis, as: 1 Cor. iv. 15. εἰ μὴ οὐκ αὐτοὶ παιδαγωγοὺς ἔχετε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας (*still not, notwithstanding*), 2 Cor. iv. 16. xi. 6. xiii. 4. Col. ii. 5. (comp. Her. 4, 120. Xen. C. 8, 6, 18. Lucian. pisc. 24. Aelian. anim. 11, 31. see Kypke II. 197. Niebuhr ind. ad Agath. p. 409. Klotz Devar. II. 93.). The case is different in Rom. vi. 5. εἰ σύμψυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου

αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα - - *we shall be also of etc.*, see Fr. *in loc.* 'Αλλά, after a negative question, assumes a negative answer, as in Mt. xi. 8. τί ἐξήλθατε θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξήλθατε ἰδεῖν; and 1 Cor. vi. 6. x. 20. Jo. vii. 48 f. This requires no explanation (see Schweigh. Arrian. Epict. II. II. 839. Raphel. ad 1 Cor. as above). In Ph. iii. 8. ἀλλὰ μὲν οὖν signifies *at sane quidem*; ἀλλά opposing the Pres. ἡγοῦμαι as a correction to the Perf. ἤγημαι.¹ In Rom. v. 14. 15. ἀλλά occurs twice in succession, referring each time to a different point. In 1 Cor. vi. 11. it is repeated several times, emphatically, in reference to one and the same matter.

δ. Δέ is frequently employed, when something new is subjoined, distinct and different from what precedes, though not, strictly, its very opposite (Herm. Vig. 845.). This occurs, in 2 Cor. vi. 15 ff. 1 Cor. iv. 7. xv. 35., even in a succession of questions (Hartung I. 169. Klotz Devar. II. 356.). Hence, in the first three Gospels, καὶ and δέ are sometimes found respectively in parallel passages. In 2 Cor., however, as above, a clause commencing with ἥ is inserted in a series of clauses containing δέ.² Like the German *aber*, δέ is used in particular when something is annexed in illustration, whether as the complement of a sentence, as in 1 Cor. ii. 6. σοφίαν λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, iii. 15. Rom. iii. 22. ix. 30. Ph. ii. 8., or as a complete sentence in itself, as in Jo. vi. 10. ix. 14. xi. 5. xxi. 1. Gal. ii. 2. Eph. v. 32. Jas. i. 6. It is employed also when, after a parenthesis or digression, the train of thought is resumed (Hm. Vig. 846 sq. Klotz II. 376. Poppo Xen. Cyr. p. 141 sq.), 2 Cor. x. 2. ii. 12. v. 8. Eph. ii. 4., comp. Plat. Phaed. p. 80 d. Xen. An. 7, 2, 18. Paus. 3, 14, 1. (*autem* Cic. off. 1, 43. Liv. 6, 1, 10.). In an illustration which is, at the same time, a correction, such as 1 Cor. i. 16., the adversative force of the particle is still perceptible. Sometimes δέ introduces a climax, as in Heb. xii. 6., or indicates the first member of a paragraph, as in 2 Pet. i. 5-7. As to δέ in the *apodosis*, see Weber Demosth. p. 387., particularly after participials (placed in a preceding clause), as in Col. i. 21. (Klotz II. 374.), see Jacobs Aelian. anim. I. 26 praef.

Καὶ - δέ (in *one* and the same clause), as often in the best authors (Weber Demosth. p. 220.), is equivalent to *et - vero, atque etiam, and*

¹ Ἀλλ' ἥ, after a direct or indirect negation, occurs three times in the N. T.—Luke xii. 51. 2 Cor. i. 13. and 1 Cor. iii. 5. In the last passage it is probably spurious. After the careful investigation contained in Klotz's Devar. p. 31 sqq., supporting the views of Krüger (de formulae ἀλλ' ἥ et affinium particular. post negation. vel negat. sententias usurpatar. natura et usu. Brunsvic. 1834. 4.), ἀλλ' ἥ must be traced to ἀλλο and not to ἀλλά. (In Luke as above—*I am not come on earth to bring—ought but division.*) It is no valid objection to this exposition, that in 2 Cor. as above, ἀλλά itself precedes, comp. Plat. Phaed. 81 b. see Klotz p. 36.

² In Greek authors, also, as is well known, δέ is very frequently used in narration.

also (Krü. 319. "*καί* means *also*; *δέ*, *and*;" Hartung I. 187 f. maintains the reverse), Mt. xvi. 18. Heb. ix. 21. Jo. vi. 51. xv. 27. 1 Jo. i. 3. Acts xxii. 29. 2 Pet. i. 5. Schaef. Long. p. 349 sq. Poppo Thuc. III. II. 154. Ellendt Arrian. Al. I. 137. As to *μέν* (weakened from *μήν*),¹ there is nothing peculiar in N. T. usage. The use of *μέν* - *δέ* - *δέ* in Jude 8. (not in 2 Cor. viii. 17.) requires no explanation. Where, however, *μέν* - *ἀλλά* correspond, as in Rom. xiv. 20. etc. (comp. Iliad 1, 22 sqq. Xen. C. 7, 1, 16.), they impart special force to the second clause, Klotz Devar. II. 3. Further, when *μέν* - *καί* correspond, as in Acts xxvii. 21 f., there exists an unmistakeable *anakoluthia*, Hm. Vig. 841. Maetzner Antiph. 257. As to *μέν* without *δέ* following, see § 63. Finally, against the propriety of supplying *μέν* before *δέ* (Wahl Clav. p. 307.), see Fr. Rom. II. 423. comp. Rost 731.

An *antithesis* formally expressed by means of *yet*, *however*, is of very rare occurrence in the N. T. John very often uses *μέντοι*, where the other sacred writers would have employed the simpler *δέ*. He once strengthens *μέντοι* by prefixing *ὅμως* (xii. 42.). Moreover *ὅμως* occurs but twice in the writings of Paul,—1 Cor. xiv. 7. Gal. iii. 15. We find *καίτοιγε* in Acts xiv. 17., referring to something that precedes, and meaning *although*, *quamquam*. In the N. T. there is nothing peculiar in the use of *ἀλλά γε*, which is found in Luke xxiv. 21. 1 Cor. ix. 2. etc., signifying *yet on the contrary*, Klotz Devar. II. 24 sq., except that both particles are placed in immediate succession, which could scarcely occur in classic authors, Klotz, as above, p. 15.—The correlation *though* - *yet*, is expressed by *εἰ καί* - *ἀλλά* in Col. ii. 5. *εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῶν εἰμὶ*, and by *εἰ καί* - *γε* in Luke xviii. 4. In general, *εἰ καί* means, *even if*, *quamquam* (indicating that something is matter of fact); but *καὶ εἰ* even *if*, *etiam si* (putting something as a case supposed), comp. Hm. Vig. 832. Klotz Devar. II. 519 sq.

8. The relation of *time* in a clause is indicated by *ὥς, ὅτε* (*ὅταν*), *ἐπεὶ*, or by *ἕως, μέχρι, πρὶν* (§ 41, 3. and § 60.). An *inference* is expressed by *οὖν, τοίνυν, ὥστε* (*μενοῦν*), and with greater precision by *ἄρα, διό* (*ὁδυν*), *τοιγαροῦν*. The *causal* relation is denoted by *ὅτι, γάρ* (*διότι, ἐπεὶ*), while *ὥς, καθὼς, καθότι* (subjoining a clause) are rather explanatory than argumentative. Lastly, a *condition* is expressed by *εἰ* (*εἴγε, εἴπερ*), *εἰάν* § 41, 2.

a. The most usual and the most properly syllogistic of the inferential particles, is *οὖν*. The connection it is intended to denote, in each instance, may be gathered, with more or less facility, from the

¹ This occurs in the N. T. only in the pure Greek combination *ἡ μὲν* Heb. vi. 14. (and even there not without Var.), used to introduce a solemn declaration or oath (Hartung II. 376. 388.).

context, *e.g.* Mt. iii. 8. 10. xii. 12. 1 Cor. xiv. 11. (see Mey. *in loc.*) Mt. xxvii. 22. Acts i. 21. Rom. vi. 4. Like the German *nun* (*now*), it is very often inserted to indicate the mere continuance of a narration, when what follows is connected with what precedes by a mere relation of time, Jo. iv. 5. 28. xiii. 6. comp. Schaef. Plutarch. IV. 425. Moreover, like the German *also* (*thus*) or *nun* (*now*), it is used after a digression to resume the train of thought (Heind. Plat. Lys. p. 52. Bornem. Xen. Mem. p. 285. Jacob Lucian. Alex. p. 42. Dissen Demosth. cor. p. 413. Poppo Thuc. III. IV. 738.) 1 Cor. viii. 4. xi. 20., or where an illustration is annexed, even by giving an example, as in Rom. xii. 20.—"*Ἀρα* accordingly, may, in any case, serve to introduce *leviorem conclusionem*, as it is used principally in dialogue, and in the style of ordinary intercourse (Klotz Devar. II. 167. 717.). In declining Hellenism, however, the use of this particle was extended, and individual writers, at least, employ it even in forcible logical conclusions. When used in the apodosis (after a conditional clause), *ἄρα* leans to its primary import (Mt. xii. 28. 2 Cor. v. 15. Gal. iii. 29. Heb. xii. 8. comp. Xen. Cyr. 1, 3, 2. 8, 4, 7.); so also when it expresses an inference from some singular averment (comp. 1 Cor. v. 10. xv. 15., where it may be rendered by *even*, *that is* Klotz 169. comp. Stallb. Plat. rep. I. 92. Hoogeveen doctrina particul. I. 109 sq.) or proceeding (Luke xi. 48.). In the N. T. Paul most frequently employs this particle, and that particularly when he analyses the import of a quotation from the Old Test., Rom. x. 17. Gal. iii. 7. (comp. Heb. iv. 9.), or when he sums up what he had previously stated, Rom. viii. 1. (Gal. iv. 31. Var.); though, in these cases, he as often uses *οὖν*. In questions *ἄρα* refers either to an assertion or fact previously mentioned, Mt. xix. 25. Luke viii. 25. xxii. 23. Acts xii. 18. 2 Cor. i. 17., or to some thought existing in the mind of the person who asks the question, Mt. xviii. 1., more or less distinctly suggested to the reader. It then signifies, *such being the case, under these circumstances*, *rebus ita comparatis*, and sometimes, *naturally, of course* Klotz II. 176. Likewise *εἰ ἄρα si forte* Mr. xi. 13. Acts viii. 22. and *ἐπεὶ ἄρα* 1 Cor. vii. 14. may be resolved into this import.—"*Ἀρα οὖν* combined, and that as the first words of a sentence (see, on the other hand, Hm. Vig. 823.), *so then, hinc ergo* (where *ἄρα* is inferential and *οὖν* serves merely to connect the discourse, comp. Hoogeveen doctr. part. I. 129 sq. II. 1002.), is a favourite expression of Paul's, Rom. v. 18. vii. 3. viii. 12. ix. 16. etc. I have not found any instance of this combination in a Greek author. In Plat. rep. 5. p. 462 a. the most recent editions (in a question) give *ἄρ' οὖν*, comp. Schneider *in loc.* Klotz Devar. II. 180.—Paul and Luke employ *διό* very often. *Τότεν therefore*, and *τοιγαροῦν* (*τοιγάρ* strengthened by *οὖν* Klotz II. 738.) consequently, are rare. As to *ὥστε* and its construction, see p. 317.

b. "*Ὅτι* in general refers to some matter of fact under consideration, and signifies sometimes *that*, and sometimes *because, quod*. In

the latter case, it is occasionally rendered more forcible by prefixing *διὰ τοῦτο* (propterea quod). It is sometimes used where a previous clause is to be supplied, Luke xi. 18. *If Satan also be divided against himself, how shall his kingdom stand?* (I ask this) *because ye say, By Beelzebub, etc.*; i. 25. Mr. iii. 30. Bornem. Luc. p. 6. Likewise in Jo. ii. 18., where it may be rendered also: *in reference to your doing this* (seeing that thou doest these things), Fr. Mt. p. 248 sq. In Mt. v. 45., however, *οὔτι* simply means *because*. Paul and Luke very often use the form *διότι* (chiefly found in Later Greek) *for this reason that*, or simply *because*, Fr. Rom. I. 57 sq.

In a cultivated prose style *γάρ* (*for*) is the causal particle most usually employed. Agreeably to its origin (contracted from *γε* and *ἄρα* [*ἄρ*]), it commonly expresses a corroboration or admission (*γε*) of what precedes (*ἄρα*), see Hartung I. 457 ff. Schneider Vorles. I. 219. Klotz Devar. II. 232 f.¹: *sane igitur, certe igitur, sane pro rebus comparatis* (*enim* in its primary import, from which arose the causative power of this particle). In consequence of its original signification, *γάρ*, first of all, and by a very natural transition, is used

a. To introduce explanatory clauses, whether they be in the form of supplementary statements (or, it may be, digressions) Mr. v. 42. xvi. 4. 1 Cor. xvi. 5. Rom. vii. 1. or parenthetical insertions 2 Cor. iv. 11. Rom. vii. 2. Jas. i. 24. ii. 2. Heb. ix. 2. Gal. ii. 12. *Γάρ* is then to be rendered by, *that is* Klotz 234 sq. The expression, explanatory clause, comprehends, however, in a wide sense, any sort of proof or demonstration (even Heb. ii. 8.), introduced in German by *denn*—*for* (though the German *ja* comes nearer the primary import of *γάρ* Hartung I. 463 ff.)—Mt. ii. 20. *Go into the land of Israel; for they are dead* etc. This is especially the case in those passages in which it is usually supposed that something is to be supplied,² Mt. ii. 2.: *Where is He that is born King of the Jews?* (where is the King of the Jews that has been born?) *for* we have seen His star, xxii. 28. 1 Cor. iv. 9. 2 Cor. xi. 5. 1 Pet. iv. 15. 2 Pet. iii. 5. What Klotz p. 240. has said, is in point: *Nihil supplendum est ante enuntiationem eam, quae infertur per partic. γάρ, sed ut omnis constet oratio, postea demum aliquid tacita cogitatione adsumendum erit, sed nihil tamen alieni, verum id ipsum, quod ea sententia quae praecedit γάρ particulae enuntiavit* (as we have seen His star, He must have been born somewhere). Likewise,

¹ Si sequimur originem ipsam ac naturam particulae *γάρ*, hoc dicitur conjunctis istis particulis: *Sane pro rebus comparatis*, ac primum adfirmatur res pro potestate particulae *γε*, deinde refertur eadem ad antecedentia per vim particulae *ἄρα*.

² This practice of supplying something has been carried to an extent quite pedantic. It has been applied, e.g., to Mt. iv. 18. xxvi. 11. Mr. iv. 25. v. 42. 2 Cor. ix. 7. In the sentence, "He makes clothes, for he is a tailor," it would be ridiculous to supply, "One need not wonder at this." As to the Latin *nam*, see Hand Tursell. IV. 12 sqq.

b. In replies and rejoinders γάρ assumes its primary import. In Jo. ix. 30. ἐν γὰρ τούτῳ θαυμάσιόν ἐστιν etc. the reply specially refers to the statement of the Pharisees in ver. 29. (ἄρα), and then subjoins an assertion (γε): sane quidem mirum est etc.; *in this at least, it is assuredly wonderful*. So also in 1 Cor. viii. 11. ix. 9. 10. xiv. 9. 1 Th. ii. 20., where nothing whatever requires to be supplied before γάρ.¹ Neither is there anything to be supplied before γάρ in exhortations (Klotz 242.) Jas. i. 7.: Let not then that man think that etc. Here ἄρα (γάρ = γε ἄρα) refers back to ὁ γὰρ διακρινόμενος etc., and γε combines a corroboration with the inference. On the other hand,

c. In questions γάρ seems to deviate very far from its original import. In fact, the origin of the preceding signification of γάρ may have been afterwards lost sight of; so that this particle came to be regarded as the sign of a question² deriving from the connection the character of urgency (Klotz 247.). Still, however, the essentially inferential force of γάρ (ἄρα) is in many passages perceptible: igitur rebus ita comparatis, adeo. In Mt. xxvii. 23. Pilate's question, τί γὰρ κακὸν ἐποίησε; refers to the demand of the Jews σταυραθήτω in ver. 22. From this Pilate infers what he expresses as the mind of the Jews: quid igitur (since ye demand His crucifixion) putatis eum mali fecisse? So in Jo. vii. 41. (do you then think that the Messiah is to come out of Galilee? You surely do not: num igitur putatis, Messiam etc.?). When γάρ is thus used, its reference to what precedes is uniformly obvious. It is so even in Acts xix. 35. viii. 31. It is usual to supply before γάρ, when thus employed in a question, something or other, though it should be only a *nescio* or *miror*, Hm. Vig. 829. and ad Aristoph. nub. 192. Wahl Clav. 79 sq. See, on the other hand, Klotz 234. 247. Lastly, Klotz 236. 238. appears to be right in contradicting the common statement, that, for vividness of expression, it is not unusual, even in prose authors (such as Her. see Kühner II. 453.), to put γάρ with the causal clause before the statement it is intended to substantiate (see Matthiae Eurip. Phoen. p. 371. Stallb. Plat. Phaed. p. 207. Rost Gr. 738.³). In regard to the N. T., this observation is, in fact,

¹ In Acts xvi. 37. Παῦλος ἔφη· δεύραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάσχοντας ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρᾳ ἡμᾶς ἐκβάλλουσιν; Paul immediately answers the question himself, οὐ γάρ, ἀλλὰ - - αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν: non sane pro rebus comparatis. The ἄρα contained in γάρ refers to the circumstances previously described; while the γε imparts to them a corroboration: continet (as Klotz p. 242 says) cum affirmatione conclusionem, quae ex rebus ita comparatis facienda sit.

² The peculiar force of such questions with γάρ consists in their being prompted by the very words of the other party, or by the circumstances; a right being thus conferred to demand an answer, e.g. 1 Cor. xi. 22.

³ Hm. Eurip. Iphig. Taur. p. 70.: saepe in ratione reddenda invertunt Graeci ordinem sententiarum, caussam praemittentes: quo genere loquendi saepissime usus est Herodotus. Comp. also Hoogveen I. 252.

superfluous (Fr. 2. diss. in 2 Cor. p. 18 sq. Tholuck on Jo. iv. 44. and Heb. ii. 8.). Meyer has, beyond doubt, correctly explained Jo. iv. 44. In Heb. ii. 8. the words ἐν γὰρ τῷ ὑποτάξαι τὰ πάντα contain the proof of there being nothing which has not been put in subjection to Him by divine decree. Accordingly verse 5. indirectly shows that the world to come also is put in subjection to Him; while the expression νῦν δὲ οὕτω implies that this subjection has at least begun to be carried into effect. The promises of Scripture must be distinguished from their actual fulfilment, though that may have already taken place. The connection between 2 Cor. ix. 1. and viii. 24. is obvious. In 1 Cor. iv. 4. οὐδὲ ἐμαυτὸν ἀνακρίνω οὐδὲν γὰρ ἐμαυτῷ σύνιδα. ἀλλ' οὐκ ἐν τούτῳ δεικναιμαί the proper translation is:—*I am assuredly conscious of nothing, yet etc.*

δ. Γάρ is several times repeated, with successive change of reference, in Rom. ii. 11–14. iv. 13–15. v. 6. 7. viii. 5 f. x. 2–5. xvi. 18 f. Jas. i. 6. 7. ii. 10. iv. 14. 1 Cor. iii. 35. ix. 16 f. Heb. vi. 12–14. (Lycurg. 24, 1. 32, 3.) see Engelhardt Plat. Apol. p. 225. Fritzsche quaest. Lucian. 183 sq. In such passages γάρ often gives confirmation to a series of detached and subordinate considerations (Jas. i. 6. 1 Cor. xi. 8. Rom. viii. 5 ff.), see Fr. Rom. II. 111. Sometimes, however, γάρ with the same words is repeated, to introduce some addition to the statement already made, Rom. xv. 27. (not 2 Cor. v. 4.).

Καὶ γάρ is equivalent either to *etenim* (merely connecting) or *nam etiam* (giving prominence) Klotz Devar. II. 642 sq. This last signification even N. T. expositors have failed to perceive (Weber Demosth. p. 271. Fr. Rom. II. p. 433.). Thus in Jo. iv. 23. Acts xix. 40. Rom. xi. 1. xv. 3. xvi. 2. 1 Cor. v. 7. 2 Cor. ii. 10. etc. In several of these passages even Wahl renders καὶ γάρ by *etenim*. Τε γάρ Rom. vii. 7. means, *for likewise*, or *for indeed* Hm. Soph. Trach. p. 176. Schaef. Dem. II. 579. and Plutarch. IV. 324. Klotz Devar. II. 479 sqq. On the other hand, in Heb. ii. 11. (Rom. i. 26.) τε and καί correspond, and in 2 Cor. x. 8. there is probably an *anakoluthon*, Klotz l. c. 749.

Ἐπεὶ, previously a particle of *time*, came to be causal, like the German *weil* (*while*, *because*) and the Latin *quando*. Ἐπεὶ δὲ entirely answers to *quoniam* (from *quom* [quum] jam). Ἐπεὶ περ since indeed (Hm. Vig. 786.) occurs but once—Rom. iii. 30. (and not without variations), see Fr. *in loc.*

Καθώς and ὥς, in appended clauses, denote explanation rather than strict confirmation, and resemble the Latin (*quoniam*) *quippe*, *siquidem*, and the (now obsolete) German *sintemal*. Regarding ὥς (in 2 Tim. i. 3. Gal. vi. 10. Mt. vi. 12. it means *as*) comp. Ast Plat. Polit. p. 336. Stallb. Plat. sympos. p. 135. Lehmann Lucian. I. 457. III. 425. etc.

As to ἐφ' ὧ because, see p. 412.

c. *Et* has the compound forms *εἴγε* since, *quandoquidem* (when no

doubt exists) and *εἴπερ* if indeed (when no decision is implied), Hm. Vig. p. 834. comp. Klotz Devar. II. 308. 528. They occur almost exclusively in Paul. The distinction we have pointed out, is, in most passages, observed. As to Eph. iii. 2., see Mey. In 1 Pet. ii. 3. and perhaps also in 2 Th. i. 6. the use of *εἴπερ* appears to be rhetorical. As to these passages, as well as Rom. viii. 9. Col. i. 23., see Fr. Prälimin. p. 67 f. — *Εἰ* itself retains the signification *if*, even where, in point of meaning, it stands for *ἐπεὶ* (Acts iv. 9. Rom. xi. 21. 1 Jo. iv. 11. etc.). The sentence is, so far as regards the expression, conditional: *if* (such being actually the case), and the logical meaning, for the moment, does not come under view. Sometimes the import of *εἰ* is rhetorical (Dissen Demosth. cor. p. 195. Bornem. Xen. conv. p. 101.). So also in expressions in which it may be rendered by *that*, see § 60. *Εἰ*, denoting a wish, *if only*, *O that*, for which Greek authors usually employ *εἰθε* or *εἰ γάρ* (Klotz Devar. II. 516.), occurs, according to the punctuation adopted by recent editors, in Luke xii. 49. καὶ τί θέλω; εἰ ἤδη ἀνέφθη and *what do I wish?* (answer) *that it were already kindled*; see Mey. *in loc.* Regarding the Aorist, see Klotz l. c.: si de aliqua re sermo est, de qua, quum non facta sit olim, nunc nobis gratum fore significamus, si facta esset illo tempore. Such question, however, is too artificial to have been employed by Jesus. In regard to the objections which Mey. brings against the common exposition, *How I wish that it were already kindled!* the second, so far as usage goes, is more forcible than the first.

9. Final clauses are ushered in by one of the conjunctions *ἵνα*, *ὅπως* (*ώς*). Objective clauses,¹ which, as they express the substance of the principal clause in the form of a perception or judgment, merely state its predicate, and, consequently, assume the place of the Objective case in simple sentences (Thiersch gr. Grammat. p. 605.), *I see that this is good*, *I say that he is rich*, are introduced by *ὅτι* or *ώς*. Yet conjunctions are the less indispensable for both kinds of clauses, as both may be conveniently expressed by means of the Infinitive, § 44.

"*Οτι* is the proper objective particle, like *quod* and *that*. It is used in this sense, *e.g.*, after forms of solemn asseveration, as in 2 Cor. xi. 10. ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, Gal. i. 20. ἰδοὺ ἐνώπιον τοῦ Θεοῦ, 2 Cor. ii. 18. πιστὸς ὁ Θεός, Rom. xiv. 11., and in these is understood the declaration, *I aver*, comp. Fr. Rom. II. 242 sq. So also is *ὅτι* to be taken, when it introduces *oratio recta*, Mdv. p. 222. comp. Weber Demosth. p. 346.

'*Ως* (Adv. from the pronoun *ὅς* Klotz Devar. II. 757.) signifies,

¹ Weller über Subjects - und Objectssätze etc. Meining. 1845. 4.

likewise, after verbs of *knowing*, *saying* etc., *how*, *ut* (Klotz p. 765.) Acts x. 28. ἐπίστασθε, ὡς ἀδέμιτον ἐστὶν ἀνδρὶ Ἰουδαίῳ γε *know, how* (that) *it is unlawful for a Jew*. Thus both ὅτι and ὡς, used in objective sentences, indicate different conceptions of the object, but in sense coincide.

Ὅπως, like *ut* (quo), is, besides being an adverb (as, πῶς Klotz Devar. II. 681. comp. Luke xxiv. 20.), a conjunction. ἵνα was originally a relative adverb, *where, whither* (Klotz, as above, p. 616.). From *local* direction it was transferred to direction of the will (design), and thus resembles the Latin *quo*. In the N. T., ὡς, expressing design (Klotz p. 760.), occurs only in the well-known phrase ὡς ἔπος εἰπῶν Heb. vii. 9., comp. Mith. 1265., which, however, recent grammarians wish to explain otherwise, Klotz II. 765. Madv. 164. As to how in the N. T. ἵνα came to be used instead of the simple Inf., see p. 351. ff.

10. The use of all conjunctions, as we have already seen, is to indicate the various connections of words and sentences. Their respective original import, however, must have been lost, and the purpose for which they were intended entirely frustrated, had it been really the case, as expositors, after the example, indeed, of the scholiasts (Fischer ad Palaeph. p. 6.) and of the earlier philologists, long assumed (and Pott, Flatt, Kühnöl still maintain), and the Hermeneutics of the time (Keil Hermen. p. 67.) positively taught, that the N. T. writers used at random one conjunction for another; frequently, for instance, employing ὅς as equivalent to γάρ, γάρ as equivalent to οὖν, ἵνα as equivalent to ὥστε, etc.¹

¹ Even the best expositors have occasionally given into this mode of interpreting Scripture. Thus Beza in 1 Cor. viii. 7. takes ἀλλὰ for *itaque*. See a protest against this system in Winer's Progr. Conjunctionum in N. T. accuratius explicandar. causae et exempla. Erlang. 1826. 4. It is truly amazing how expositors, till within the last thirty or forty years, used to lecture the apostles, telling them incessantly what conjunction they ought to have employed instead of that in the Text. Were a list of these criticisms to be drawn up, it would assuredly be found that, in the whole compass of Paul's epistles, there are not more than six or eight passages in which the apostle has not selected the wrong particle, and required the aid of an expositor to find the right. The amount of mischief produced by the arbitrary interpretation of the N. T. is incalculable. Surely Paul and Luke understood Greek as well as any of the expositors who have given them so many lessons in Greek grammar. None who has not a most erroneous idea of Hebrew, could appeal to that language in support of such a mode of handling N. T. diction. Such unlimited liberty of using one thing for another—any one word or form for any other whatever—is inconsistent with the principles of every human language. Besides, the absurdity of this arbitrary system of interpretation is more clearly demonstrated by the fact, that in the same passage different expositors attribute to one and the same conjunction a sense entirely different. In 2 Cor. viii. 7., for instance, ἀλλὰ, according to some, is put for γάρ; according to others, for οὖν, etc. In Heb. v. 11. καί, ac-

Such alleged interchange of conjunctions is, in every instance, altogether imaginary. The delusion which long prevailed on the subject is partly explained by the circumstance, that the mutual relation of two sentences may be regarded under different points of view ;¹ whilst their precise logical connection, in any particular case, may depend on some individual (or national, see below on *ἴνα*) conception of the writer, unlike that which is familiar to the reader ; and is partly to be traced to abbreviations in the phraseology, foreign to the genius of our language.

Wherever the apostles use a *δέ*, they intend to convey, with more or less force, as the case may be, a *but* ; and it is the duty of an expositor to point out the precise meaning of the particle, instead of assuming the substitution of one conjunction for another, probably of opposite import. To suppose that the apostles could actually have used *for* when they intended to say *but*, or *but* when they intended to say *for*, would be truly absurd. A child could distinguish such relations. To believe, then, that the apostles used one particle for another of an obviously different, if not entirely opposite, meaning, is to impute to them perfect imbecility. So strange a misapprehension could not have been adopted by expositors, either accustomed to view language as a living vehicle of thought, or capable of unprejudiced and patient inquiry ; and the length of time during which such misapprehension continued to prevail, is a most humiliating fact in the history of Biblical Literature.

Resemblance or identity is the great principle of connection, in the sequences of human thought. Whenever, therefore, a conjunction appears to be employed in a sense not sanctioned by usage, the first thing to be done, is to try to ascertain how, in the mind of the writer, the unusual meaning can be traced to the particle's primary import. A moment's serious attention to this truth, would have dispelled the delusion to which we refer. The same sort of pure fiction that suggested the interchange, produced the theory of the *weakening*, of conjunctions. According to this, particles with so precise and forcible import as *for*, *but*, were considered mere exple-

According to some, is used instead of *ἀλλά*, but according to others means *scilicet*. Kühnöl declares it a matter of indifference whether, in Heb. iii. 10., *δέ* should be considered equivalent to *καί*, or rendered by *nam*. Thus, the mere accidental impression of an expositor is entirely unrestrained by principles. Moreover, it is to be regretted that *translators* of the books of the N. T. (even the excellent Schulz in the Epistle to the Hebrews) have evinced a great want of critical precision in rendering the conjunctions.

¹ Comp., as to such a case, *Klotz* II. p. 5., and what, in explaining the acceptations of *οὐν*, we have to observe below.

tives or simple connectives. This arbitrary, but convenient rule of interpretation, has been abandoned by recent expositors. We will, therefore, only here examine a few passages, in regard to which, with considerable appearance of reason, the appropriate power of the conjunction employed has been questioned, or where even eminent expositors are not agreed about the precise logical connection that the author wished to express.

1. Ἀλλά,

a. Is never put for οὖν. In 2 Cor. viii. 7. ἀλλά simply means *but, at* (Lat.): From Titus, to whom he had given instructions, Paul turns to exhort his readers to do what depended on them towards effecting the object desired; for ἵνα with the Conjunctive is equivalent to an Imperative. Eph. v. 24. is not an inference from ver. 23; but the statement in ver. 22., that wives should be subject to their husbands ὡς τῷ κυρίῳ, is proved in vers. 23. 24. first from the relation of Christ (to the Church), and of the husband (to the wife), both being κεφαλαί, *but* secondly—and this is the main argument—from the claim (to be obeyed) which both Christ and the husband derive from this relation. Ver. 24., far from being a mere repetition of what is stated in ver. 22., concludes the demonstration, and explains ὑποτάσσ. τοῖς ἀνδρ. ὡς τῷ κυρίῳ. The expressive apposition αὐτὸς σωτήρ etc. does not interrupt the train of thought; whereas Meyer's exposition, which regards these words as an independent sentence, introduces a statement that obstructs the line of argument. As to Acts x. 20. (Elsner *in loc.*), see above, No. 7. p.

b. Nor for εἰ μή. In Mr. ix. 8. οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον means: They *no longer* saw any one (of those that they had previously seen, ver. 4.), *but* (they saw) Jesus alone. In Mt. xx. 23. (Raphel. and Alberti *in loc.*) we must, from δοῦναι, repeat δοθήσεται after ἀλλά, and render the conjunction by *but*.

c. Nor in the sense of *sane, profecto*, either in Jo. viii. 26. see above, No. 7., or in xvi. 2., where it denotes *imo* or *at*, as in Acts xix. 2. 1 Cor. vi. 6.—Rom. vi. 5., where ἀλλά (καί) occurs in the Apodosis, does not come under this head.

2. Δέ,

a. Never means *therefore, then*. In 1 Cor. xi. 28. it signifies *but*, introducing an antithesis to ver. 27. ἀναζήσας ἐσθιέν, *but let a man examine himself* (in order to avoid bringing on himself such guilt). In 1 Cor. viii. 9. a restriction, in the form of an exhortation, is annexed to the general and fundamental rule, laid down in ver. 8., for the conduct of life: *but see that this liberty do not become* etc. In Rom. viii. 8., if Paul had intended to present θεῶ ἀρέσαι οὐ δύνανται as an inference from the previous statement, he might have immediately subjoined *therefore*; but he passes from ἐχθρα εἰς θεόν to the other aspect of the doctrine,—a construction which would have ap-

peared perfectly plain and natural, had there been no parenthetical clause. In Jas. ii. 15. *δέ*, if genuine, means *jam vero, atqui*.

b. Nor for (Poppo Thuc. II. 291. Ind. ad Xen. Cyr. and Bornem. ind. ad Xen. Anab.; see, on the other hand, Hm. Vig. 846. Schaef. Demosth. II. 128 sq. V. 541. Lehm. Lucian. I. 197. Wex Antig. I. 300 sq.).¹ In Mr. xvi. 8. *εἶχε δέ* is used merely for illustration. The cause of this *τρόμος καὶ ἔκστασις* is stated in the words *ἐφοβοῦντο γάρ*. Some good Codd., however, which Lehm. follows, have *γάρ* in the first passage. In Jo. vi. 10. the words *ἦν δὲ χόρτος* etc. are, in the same way, a supplementary explanation; see above. In 1 Th. ii. 16. *ἐφθασε δέ* forms an antithesis to the intention of the Jews *ἀναπληρ. αὐτῶν τ. ἀμαρτ.*: but (as, in reality, they would have it so) for this punishment is come on them. In Mt. xxiii. 5. *πλατύνουσι δέ* etc. are special illustrations of *πάντα τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ δεαδῆναι*. *Γάρ*, adopted by the more recent editors, probably owes its origin here to the assumption, that *δέ* was inappropriate. In 1 Tim. iii. 5. *εἰ δέ τις* etc. means, *but if one* etc. The sentence, as will be seen from the tenor of verse 6., is introduced parenthetically as an antithesis to *τοῦ ἰδίου οἴκου προϊστάμενον*. In 1 Cor. iv. 7. *who maketh thee to differ* (declares these pre-eminent)? but what hast thou, that thou hast not received? i.e. *but if thou appealest to the pre-eminence which thou possessest, I ask thee, hast thou not received it?* In 1 Cor. vii. 7. (Flatt, Schott) *δέ* signifies *potius*. In 1 Cor. x. 11. *ἐγράφη δέ*, as even the position of the verb indicates, forms an antithesis to the statement that precedes: all these things happened etc.; *but they were written* etc. In 1 Cor. xv. 13. *δέ* is decidedly adversative: If Christ is risen, then the resurrection of the dead is a reality: *but if the resurrection of the dead is not a reality, then (by converse reasoning) neither is Christ risen*. Verse 14. contains a further inference: *but, if Christ is not risen, then etc.* The one statement is, of necessity, a demonstration or a refutation of the other.

c. Nor does it ever serve as a mere *copula* or particle of transition. Mt. xxi. 3. (Schott): *say, the Lord hath need of them; and straightway he will send them, i.e. these words will not be without effect; but, on the contrary, he will straightway etc.* In Acts xxiv. 17. the narration proceeds, by means of *δέ*, to another event. In 1 Cor. xiv. 1. *δέ* means *but*: *but the διακείν τὴν ἀγάπην* must not prevent you from *ζηλοῦν τὰ πν.* Regarding 2 Cor. ii. 12. Meyer's view is more correct than that of de Wette; Paul refers to verse 4. It would be quite a mistake to regard, as Rück. does, *δέ* in 1 Cor. xi. 2. as a mere indication of a change of subject (Luth. has not translated it at all, while Schott renders it by *quidem*); the words are to be

¹ In the sense of *namely, that is*, both conjunctions coincide. By means of *δέ* a new clause is annexed, which is part of the statement; while by means of *γάρ* a reason for what precedes is annexed in the form of an illustration. The latter mode of expression is, in substance, equivalent to the former. See Hm. Vig. p. 845.

joined directly to the exhortation, immediately preceding, *μιμηταί μου γίνεσθε*: yet (while I thus urge you, I will not blame you) *I praise you* etc. Likewise, in Rom. iv. 3. Luther and many other translators have entirely overlooked *δέ* (where the apostle quotes a passage in which the Sept. has *καί*): yet Paul there, and also Jas. ii. 23., have used the adversative particle with consideration and propriety. It renders *ἐπίστευσε* more forcible, not to say almost antithetical.

3. Γάρ,

a. Is never used as equivalent to the adversative *but* (Markland Eur. suppl. verse 8. Elmsley Eur. Med. 121.; see, on the other hand, Hm. Vig. 846. Bremi in the N. krit. Journ. IX. 533.). In 2 Cor. xii. 20. *all that we say, we say for your edification; for I fear etc.* (this is my reason for saying what I do say). In Rom. iv. 13. the clause with *γάρ* confirms the last words of the preceding verse, *ἐν ἀκροβυστία πίστεως τοῦ πατρός* etc. In Rom. v. 6 f. the first *γάρ* simply refers to the fact by which the love of God is testified (verse 5.),—Christ's dying for the ungodly; the second *γάρ* explains, *a contrario*, how the death of Christ (of the innocent) for the guilty evinces incomprehensible love; the third *γάρ* introduces the argument *μόλις ὑπὲρ δικαίου* etc. 1 Cor. v. 3. means: and ye, have ye not felt yourselves compelled to exclude the person? *for I* (for my part), *absent indeed in body, but present in spirit—have already decided* etc. It was, therefore, surely to be expected that ye, who have him before your eyes, would have applied the (milder) punishment of exclusion. Pott here strangely understands *γάρ* in the sense of *alias*. As to 1 Cor. iv. 9. see above, p. 468. 2 Cor. xii. 6. is: regarding myself, I will not glory; for, though I should desire to glory, I would not be a fool (therefore, I might do so). In Ph. iii. 20. *ἡμῶν γάρ* etc. directly refers to *οἱ τὰ ἐπίγεια φρον.* *who mind earthly things*. After this, which is a summary of verse 19., the apostle adds: *for our* conversation is in heaven (on this very account I warn you respecting them, verse 18 f.). In Rom. viii. 6. the clause with *γάρ* states the reason why *οἱ κατὰ πνεῦμα* (verse 4.) *τὰ τοῦ πν. φρονούσιν*, which is, that the *φρόνημα τῆς σαρκός* leads to death; but the *φρόν. τοῦ πν.*, to life. Verse 5., however, is the reason annexed to verse 4. In regard to Col. ii. 1. Bengel had already given the right interpretation. Heb. vii. 12. (Kühnöl: *autem*) contains the reason for verse 11.: *for* the changing of the priesthood necessarily implies the abolition of the Law, see Bleek *in loc.* 2 Pet. iii. 5. explains (Pott) how such men could urge so frivolous arguments as in ver. 3. 4. Heb. xii. 3. enforces the exhortation *τρέχωμεν* etc., by a reference to the example of Christ.

b. Nor for then, therefore: Luke xii. 58. Bengel's remark had already thrown light on the point: *γάρ* saepe ponitur, ubi propositionem excipit tractatio. 1 Cor. xi. 26. elucidates the expression, *εἰς τὴν ἑμὴν ἀνάμνησιν* ver. 25. In Rom. ii. 28. the connection is

this : The uncircumcised, who lives agreeably to the law, may convict thee, who, though circumcised, transgressest the law ; *for* it is not what is external (like circumcision) *that constitutes the real Jew*. As to Heb. ii. 8. see above.

c. Nor for *although*. In Jo. iv. 44. (see Kühnöl) γάρ is simply *for* ; πατρίς can only mean Galilee, ver. 43.

d. Nor for *on the contrary* : 2 Pet. i. 9. (Augusti). Δέ might have been used, if the apostle had intended to say : *but he, on the contrary, who lacks these* (qualities) etc. With γάρ, the sentence enforces (illustrates) a contrario (μή) the preceding words, οὐκ ἄρ-γους - - Χριστοῦ ἐπίγνωσιν : *for he that lacks these, is blind*. This interpretation supplies, moreover, a still more forcible reason for the exhortation in ver. 10.

e. Nor for ἀλλ' ὅμως *notwithstanding* : 2 Cor. xii. 1. (where indeed the reading is extremely uncertain ; yet the common reading δὴ is not so decidedly spurious as Mey. insists) : It is not expedient for me to glory (xi. 22 ff.) ; *for I will* (I will, that is to say, Klotz Devar. II. 235.) *now come to visions and revelations of the Lord*. Paul, in this passage, contrasts *glorying in himself* (in his own merits) with the divine marks of distinction accorded him. In these last he will glory, ver. 5. Accordingly, the meaning is : yet glorying in self is not expedient ; for now will I come to a subject for glorying, even one that excludes all self-glorification and renders it superfluous.

f. Nor for the mere copula. In Rom. iii. 2. πρῶτον μὲν γάρ commences the proof of the statement πολὺ κατὰ πάντα τρόπον. Acts ix. 11. inquire in the house of Judas for one Saul of Tarsus ; for, behold, he prayeth (thou wilt therefore find him there), and he has seen a vision (which has prepared him to receive thee), comp. Bengel *in loc.* In Acts xvii. 28. τοῦ γὰρ γένους etc. is a verse quoted verbatim from Aratus, where, moreover, γάρ may be understood as introducing a reason for ἐν αὐτῷ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν. In Acts iv. 12. the sentence οὐδὲ γὰρ ὄνομά ἐστιν etc. serves to illustrate more precisely, and thus to prove, the statement ἐν ἄλλῃ οὐδενὶ ἢ σωτηρία. How much more is contained in the second sentence than in the first, the attentive reader will easily perceive. In Acts xiii. 27. we may, with Bengel, Meyer, and others, determine the connection thus : To you, ye Jews (living abroad), etc. is this word of salvation addressed ; for those who dwell at Jerusalem have despised this Saviour. It is more probable, however, that Paul intended to proceed thus : for He is proved to be the Messiah foretold to our fathers, comp. ver. 29. 32 ff. The recital of the facts by which the prophecies were fulfilled, impairs, however, the formal compactness of the reasoning. At all events, γάρ is not a mere particle of transition, as Kühnöl asserts. In 2 Cor. iii. 9. it appears to me that the words εἰ γὰρ ἡ διακ. etc. go so far to indicate the ground of the apostle's statement ; as διακονία τῆς δικαιοσύνης is an expression

somewhat more precise than *διακονία τοῦ πνεύματος*: *If the ministration of death was glorious, - - must not the ministration of the Spirit be much more glorious?* Fr.'s exposition, in his diss. Corinth. I. p. 18 sq., seems to me forced. In Mt. i. 18. (Schott), after the words *τοῦ Ἰησοῦ Χρ. ἡ γένεσις οὕτως ἦν*, the details commence, as is not unusual, with *γάρ*, *that is*.

4. *Ὅυν* never denotes—

a. *But*. In Acts ii. 30. (Kühnöl) is simply an inference from the sentence that precedes: David died and was buried. He therefore, in his character of prophet, referred to Christ's resurrection in the words which he used apparently in reference to himself. Acts xxvi. 22. *προφ. οὖν ὑπάρχει*, is not at variance with ver. 21.; but Paul, reviewing his apostolic life up to the period of his imprisonment, concludes: *By the help of God, therefore, I continue until this day*, etc. Even Kühnöl, in his Comment. p. 805., accurately renders *οὖν* by *igitur*; but in the Ind. *οὖν* is represented as here denoting *sed, tamen*. In Mt. xxvii. 22. *τί οὖν ποιήσω Ἰησοῦν* is: *what shall I, then, do with Jesus* (since you have decided in favour of Barabbas)?

b. Nor is it used in the sense of *for*. In Mt. x. 32. *πᾶς οὖν ὅστις* does not serve to corroborate the truth contained in the clause that precedes; but to resume and continue what was said in ver. 27. *κηρύξατε* etc. *καὶ μὴ φοβείσθε*. Fr. is of a different opinion. In the parallel passage, Luke xii. 8., *λέγω δὲ ὑμῖν* is substantially the same in sense, but more expressive. In 1 Cor. iii. 5. *τίς οὖν ἐστὶ Παῦλος, τίς δὲ Ἀπολλῶς*; *who, then* (I ask, to show you the absurdity of such divisions), *is Paul, and who is Apollos?* In 1 Cor. vii. 26. *οὖν* introduces the *γνώμη* which the apostle proposes to give in ver. 25.

c. Neither does *οὖν* serve as a simple copula or mere expletive. Rom. xv. 17. becomes at once plain by a reference to the preceding verse (16.), *διὰ τὴν χάριν* etc. (Köllner). The *οὖν* in Mt. v. 23. is entirely overlooked even by Schott. It undoubtedly announces, however, a practical inference (a warning) from ver. 22. (the sinfulness of anger etc.). It is more difficult to ascertain the connection in Mt. vii. 12., and the views of the most recent expositors widely differ from each other. Tholuck's exposition is probably correct, though his examination of the other explanations propounded is very incomplete. In Jo. viii. 38. *καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε* the *οὖν* is far from being a mere expletive. It strikingly contrasts the character of Jesus with that of the Jews (*you also, therefore*), representing both as respectively springing, as it were, from one and the same principle—conformity to paternal direction and example.

Of the preceding *four* conjunctions, *δέ* and *οὖν* are the most closely allied in import; and, in many passages, either of them might have been employed with equal propriety (e.g. Mt. xviii. 31.), though in point of the mere continuation of discourse (in narration)

they are not strictly equivalent. Instead of: *Jesus found two fishermen, who . . . And (but) He said unto them etc.*, we may also say: *Jesus found . . . Now (so, then) He said unto them.* The change does not greatly affect the sense, but the two forms of expression respectively imply some difference in the train of thought. In the first instance, the fact of speaking is regarded as a new and distinct subject, and is thus annexed to the circumstance of coming and finding them; in the second, the notion is this: *He accordingly* (availing Himself of the opportunity) *spoke to them.* If, in such a case, $\delta\acute{\epsilon}$ should be the particle employed, there would be no ground for alleging that $\omicron\upsilon\nu$ would have been more appropriate; or *vice versa*. Likewise, either $\gamma\acute{\alpha\rho}$ or $\delta\acute{\epsilon}$ would sometimes be equally proper (see above, 10. 2. *b.*). In Jo. vi. 10. the evangelist says: *Jesus said, Make the people sit down. Now there was much grass in the place. The evangelist might have, with the same propriety, said, For there was much grass, etc.* In the latter case, the circumstance is mentioned as the incidental cause of the injunction; in the former, it is merely an explanatory clause. See Klotz II. 362. comp. Hm. Vig. 845 sq. Each form of expression, therefore, implies a different conception of the subject. Consequently, it would be a mistake to adduce parallel passages, such as Luke xiii. 35. comp. Mt. xxiii. 39., as a proof that $\delta\acute{\epsilon}$ and $\gamma\acute{\alpha\rho}$ are entirely of one and the same import. Even, however, if it could be shown that $\delta\acute{\epsilon}$ and $\omicron\upsilon\nu$, $\delta\acute{\epsilon}$ and $\gamma\acute{\alpha\rho}$, in such instances, are respectively equivalent, it would not follow, that they could be interchanged at will, even when employed with rigorous precision. On the other hand, the distinction between $\gamma\acute{\alpha\rho}$ and $\alpha\lambda\lambda\acute{\alpha}$ is so marked, as to preclude all supposition of their being either interchangeable at will, or entirely expletive. Besides, even in the most ancient Codd. (and translations¹), numerous variations are found in respect to $\delta\acute{\epsilon}$ and $\gamma\acute{\alpha\rho}$ Mt. xxiii. 5. Mr. v. 42. xii. 2. xiv. 2. Luke x. 42. xii. 30. xx. 40. Jo. ix. 11. xi. 30. etc. Rom. iv. 15. (Fr. Rom. II. 476.), $\delta\acute{\epsilon}$ and $\omicron\upsilon\nu$ Luke x. 37. xiii. 18. xv. 28. Jo. vi. 3. ix. 26. x. 20. xii. 44. xix. 16. Acts xxviii. 9. etc., $\omicron\upsilon\nu$ and $\gamma\acute{\alpha\rho}$ Acts xxv. 11. Rom. iii. 28.

5. "ΟΤΙ is

a. Never equivalent to $\delta\iota\acute{o}$ *wherefore* (as sometimes the Hebrew ׀, but in every instance erroneously, is rendered; see Winer's Simonis under the word, yet see Passow under ׀טו). Nothing but

¹ Hence, in critical discussions, great caution is required in quoting from ancient versions as authorities in reference to the import of conjunctions. In general, nothing has been treated with greater neglect by the earlier critics than the testimony of ancient versions. When quotations from these are brought forward, they are, ten times to one, inaccurate, even when they can furnish no evidence regarding a various reading, either from the style or sentiments of the author. It is to be regretted that, even in the most recent editions of the Scriptures, this source of critical argument has not been turned to due account.

a blind opposition to Romanism could misunderstand the import of *ὅτι* in Luke vii. 47. (see Grotius and Calov. *in loc.*), see Mey. *in loc.* As to 2 Cor. x. 11. see above, No. 9. Neither is this particle used for *διὰ τί* in direct questions (Palairer observ. 125. Alberti observ. 151. Krebs observ. 50. Griesbach commentar. crit. II. 138. Schweigh. lexic. Herod. II. 161.). Even de W. supposes it to be put for *διὰ τί* in Mr. ix. 11., and, in support of his opinion, refers to the passages which Krebs adduces from Josephus. But de W. has entirely overlooked the fact that, in the passage in question, *ὅ τι* (*ὅ, τι*, as Lachm. prints it) is used as a pronoun in an indirect question,—a usage that, assuredly, did not require to be proved by the authority of Josephus (Kypke I. 178.). But as to this passage, see above, p. 180. Fr. is disposed, on very slight authority (from Mt.), to adopt the reading *τί οὖν*, which is undoubtedly a correction. In Mr. ix. 28. the best Codd. (even the Alex.) give *διὰ τί*, as in Mt. xvii. 19. In Mr. ii. 16. Cod. D at least gives the same, yet Lchm. retains *τί ὅτι*. But *ὅτι*, though admitted as the true reading, would not necessarily be an interrogative. As to Jo. viii. 25. (Lücke), see § 54, 1.

b. Nor signifies *ququam*. Kühnöl renders Luke xi. 48. thus: Though they killed them, yet ye, etc. Beza had already given the right exposition of the passage. Kühnöl himself, in regard to Mt. xi. 25., has, in the fourth edition, abandoned his erroneous explanation of *ὅτι*; and in his third edition he gives the right meaning of Jo. viii. 45.

c. Nor is used for *ὅτε*. As to 1 Jo. iii. 14., see BCrus. In 1 Cor. iii. 14. *ὅτι* (Pott), however, specifies why *ἡ ἡμέρα δηλώσει* etc. Everybody is aware that *ὅτι* and *ὅτε* have often been interchanged by transcribers (comp. Jo. xii. 41. 1 Cor. xii. 2. 1 Pet. iii. 20. etc.). See Schaef. Greg. Cor. p. 491. Schneider Plat. rep. I. 393. Siebelis ind. Pausan. p. 259. Accordingly, in the Sept., wherever *ὅτι* appears to have the meaning of *when*, or *as*, we must unhesitatingly read *ὅτε* (even in 1 Kings viii. 37.), as the most recent editions give, on good manuscript authority, in all the passages that Pott has quoted in his remarks on 1 Cor. as above.

d. Nor does it ever mean *profecto*. In Mt. xxvi. 74. *ὅτι* is the particle of recital [not to be rendered into German or English]. On the contrary, in 2 Cor. xi. 10. *ὅτι* is to be rendered by *that* (as after forms of solemn asseveration), see above, No. 9. In Rom. xiv. 11. (from Isaiah xlv. 23.) the sense is: *I swear by my life, that* etc. Lastly, for a refutation of the assertion that *ὅτι* is equivalent to *ὅς*, as, according to some, is the case in Mt. v. 45., see Fr. *in loc.* Verse 45. declares that by *ἀγαπᾶν τοὺς ἐχθρούς* etc. they will become the children of their Father in heaven, and proves this from that Father's treatment of the *πονηροί*.

e. *ἵνα*, in order that, to the end that (sometimes preceded by a preparatory *εἰς τοῦτο*, Jo. xviii. 37. Acts ix. 21. Rom. xiv. 9. etc.),

is, it has been maintained, frequently employed in the N. T. *ἐκβατικῶς*, that is, to denote a result which has actually taken place (Glass. ed. Dathe, I. 539 sqq.), as is sometimes the case in Greek authors, see Hoogeveen doctr. particul. I. 524 sq., the annotations on Lucian. Nigr. 30. Weiske Xen. Anab. 7, 3, 28. comp. also Ewald Apocal. p. 233. Even could it be established as a general principle that *ἵνα*, like the Latin *ut*, may denote either design or result (though its gradual weakening in Later Greek is no argument in favour of this view), no one can deny that expositors have used unwarrantable license in its application.¹ The alleged rule, unknown *e.g.* to Devar., was denied by Lehmann Lucian. Tom. I. 71., and afterwards by Fr. exc. 1. Matth. and by Beyer in the N. krit. Journ. IV. 418 ff.; comp., however, Lücke Comment. on Jo. II. 371 f. Mey. Mt. p. 62. Beyer's view has been combated by Steudel in Bengel's n. Archiv IV. 504 f.; and Tittmann Synon. II. 35 sqq. declared himself in favour of *ἵνα ἐκβατικόν*.² Others, as Olshausen bibl. Comment. II. 250. and Bleek Heb. II. I. 283., are for admitting the ecbatic import of *ἵνα*, at least in reference to individual passages. It is especially to be remarked, that hitherto most expositors have overlooked the fact, that the meaning of *ἵνα* is frequently to be determined by a reference to the Hebrew *teleologia*, which interchanges, in phraseology, the events of this world with the designs and decrees of God, or rather represents every (important, and, especially, every surprising) event as intended and decreed by God (comp. *e.g.* Exod. xi. 9. Isa. vi. 10. Knobel *in loc.* comp. Rom. xi. 11. see BCrus. bibl. Theol. p. 272. Tholuck Ausleg. d. Br. a. d. Röm. 3. Aufl. p. 395 ff.).³ They have also overlooked another fact, which is, that in the Biblical style, *ἵνα* may often be used, where *we*, agreeably to our conception of the Divine government of the world, should have employed *ὥστε*. In regard to other passages, a more accurate examination would have shown that *ἵνα* is there used

¹ If we distinctly admit as a principle, with Kühnöl (Hebr. p. 204.), that *ἵνα* denotes *consilium* only *saepius*, we shall easily reach the conclusion that this conjunction is to be understood *ἐκβατικῶς*.

² Tittmann thinks that even in Attic poets instances of this acceptation are to be found. But Aristoph. nub. 58. *δεῦρ' ἔλθ' ἵνα κλέης* is obviously not one; and the remark on the subject in next page will explain the force of *ἵνα* in Aristoph. vesp. 313. Likewise in Mr. Anton. 7, 25. *ἵνα* is undoubtedly *τελικόν*. How unceremoniously Tittmann disposes of N. T. phraseology, in order to make out his own theory, is apparent from the manner in which he handles Jo. i. 7., where no unprejudiced expositor could understand the second *ἵνα* as *ἐκβατικόν*. This has not been done even by Kühnöl.

³ To assert that the Israelites *uniformly* interchanged, in phraseology, design and result (*Unger de parabol.* p. 173.), would be saying too much. This took place only in connection with their *religious* view of events (in their *theological* style, BCrus. Jo. I. 198.). Whenever religious views did not affect their style, the Israelites must have marked, with precision, the distinction between *in order that* and *so that*. Their having in their language a special expression for the latter, shows that they had a clear and correct notion of the distinction.

in accordance with the ordinary principles of language. In regard to others, it has escaped the observation of expositors that the words *in order to* may be sometimes employed rhetorically, in a sort of hyperbole (as, *e. g.*, it was, then, necessary I should come to that place [in order] to catch an illness! comp. Isa. xxxvi. 12. Ps. li. 6. Liv. 3, 10. Plin. Paneg. 6, 4.; I have, then, built a house only to see it burn down!); or, lastly, that *ἵνα* merely expresses what (in the usual course of nature and life) is the necessary result, and therefore intended, as it were, by the person that does any given act (comp. Lücke Jo. I. 603. Fr. Rom. viii. 17.), see below on Jo. ix. 2.

Passing over such examples as will be readily understood by the attentive reader (as 1 Pet. i. 7., where Pott, on the ground of mere usage as it were, takes *ἵνα* for *ὥστε*), we select the following, in which *ἵνα* is supposed even by eminent expositors to be used *de eventu*.

In Luke ix. 45. (the Divine) purpose is indicated by *ἵνα* (comp. Mt. xi. 25.): that they might not at that time perceive it (otherwise, they would have been perplexed with regard to Jesus). In Luke xiv. 10. *ἵνα* corresponds to *μήποτε* verse 8., and very clearly expresses *design* (not without reference to the application of the parable): be humble, that thou mayest be deemed worthy of the kingdom of heaven. The result is fully indicated by *τότε ἔσται* etc. As to Mr. iv. 12. (Schott) see Fr. and Olsh. and below, p. 482. Comp. also Luke xi. 50. Mt. xxiii. 34 f. In Jo. iv. 36. the sense is: this is so ordered *that* etc. In Jo. vii. 23. (Steudel) the words *ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως* express the object in view in the custom *περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ*. Jo. ix. 2. is to be explained by the Jewish theory of causes, with which, in its national exaggeration, the disciples were fully imbued. Heavy, mysterious, bodily afflictions *must* be punishments which God has annexed to sin. Who, by sins, has provoked Divine justice, so as to cause this person's having been born blind? The necessary, though not intentional, consequence of *ἁμαρτάνειν* is meant, see Lücke *in loc.* In Jo. xi. 15. *ἵνα πιστεύσητε* is added to *δι' ὑμᾶς* by way of illustration: I rejoice on your account (that I was not there), *that ye may believe*, i.e. now ye cannot but believe. In Jo. xix. 28. *ἵνα* means *in order that*, whether, with Luther, we join *ἵνα τελ. ἡ γραφή τοῦ πάντα ἤδη τετέλ.* (so also Mey.), or, with Lücke and de W., to *λέγει* following. In the latter case, *ἵνα* denotes a purpose attributed by John to Jesus. As to Jo. xvi. 24. see Lücke. In Rom. xi. 31. *ἵνα* does not indicate design on the part of the *ἀπειθοῦντες*, but God's decision, in connection with this unbelief, comp. verse 32., to accord them salvation out of mercy (not of merit). In connection with the Divine plan of salvation, your unbelief has for its object (end, aim) etc., comp. also verse 11. In the same way is v. 20 f. to be explained, and probably also 2 Cor. i. 9. The same theory of final causes is clearly implied in Jo. xii. 40. in a quotation from the O. T. The construction of Rom. ix. 11. requires only attention to be quite plain;

and it is surprising that Reiche should suppose ἵνα is there ἐκβατικόν. The meaning of 2 Cor. v. 4. is obvious; and it is not easy to conjecture how even Schott was led to render ἵνα there by *ita ut*. In 1 Cor. v. 5. εἰς ὄλεθρον τῆς σαρκός shows how the intention of promoting the good of the πνεῦμα is connected with the apostolic παραδοῦναι τῷ Σατανᾷ. Hence ἵνα there unquestionably denotes *in order that*. In 1 Cor. vii. 29. the words ἵνα καὶ οἱ ἔχοντες etc. indicate the (Divine) purpose of ὁ καιρὸς συνεσταλμένος etc. The same applies to Eph. ii. 9. In Eph. iii. 10. ἵνα γνωρισθῇ etc. is probably to be construed grammatically with τοῦ αποκεκρυμμένου in verse 9., see Mey. In Eph. iv. 14. ἵνα etc. expresses the negative design of what had been stated in verses 11–13.

As to Gal. v. 17. (Usteri, BCrus.) see Mey. In 1 Cor. xiv. 13. ὁ λαλῶν γλώσση προσευχέσθω, ἵνα διερμηνεύῃ means: *Let him pray* (not in order to make a display of his χάρισμα τῶν γλωσσῶν, but) with the intention, for the purpose, of interpreting (the prayer). 1 Jo. iii. 1. Behold, how great love the Father has shown us, (with the intention) that we should be called the children of God. See Lücke. BCrus. is not decided. In Rev. viii. 12. ἵνα expresses the object contemplated in the πλήττεσθαι of the sun etc.; for πλήττ. does not denote, as many suppose, the actual darkening of the heavenly bodies, but is the O. T. נָקַה, used in reference to the wrath of God, see Ewald *in loc.* In Rev. ix. 20. the intention of μετανοεῖν is indicated in ἵνα μὴ: They did not amend (repent), in order no longer to serve demons etc. The discernment of the fact that the objects of their worship were mere demons and wooden idols, should have led them to μετάνοια, *for the purpose of* emancipating themselves from so degrading a worship. In 1 Th. v. 4. (Schott, BCrus.) ἵνα denotes design on the part of God, see Lünemann. The theory of final causes is implied also in the expression, peculiar to John, ἐλήλυθεν ἡ ὥρα ἵνα etc. Jo. xii. 23.: The hour is (by God's decree) come, *that I should* etc., comp. xiii. 1. xvi. 2. 32. Inaccurate expositors suppose that, in these passages, as in 1 Cor. iv. 3. vii. 29. ἵνα is used for ὅτε or ὅταν. 2 Cor. vii. 9. (Rück., Schott) Ye were brought into sorrow, *in order that* (according to God's purpose) ye might be spared a more severe punishment. 1 Cor. v. 2. *Ye did not rather mourn, in order that - - might be taken away?* Here ὥστε also, it is true, might be appropriate, if αἰρεσθαι were to be regarded as the natural result of πενθῆσαι. Paul, however, represents it as the end in view: *ye should have mourned*, in order that he might be taken away. In 2 Cor. xiii. 7. the double ἵνα indicates the aim of Paul's prayer. The first ἵνα introduces a negative clause; the second, a positive. The proper exposition of Rom. iii. 19. is perhaps to be regarded as now fully settled; see also Philippi. Only BCrus. remains undecided. As to Rom. viii. 17. see p. 480. In 2 Cor. i. 17., however, ἵνα preserves its distinctive meaning, so that it may be rendered: What I resolve, do I resolve according to the flesh, that

with me yea may be (unalterably) yea, and nay (unalterably) nay? (that is, merely to show my own consistency); or thus: in order that with me there should be (found) yea yea, and nay nay (that both should be found with me at the same time, that I should afterwards deny what I had previously affirmed). In 2 Cor. iv. 7. ἵνα ἡ ὑπερβολή etc. refers to God's purpose in the fact that ἔχομεν τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν. In Heb. xi. 35. the words ἵνα κρείττονος ἀναστάσεως τύχωσιν indicate the intention with which those persons refused ἀπολύτρωσις. As to Heb. xii. 27. see Bleek and de W. In Rev. xiv. 13. (Schott) probably ἀποδνήσκουσι is, from ἀποδνήσκοντες, to be repeated before ἵνα ἀναπαύσωνται. Ewald and de Wette are of a different opinion, comp. above, § 44, 4.

In regard to the expression ἵνα (ὅπως) πληρωθῇ τὸ ῥηθὲν in Mt., or ἡ γραφή, ὁ λόγος, in John, which was long rendered by *ita ut*, there can be no doubt of its having, in the mouth (of a Jewish teacher, and consequently) of Jesus and the apostles (in reference to an event already taken place), strictly and precisely the sense of *that it might be fulfilled*; comp. also Olsh. and Mey. on Mt. i. 22. Only, the meaning assuredly would not be that God had caused an event to take place, and compelled persons to act irresistibly in a certain manner, for the purpose of thus fulfilling promises (Tittm. Synon. II. 44.). The expression is very far from implying any sort of fatalism, Lücke Jo. II. 536.¹ The same remark is to be applied to this form of expression in iv. 12.: *all this is said to them in parables, in order that they may see and yet not perceive* etc., for: that the declaration (in Isa. vi. 8.) might be fulfilled: *they shall see and yet not* etc. We too introduce into discourse such quotations, when they are presumed to be well known. Jesus could not have intended to assert a general impossibility of understanding such parables (for then it would have been strange indeed to speak in parables at all); but meant that to persons who did not comprehend parables so very plain, might be applied the saying of the prophet: *he sees and understands not*; and that it was foretold that there should be such persons.

In the peculiar diction of the Apocalypse, xiii. 13. ἵνα once, it would appear, is used for ὥστε or ὡς, after an adjective containing the notion of *intensity*: *magna miracula*, i.e. *tam magna, ut* etc. This would be as admissible, at least, as ὅτι after an intensive, comp. Ducas p. 34. 28. p. 182. Theophan. cont. p. 663. Cedren. II. 47. Canan. p. 465. Theod. H. E. 2, 6. p. 847. ed. Hal. and Winer's Erlang. Pfingstprogr. 1830. p. 11. Yet see p. 354. It is otherwise in 1 Jo. i. 9. (a passage misunderstood even by de Wette and

¹ Bengel, on Mt. i. 22., says, in the doctrinal phraseology of his time, and, in the main, with justice: *ubicunque haec locutio occurrit, gravitatem evangelistarum tueri debemus et, quamvis hebeti visu nostro, credere ab illis notari eventum non modo talem, qui formulae cuiusvis veteri respondeat, sed plane talem, qui propter veritatem divinam non potuerit non subsequi* incunte N. T.

Schott) : He is faithful and just, *in order* to forgive *us* (with a view to the forgiving) ; comp. in German : *er ist scharfsinnig, um einzusehen*. This expressed thus : *er ist scharfsinnig, so dass er einsieht*, though in substance of the same import, yet exhibits the subject under an aspect somewhat different. Under this head come also the passages quoted by Tittmann (Synon. II. 39.) from Mr. Anton. 11, 3. Justin. M. p. 504. Bengel justly remarks, indeed, on Rev. as above : ἵνα frequens Joanni particula ; in omnibus suis libris non nisi semel, cap. 3, 16. ev., ὥστε posuit etc. ; yet this is not to be understood as if John used ἵνα indiscriminately for ὥστε. The reason why ὥστε so occurs in John is partly owing to the doctrinal turn of his writings, and partly to his usage of denoting *result* by other modes of expression.

Some insist that ἵνα is used for ὅτι in Mr. ix. 12. γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ οὐδενᾶδῃ. The words, however, probably mean : *in order that He should suffer*. This must be understood as an answer to the question, and ἔρχεται or ἐλεύσεται is to be supplied before it. Nobody will be misled by the passage which Palairet (obs. 127.) has quoted from Soph. Aj. 385. οὐχ ὁρᾷς, ἵν' εἴ κακοῦ ; where ἵνα is an adverb. Some also take ὅπως for ὅτι, ὥς Xen. C. 3, 3, 20. 8, 7, 20. see Poppo *in loc*.

Many erroneously render ὅπως *in order that* by *ita ut* (Kühnöl Act. 129. Tittmann Synon. II. 55. 58.). In Luke ii. 35. (BCrus.) it is almost superfluous to refer to the Hebrew theory of causes, to explain the exact import of the conjunction. Acts iii. 19. is plain, if, as ver. 21. requires, ὅπως ἀποστείλῃ τὸν Χρ. ver. 20. be understood of the opening of the kingdom of heaven. What was remarked in reference to ἵνα p. 479 f. elucidates Mt. xxiii. 35. Phil. 6. is connected with ver. 4. : *I make mention of thee in my prayers, in order that etc.* Meyer's objections to this view are groundless. The meaning of Heb. ii. 9. is made so clear by ver. 10. that no expositor is now likely to render ὅπως there by *ita ut*. As to ὅπως πληρωθῇ see above.

In the N. T. also ὥς, as a particle of comparison, means always *as*, and not *so* (for οὕτως), as, in 1 Pet. iii. 6., Pott might have known from so early a work as Bengel's. Neither does the accented form ὡς ever occur in the N. T. That form, moreover, is extremely rare (Heind. and Stallb. Plat. Protag. c. 15.) in Greek prose writers (with the exception of the Ionic). In Heb. iii. 11. iv. 3. (Sept.) ὥς may be rendered by *that, in order that*. In this acceptance it is sometimes used with the Indicative even in good Greek authors (Her. 1, 163. 2, 135.). As to Mr. xiii. 34. and similar passages, see Fr. To suppose, with Mey., that such passages contain an *anakoluthon*, is quite unnecessary.

SECTION LIV.

OF ADVERBS.

1. The N. T. writers were, as we have seen, inferior to the native Greek authors in the rich and varied use of conjunctions. As, however, adverbs are more strictly required than conjunctions for the precise expression of circumstantial relations, we can easily conceive how the N. T. writers should exhibit a greater amount of Hellenic copiousness in the *comprehensive* use of adverbs. It is only in the *intensive* use of these, that is, only in regard to the expression of the nicer shades of meaning by the aid of a number of adverbs or adverbial combinations, that their diction is comparatively defective. Such refinements would have been out of place in the simple and distinctive style of the Greek Scriptures.

As Later Greek contains a large abundance of derivative (adjectival) adverbs that are not used by early prose writers, many of these naturally occur in the Greek Scriptures. Such are: ἀκαίρως (Sir. xxxii. 4.), ἀναξίως (2 Macc. xiv. 42.), ἀνόμως (2 Macc. viii. 17.), ἀποτόμως (since Polyb.), ἐκτενῶς (see Lob. Phryn. 311.), ἀπερισπάζτως (see Lob. 415.), ἐτοίμως (for which the strictly Attic authors used ἐξ ἐτοίμου), εὐδύμως (since Polyb.), ἐσχάτως (comp. Lob. 389.), εὐαρέστως (Arrian. Epict. 1, 12, 21.), κενῶς Arrian. Epict. 2, 17, 6. (εἰς κενόν), προσφάτως, τελείως, πολυτρόπως and πολυμερῶς, ῥητῶς, ἱδνικῶς in the Biblical sense.

Many other adverbs also belong to later prose, and are denounced as un-Attic by the grammarians; e.g.: ὑπερέκεινα see Thom. M. 336., οὐρανόθεν, παιδιόθεν, μακρόθεν Lob. 93 sq.

In the N. T. the use of the adjective (or partic.)¹ Neut. for the corresponding adverb, a peculiarity which became more and more common in Later Greek, is not carried to a greater extent than in the earlier prose: comp. πρῶτον, ὕστερον, πρότερον and τὸ πρότερον, πλησίον, τυχόν, ἔλαττον, τὸ νῦν ἔχον Acts xxiv. 25. for the present (Vig. p. 9. Hm. p. 888.), τοῦναντίον, λοιπόν and τὸ λοιπόν (Hm. Vig. 706.), and τὰ πολλὰ (for the most part), for most of which no adverbial forms exist.

In general, there is nothing peculiar in the N. T. diction in regard to the use of adjectives, with or without prepositions (elliptically

¹ What Hm. Eurip. Hel. p. 30 sq. has said regarding the use of Neuters, deserves consideration.

or not), for adverbs. Comp. *e.g.* τοῦ λοιποῦ (*Hm.* as above, van Marle florileg. p. 232 sq.), περὶ, πάντη, καταμόνας, κατ' ἰδίαν, ἰδίᾳ, καθεόλου, εἰς κενόν, and the Lexicons under the words. Instead of κατὰ ἐκούσιον Phil. 14. (Num. xv. 3.) Greek authors use ἐκούσιως, ἐκούσιᾳ or ἐξ ἐκούσιως. It is not necessary to refer here to genuine Greek compounds, such as παραχρῆμα. On the other hand, the N. T. writers employ, more frequently than native Greek authors, abstract substantives with prepositions, instead of adverbial forms actually existing, *e.g.*: ἐν ἀληθείᾳ Mt. xxii. 16., ἐπ' ἀληθείας Luke xxii. 59. (for ἀληθῶς), ἐν δικαιοσύνῃ Acts xvii. 31. for δικαίως, see above, § 51. In 2 Cor. iv. 16. ἡμέρα καὶ ἡμέρα, if intended as a circumlocution for the adverb *daily* (καθ' ἡμέραν or τὸ καθ' ἡμέραν, common in the N. T.), would be without example in the N. T. comp. יוֹם יוֹם, see Vorst Hebr. 307 sq. Ewald *kr. Gr.* 638.¹ Probably, however, Paul advisedly used the expression *day and day*, to indicate the progress of ἀνακαινοῦσθαι: whereas καθ' (ἐκάστην) ἡμέραν ἀνακαινοῦται might be taken also in another sense. Further, we find an analogous construction (though only in a *local* acceptance) in Mr. vi. 39. ἐπέταξεν ἀνακλῖναι πάντας συμπόσια συμπόσια *cateruatim*, comp. Exod. viii. 14., verse 40. ἀνέπεισον πρασιαὶ πρασιαί *areolatim*, see § 37, 3. These words are strictly in apposition, comp. Luke ix. 14. What Georgi in his *Vindic.* p. 340. has collected, is not in point.

When a simple accusative of a noun (substantive) is used adverbially, there is an abbreviation in the expression (*Hm.* Vig. 883.). Besides the so well-known χάριν, under this head come,

a. Τὴν ἀρχὴν *throughout, altogether* (Vig. 723.), which, in all probability, is so to be understood also in Jo. viii. 25. (see Lücke's careful examination of the passage): altogether what I say unto you (I am entirely what in my discourses I profess to be). The context furnishes no ground whatever for preferring the interrogative to the positive form of expression. Meyer's exposition is complicated, and appears to me quite unsatisfactory.

b. Ἀρχὴν used in Later Greek for ἐπι, as in Mt. xv. 16. see Lob. *Phryn.* 123 sq.

Adverbs may be joined not only to verbs, but also to nouns, as in 1 Cor. xii. 31. καθ' ὑπερβολὴν ὁδὸν ὑμῶν δείκνυμι, see No. 2., and 1 Cor. vii. 35. πρὸς τὸ εὐπάρεδρον τῇ κυρίῳ ἀπερισπάστως.

2. The adverbial notion is sometimes expressed concretely as adjectival, and connected with a substantive (Mtth. 1001. Kühner

¹ Comp. ἡμέρα τῇ ἡμέρᾳ Georg. Phrantz. 4, 4. p. 356.

II. 382.). This takes place not only when it is to the substantive (not to the verb) that a (logical) predicate belongs (though in German and English an adverb is used),¹ but also where such direct reference to the substantive appears to give greater force to the expression:² Acts xiv. 10. ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός, Mr. iv. 28. αὐτομάτη ἡ γῆ καρποφορεῖ, Acts xii. 10. (Iliad. 5, 749.), Rom. x. 19. πρῶτος Μωϋσῆς λέγει (*first Moses saith*) 1 Tim. ii. 13. Jo. xx. 4. etc.,³ Luke xxi. 34. μήποτε ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη (Var. αἰφνιδίως), Acts xxviii. 13. δευτεραῖοι ἤλθομεν εἰς Ποτιόλους, 1 Cor. ix. 17. εἰ γὰρ ἐκὼν τοῦτο πράσσω - - εἰ δὲ ἄκων etc. Comp. also Luke v. 21. 1 Cor. ix. 6. etc. Specially, with *these* adjectives this construction is frequent, not to say predominant, in Greek authors (comp. in regard to αὐτόματος Her. 2, 66. Lucian. necyom. 1. Xen. An. 5, 7. 3. 4, 3, 8. Cyr. 1, 4, 13. Hell. 5, 1, 14. Dion. H. 1. 139. Wetst. I. 569., in regard to πρῶτος Xen. An. 2, 3, 19. Cyr. 1, 4, 2. Paus. 6, 4, 2. Charit. 2, 2., as to δευτερ. Her. 6, 106. Xen. Cyr. 5, 2, 2. Arrian. Al. 5, 22, 4. Wetst. II. 654., as to αἰφνίδιος Thuc. 6, 49. 8, 28., *subitus* irrupit Tac. hist. 3, 47.); yet with other adjectives not uncommon: Xen. Cyr. 5, 3, 55. αὐτὸς παρελαύνων τὸν ἵππον - - ἥσυχος κατεδεῖατο etc., 6, 1, 45. εὖ οἶδ', ὅτι ἄσμενος ἂν πρὸς ἄνδρα - - ἀπαλλαγῇσεται (Demosth. Zenoth. 576 b. 2 Macc. x. 33. Pflugk Eurip. Hel. p. 48.; see, on the other hand, Acts xxi. 17.), 7, 5, 49. εἰ ταῦτα πρόθυμός σοι συλλάβοιμι (Var.), 4, 2, 11. ἐξελεύσιοι ἐξιόντες, Dio Chr. 40. 495. πυκνοὶ βαδίζοντες, Isocr. ep. 8. τελευτῶν (*at last, finally*) ὑπεσχόμην, comp. Palair. 214. Valcken. Her. 8, 130. Ellendt Arrian. Al. I. 156. Krü. 210 f.

How far it is correct to say that adjectives are used instead of

¹ In Jo. iv. 18. τοῦτο ἀληθὲς εἶρηκας *this hast thou spoken true*, hoc verum dixisti. On the other hand, τ. ἀληθῶς εἶρ. (as Kühnöl maintains) would be ambiguous. Comp. Xen. vectig. 1, 2. ὅπως δὲ γνωσθῇ, ὅτι ἀληθὲς τοῦτο λέγω, Demosth. Halon. 34 b. τοῦτό γε ἀληθὲς λέγουσιν.

² Comp. especially *Bremi* Exc. 2. ad Lys. 449 sq. *Mehlhorn* de adjectivorum pro adverbio positor. ratione et usu. Glogav. 1828. See also *Vechner* Hellenol. 215 sqq. *Zumpt* lat. Gramm. § 682. 686. *Kritz* Sall. I. 125. II. 131. 216. In Latin this form of expression is, in general, still more common. *Eichhorn* (Einleit. ins N. T. II. 261.) makes an erroneous application of the rule, in supposing that, in Jo. xiii. 34., ἐντολὴν καινὴν δίδωμι can signify, anew (καινῶς) will I give you the commandment. Even the position of the words precludes taking μόνου adverbially in Jo. v. 44. See Lücke.

³ Ordinal adjectives are used for adverbs only when *first, second*, etc. refer to the person; that is, when something is expressed which the person did before all other persons (was the first to do); but when the person is represented as doing a *first* act, in regard to other subsequent acts of the same person, the adverb must be used. Comp. also *Kritz* Sallust. II. 174.

adverbs, is obvious from the preceding observations. To suppose, however, that adverbs are sometimes used instead of adjectives, is quite a mistake (Ast Plat. polit. p. 271.),¹ as in Mt. i. 18. ἡ γένεσις οὕτως ἦν, xix. 10. εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου (LXX. Rom. iv. 18.) 1 Pet. ii. 15.; 1 Th. ii. 10. ὡς ὁσίως κ. δικαίως καὶ ἀμέμπτως ὑμῶν ἐγενήθημεν, ver. 13.; Rom. ix. 20. τί με ἐποίησας οὕτως; In the first passage εἶναι is not the mere *copula* (as in αὕτη, or τοιοῦτό ἐστι), but expresses the notion of *having been brought about, existing as a fact, comparatum esse*.² In Rom. ix. 20. οὕτως denotes the mode or manner of ποιεῖν, the consequence of which is his being now the person that he is. Comp. Bremi Aesch. Ctesiph. p. 278. Bhdy p. 337 f. Hm. Soph. Antig. 633. Wex Antig. I. 206. Mehlhorn in the allg. Lit.-Zeit. 1833. Ergzbl. No. 108. Lob. Paralip. p. 151.; as to Lat. Kritz Sallust. Cat. p. 306 sq. Likewise in 1 Cor. vii. 7. ἕκαστος ἰδίου ἔχει χάρισμα, ὃς μὲν οὕτως, ὃς δὲ οὕτως the adverbs are used with strict propriety: *each has his proper gift, one after this manner, and another after that*.

A closer approximation to adjectives is found

a. In certain *local* adverbs, such as ἐγγύς εἶναι, χωρὶς τινος εἶναι Eph. ii. 12., πόρρω εἶναι Luke xiv. 32. (Krü. 244.).

b. In adverbs of degree, annexed to substantives (ὤν being understood), as: μάλα στρατηγός Xen. Hell. 6, 2, 39. see Bhdy 338. Usually they are placed before the noun, but sometimes after it. Even the early expositors thus understood 1 Cor. xii. 31. καὶ ἔτι καὶ ὑπερβολὴν ὁδὸν ὑμῶν δείκνυμι: *a more excellent way*. The adverbial combination is placed after the noun in 1 Cor. viii. 7. τῇ συνειδήσει ἕως ἄρτι τοῦ εἰδώλου, Ph. i. 26. 2 Pet. ii. 23., probably also in 2 Cor. xi. 23. See Mey.

3. The adverbial notion of *intenseness* is not unfrequently expressed by prefixing to a verb a participle of the same verb, or a cognate noun in the Dative (Ablative), as: Luke xxii. 15. ἐπιθυμία ἐπεθύμησα *I have earnestly desired*, Jo. iii. 29. χαρᾷ χαίρει impense laetatur, Acts iv. 17. ἀπειλῇ ἀπειλησάμεθα *let us straitly threaten*, v. 28. παραγγελίᾳ παρηγγείλαμεν ὑμῶν, xxiii. 14. ἀναδέματι ἀνεδεματίσαμεν *we have bound ourselves under a great curse*, Jas. v. 17., from Sept. Mt. xiii. 14. (Isa. vi. 9.); Mt. xv. 4. θανάτῳ τελευτάτω (Ex. xxi. 15.). This form of expression is of frequent occurrence in the Sept. and the Revelation, and is an imitation of the Hebrew Infinitive, comp. Isa. xxx. 19. lxvi. 10. Deut. vii. 26. Ex. xxi. 20.

¹ His articles in the Landshuter Zeitschr. f. Wissensch. und Kunst III. II. 133 ff. I have not had an opportunity of comparing.

² In Jo. vi. 55. there is a Var. The most recent editors prefer ἀληθής, see Lücke, who, however, ably combats, at the same time, the opinion of those who consider ἀληθώς equivalent in sense to ἀληθής.

Josh. xxiv. 10. 1 Sam. xii. 25. xiv. 39. Sir. xlviii. 11. Judith vi. 4. (Vorst Hebr. p. 624 sq.); yet the same construction is sometimes found in Greek authors (Schaeff. Soph. II. 313. Ast Plat. Epin. 586. Lob. Paralip. 524.), e.g. Plat. symp. 195 b. *φεύγων φυγῇ τὸ γῆρας*,¹ Phaedr. 265 d. *ἐμοὶ φαίνεται τὰ μὲν ἄλλα παιδιᾷ πεπαῖσθαι*, Phot. cod. 80, 113. *σπουδῇ σπουδάζειν*, Soph. Oed. R. 65. *ὑπὸν εὐδοντα*, Ael. 8, 15. *νίκη ἐνίκησε*.

Of a different nature are those constructions in which the Dative of the noun is accompanied by an adjective (or any other adjunct), as: *ταῖς μεγίσταις τιμαῖς ἐτίμησαν*, *ζημιούτω τῇ νομιζομένῃ ζημίᾳ* (Schwarz as above). This coincides with the mode of expression explained in § 32, 2. Comp. Xen. A. 4, 5, 33. Plut. Coriol. 3. Aristoph. Plut. 592. Aeschyl. Prom. 392. Hom. hymn. in Merc. 572. From the N. T., see 1 Pet. i. 8. *ἀγαλλιάσθε χαρῇ ἀνεκκλήτῳ* etc. Even the expression *γάμῳ γεγαμηκώς* in Demosth. Boeot. 639. has no connection with the construction in question. It means, as it were, *having espoused by marriage*, living in lawful wedlock; as *γαμεῖσθαι*, when alone, is applied also to concubinage. Even Xen. An. 4, 6, 25. *οἱ πελτασταὶ δρόμῳ ἔδειον* might be excepted, as *δρόμος* denotes a particular sort of running,—*course* or *trot*. As to Soph. Oed. C. 1625. (1621.), see Hm. *in loc*.

4. Certain adverbial notions were regarded by the Greeks as verbal. Accordingly, a verb which was to be qualified by one of these notions, expressed by a verb, was used in the form of an Inf. or Participle, dependent on the other as principal verb (Mtth. 1279 ff. comp. Kritz Sallust. 1, 89.), as: Heb. xiii. 2. *ἐλαθόν τινες ξενίσαντες* they (remained unconscious of having entertained) entertained *unconsciously*,—*without being aware of it* (Wetst. *in loc*. comp. also Joseph. bell. jud. 3, 7, 3. Tob. xii. 13.),² Acts xii. 16. *ἐπέμεινε κρούων* he knocked *persistingly*, with *persistency* (Jo. viii. 7.) comp. Lösner obs. 203., Mr. xiv. 8. *πρόελαβε μυρίσαι* *antervertit ungere*, she has anointed *beforehand* (Kypke *in loc*.; *φιδάνα* also is sometimes used with the Inf., see Wytttenbach Juliani orat. p. 181. comp. *rapere occupat* Horat. Od. 2, 12, 28.), Mt. vi. 5. *φιλοῦσι προσεύχεσθαι* they love to pray (comp. Ael. 14, 37. *φιλῶ τὰ ἀγάλματα* -- ὁρᾶν), Wetst. and Fr. *in loc*., Luke xxiii. 12., see Bornem.

¹ Lob., as above, shows that, in Greek authors, this form of expression is used only in figurative and not in a physical sense, as in Jerem. (xxvi.) xlv. 5. Moreover, in Latin the well-known *occidione occidere* is analogous to this construction.

² Yet in Ael. 1, 7. *οὔτοι, ἔταν αὐτοὺς λαθόντες ὑοσπνύμου φάγωσι*, we find the construction which corresponds to German usage. The Inf. instead of the Part. after *λανθάνειν*, occurs in Leo Chronogr. p. 19.

Whether also *θέλω* (*ἐθέλω*? Hm. Soph. Philoct. p. 238.), as a finite verb, is used to denote the adverbial notion *gladly, with pleasure* (sponte), has lately been questioned (that the Partic. of *θέλω* is so used is well known, comp. Mey. on Col. p. 107.).¹ The truth is, however, that Jo. viii. 44. *τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν* must be rendered: The lust of your father ye will (*are resolved and inclined to*) do (carry into effect), either in general (your hearts impel you to follow the will of Satan), or because ye go about to kill Me (ver. 40.). The propriety of the Plural here, about which de W. is at a loss, has already been explained by Lücke. In regard to Jo. vi. 21. the explanation proposed by Kühnöl is an attempt to reconcile the details of this evangelist with those of Mt. and Mr., but without foundation. At the same time, it must be admitted that *ἠθέλον ποιῆσαι* they purposed, were inclined, to do (Arist. polit. 6, 8.), when from the context it is obvious that the sense is not confined to a mere act of the will,² may signify *they did it designedly, spontaneously, gladly*, e.g. Isocr. Callim. 914. οἱ δυστυχεσάσης τῆς πόλεως προκινδυνεύειν ὑμῶν ἠθέλησαν *who were ready to expose themselves to dangers in your defence* (and gave proof positive of their readiness), who cheerfully encountered dangers in your cause (Xen. Cyr. 1, 1, 3.). The phrase *ἐθέλουσι ποιεῖν*, however, when it does indicate a mere act of the will, naturally signifies: *they do it with alacrity, cheerfully* (Demosth. Ol. 2. p. 6 a.: ὅταν μὲν ὑπ' εὐνοίας τὰ πράγματα συστήῃ καὶ πᾶσι ταῦτά συμφέροι - - καὶ συμπονεῖν καὶ φέρειν τὰς συμφοράς καὶ μένειν ἐθέλουσιν οἱ ἄνθρωποι), or *they do it of their own accord, spontaneously* (Xen. Hier. 7, 9. ὅταν ἄνθρωποι ἄνδρα ἡγήσάμενοι - - ἱκανὸν - - στεφανῶσι - - καὶ δαρεῖσθαι ἐθέλωσι).³ Yet comp. Stallb. Plat. symp. p. 56. and Gorg. p. 36. Ast Plat. legg. p. 28. Agreeably to these explanations, Mr. xii. 38. Luke xx. 46. *τῶν θελόντων περιπατεῖν ἐν στολαῖς* *who love to go about*, would not be bad Greek (though *τῶν φιλούντων περ.* would be preferable); yet this acceptation is directly to be referred to the Hebraistic *θέλειν*

¹ In 2 Pet. iii. 5. *λανθάνει τοῦτο θέλοντας* I prefer the rendering: *latet eos hoc* (what follows) *volentes, i.e. volentes ignorant*, to the other: *latet eos* (what follows), *hoc* (what precedes) *volentes, i.e. contententes*. The former brings out more clearly the guilt of the mockers. Neither in Col. ii. 18. is *θέλων* to be taken as an adverb.

² In Jo. vi. 21. the meaning, viewed in reference to John's peculiar style, is to be confined to a mere act of the will.

³ Comp. also Orig. c. Marcion. p. 35. *Wetst. τὰ δικαίως ἐν ταῖς γραφαῖς εἰρημένα βούλει ἀδίκως νοεῖν* *thou art inclined to understand,—thou understandest designedly.*

τι *delectari re*, as in Mr. *θέλειν* is immediately followed by the Accusative *ἀσπασμούς* as its object.

5. In Hebrew, adverbial notions are to a still greater extent regarded as verbal; as in that language, not only are the former grammatically construed with the latter (a circumstance which shows their essential connection), as in *הֵשַׁלְחָהּ שָׁבָר*, that is, *he sent again*, which is imitated in Luke xx. 11 f. *προσέειπετο πέμψαι* (but in Mr. xii. 4. we find *καὶ πάλιν ἀπέστειλεν*), Acts xii. 3. *προσέειπετο συλλαβεῖν καὶ Πέτρον* *he proceeded further to take Peter also*, Mr. xiv. 25. Var. (thus frequently in Sept. *προστίδεναι* and Mid. *προστίδεσθαι* Gen. iv. 2. xi. 6. Ex. x. 28. xiv. 13. Deut. iii. 26. xviii. 16. Josh. vii. 12. etc., likewise with Inf. Pass. Judges xiii. 21.), but also both verbs are used as finite and joined together by *and*: *he does much and weeps* (Ewald 631.).¹ The latter usage has, in particular expressions, been retained through all periods of the language; by a perceptible merging of the one into the other (like *ἐν διὰ δυοῖν* in verbs), it became at length predominant. It was presumed that instances of this simpler construction also would be found in the N. T.,² as: Rom. x. 20. *ἀποτολμᾷ καὶ λέγει* *he is bold and says*,—*he expresses himself with great boldness*, Luke vi. 48. *ἐσκαψε καὶ ἐβάθυνε* *he dug deep* (Schott), Col. ii. 5. *χαίρων καὶ βλέπων* *seeing with delight* (Beng. and Schott) etc. In many passages, however, which have been referred to this head, this explanation is inappropriate, as in 2 Cor. ix. 9. *ἐσκόρπισεν, ἔδωκε τοῖς πένησιν*, which must be rendered: *he scattered, he gave to the poor* (Ps. cxii. 9.); in others it is unnecessary, as in Luke vi. 48. *he dug and deepened* (*crescit oratio*, Beza); Jo. viii. 59. *ἐκρύβη καὶ ἔξῃλθεν ἐκ τοῦ ἱεροῦ* (BCrus.) means: *He concealed Himself and went away*; that is, either withdrew from their sight, became invisible (so that a miraculous disappearing of Christ may have been stated), or He concealed Himself and quickly withdrew (Lücke, Mey.). The evangelist might easily, from his point of view, combine in thought, and connect by *καί*, two events not precisely simultaneous, but following each other in rapid succes-

¹ The Sept. gives a strict and literal rendering of only some of these Hebrew constructions, e.g. Judges xiii. 10. *ἐτάχυνεν ἡ γυνὴ καὶ ἑώραμεν*, 1 Sam. xxv. 42. Ps. cv. 13. Dan. x. 18. Hos. i. 6. Comp., on the other hand, Gen. xxvi. 18. xxx. 31. Job xix. 3. Ps. xxxii. 3. The phrase *פָּרַח* is also rendered in the Sept. by the Part.: Gen. xxxviii. 5. *προσθεῖσα ἔτι ἔτεκεν υἱόν* etc., xxv. 1. *προσθέμενος Ἀβραὰμ ἔλαβε γυναῖκα*, Job. xxix. 1. xxxvi. 1. It occurs once also in Luke xix. 11. Besides, comp. *Thiersch de Pentat. alex. p. 177.*

² Every accurate scholar must perceive that the constructions which Kühnöl on Luke vi. 48. has adduced as analogous, from Xen., Plaut., and Persius, are quite of a different nature.

sion. Probably we should, with Bengel, prefer the first of the two expositions suggested above, as the more in accordance with the character of *this* evangelist, and that in fact which is alone admissible, if the words διελθὼν διὰ μέσου αὐτῶν are genuine. The word ἀναστρέψω in Acts xv. 16. has, in the passage quoted from the Old Testament (Amos ix. 11.), nothing corresponding to it either in the Hebrew or the Sept. The apostle's meaning in the quotation probably is: (To him) *I will turn (myself) again* (as also נָשׁוּבָה, in many passages of the Old T., may be, by itself, rendered, e.g. Jer. xii. 15. נָשׁוּבָה וְיִתְּרִי I will turn again [to them, antithetically to Jehovah's turning away from them] and will have mercy on them;—in Sept. ἀναστρέψω καὶ ἐλεήσω αὐτούς), as *iterum* is implied in the compounds ἀνοικοδομήσω, ἀνορθώσω. Likewise in Mt. xviii. 3. εἰ μὴ στραφῇτε καὶ γένησθε etc. and Acts vii. 42. ἔστρεψεν ὁ θεὸς καὶ παρέδωκε, this verb appears to be used as independent: *to turn one's self away*. In Luke i. 68. the separate meaning of ἐπεσκέψατο (ἑρεῖ) is obvious. Rom., as above, is more like the Latin *audet dicere*. In this acceptance the import of the first verb is not regarded as a secondary notion. It has been rendered: *he is bold and says*. Ἀποτολ. indicates the frame of mind; λέγειν, its result, the utterance of the mental state by bold discourse.

In Col. as above, Paul probably makes a twofold statement:¹ In spirit I am present with you, *joying* (on your account [over you], σὺν ὑμῖν) and beholding your order. To the general statement is annexed one that is special. It is also possible that in βλέπων etc. the ground of the joy is subjoined, so that καί would have to be rendered, *namely, that is*. As, however, *joying* denotes something caused by βλέπειν, the adverbial notion, expressed as independent by a finite verb, could in no case *precede* the principal notion.² Neither could such form of expression, if the point be distinctly investigated, be supported by Hebrew analogy.³ Jas. iv. 2. φονεύετε καὶ ζηλοῦτε does not mean: ye are zealous even to the death

¹ In the quotation by Wetst. from Joseph. bell. jud. 3, 9, 2. the Codd. read χαίρω καὶ βλέπων or simply βλέπων.

² Where the adverbial idea is promoted grammatically to an independence which does not logically belong to it, such independence can only be maintained by following the principal verb. Comp. Plut. Cleom. 18. εἰσελθὼν καὶ βιασάμενος, the same as βίᾳ εἰσελθὼν.

³ The Hebrew verbs, which, being placed before other finite verbs, express either an idea considered independently, as Job xix. 3. "ye are not ashamed and ye deafen me," or a general idea which is more precisely defined by one more special, as: "he made haste and ran against the Philistines; he turned back and cut" etc. In like manner 1 Sam. ii. 3., which latter place, being poetical, cannot be adduced in explanation of the prose of the N. T.

(Schott), with a deadly zeal,¹ but, as Stolz renders it, *ye kill and are envious*; see Kern *in loc.* In Rev. iii. 19. the two verbal notions are undoubtedly to be taken separately. Others, even Züllig, think there is here a Hysteron Proteron; Hengstenberg's view of the passage is right.

Against the rendering of Mr. x. 21. ἡγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ by *blande eum compellavit* (also Schott), see Mey. *in loc.*

6. As prepositions, unaccompanied by a case, are sometimes used as adverbs (see § 50. Note 2. p. 442 f.), so, *vice versa*, and that still more frequently, adverbs (especially of *place* or of *time*) are used as prepositions, and made to govern a case, as: ἄμα (in so early a writer as Her. 6, 118. ἄμα τῷ στρατῷ), which in Later Greek became almost exclusively a preposition (ἄμα αὐτοῖς Mt. xiii. 29. equivalent to σὺν αὐτοῖς comp. Lucian. Asin. 41. 45. Polyb. 4, 48, 6. etc. see Klotz Devar. II. 97 sq.), ἕως, of *time* or of *place* (Klotz II. 564. comp. ἕως τούτου—for which Greek authors use ἄχρι or μέχρι; or in a *local* sense ἕως εἰς, ἕως ἐπί; yet comp. Diod. S. 1, 27. ἕως ὠκεανοῦ), also with names of persons (*as far as, even unto*, Luke iv. 42. Acts ix. 38. comp. Lament. iii. 39.), χωρίς (Jo. xv. 5. *separated from*, μὴ μένοντες ἐν ἐμοί verse 4., comp. Xen. C. 6, 1, 7. Polyb. 3, 103, 8., then very frequently *without, besides, exclusive of*), πλησίον Jo. iv. 5. with Gen., as in Sept. comp. Xen. Mem. 1, 4, 6. Aeschin. dial. 3, 3. (in Greek authors also with Dative), but παραπλησίον Ph. ii. 27. with Dat. (with very slight var. of Codd.), ἐγγύς with Gen. Jo. iii. 23. vi. 19. xi. 18. etc. and with Dat. in Acts ix. 38. xxvii. 8., ὁπῆ with Gen. Mt. xxviii. 1., ἔμπροσθεν with Gen., ὀπίσω (this is exclusively Hellenistic), ὀπισθεν with Gen., ὑπερέκεινα and ἔλαττον also, to which add ἔσω and ἔξω with Gen. Several of these are so frequently construed with a case, that they may be regarded strictly as prepositions. In ἕως, χωρίς, ἄχρι, μέχρι,

¹ Gieser gains nothing by referring to Jas. i. 11. and iii. 14. in support of this interpretation. The first passage, i. 11. ἀνέτειλεν ὁ ἥλιος - - καὶ ἐξήρανε, expresses the rapid scorching of herbage more aptly than ἀνατείλας ἐξήρανε, comp. "veni vidi vici," not "veniens vidi," or "veni vidensque vici." To rise and to scorch is one: not, "after he is risen, he sets about scorching." It is precisely by expressing the individual moments by finite verbs that their rapid succession is more graphically represented. The second passage, iii. 14. μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας, I render (with the concurrence of Wiesinger): "boast not yourselves and lie against the truth;" κατὰ τῆς ἀλ. belongs properly to κατακαυχᾶσθαι (Rom. xi. 18.). But the apostle, for the explanation of κατακ., adds forthwith a stronger expression. To explain it by μὴ κατακαυχόμενοι ψεύδεσθε κατὰ τῆς ἀληθ. is only to introduce the tautology κατὰ τ. ἀλ. ψεύδεσθαι, while the κατὰ in κατακαυχ. is deprived of its meaning.

the adverbial meaning has become faint, and in *ἀνευ* (in the N. T.) it is entirely lost.

Under this head comes also Ph. ii. 15. *μέσον γενεᾶς σκολιᾶς* (comp. Theophan. p. 530.), which Lchm. and Tdf. have very properly admitted into the text. But in Mt. xiv. 24. *τὸ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν* the word *μέσον* is an adjective: *navis jam media maris erat*, see Krebs *in loc.*—In general, the use of the adverb with the Gen. in the N. T. diction appears very natural, if we compare with it the far bolder constructions employed in the Greek of all periods, see Bhdy 157 f.

In Later Greek prose, adverbial combinations, such as *ἕως ἄρτι*, *ἕως πότε*, *ἕως οὗτου*, *ἕως πρώτῃ*, *ἕως ἔξω*, *ἕως κάτω* and the like, are, indeed, quite common (in Sept. comp. *ἕως τότε* Neh. ii. 16., *ἕως τίνος*, *ἕως οὗ* Gen. xxvi. 13.), but some such had already been regularly adopted by the early writers, Bhdy 196. Krü. 266 f.—As to adverbs with the article instead of nouns, see § 20, 3.

7. Adverbs of place (originally in consequence of an attraction, Hm. Vig. 790. ad Soph. Antig. 517. Wex Antig. I. 107. Weber Demosth. p. 446. Krüger grammat. Untersuchungen III. 306 ff.), and that not merely in relative clauses (§ 23, 2.), are by good prose authors interchanged; that is, adverbs of rest are joined to verbs of motion, when, at the same time, continuance in or at a place is to be expressed, Hm. as above, Bhdy 350. (see above, regarding *ἐν*, § 50, 4.) comp. Mt. ii. 22. *ἐφοβήθη ἐκεῖ ἀπελθεῖν*, xvii. 20. xxviii. 16. In the later writers *ἐκεῖ* came to be used constantly for *ἐκεῖσε*, *ποῦ* and *οὗ* for *ποῖ* and *οὗτοι*, and *οὗ* *where* for *whither*. They are thus used in the Sept. and also in the N. T. (where, e.g., *οὗτοι* never occurs), as in Jo. xviii. 3. *ὁ Ἰούδας - ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων* (Arrian. Epict. 24, 113.),¹ Rom. xv. 24. *ὅφ' ὑμῶν προπεμφθῆναι ἐκεῖ* (to Spain), Jo. vii. 35. iii. 8. *(πῶθεν ἔρχεται καὶ ποῦ ὑπάγει)*, viii. 14. xi. 8. Luke xxiv. 28. Jas. iii. 4. Rev. xiv. 4. etc. This is an abuse which is easily explained in conversational speech (in *ᾧδε* and *ἐνθάδε*, *ἐνταυθαῖ*, the meanings *hic* and *huc* very early coalesced, Krü. 268.), and which one cannot deny to be the Scripture language of the N. T.²

With respect to other adverbs of place, not only *ἔσω* stands for

¹ Her. 1, 121. *ἐλθὼν ἐκεῖ* plainly signifies: *being arrived there* (comp. before, *ἴθι χαίρων ἐς Πέρσας*), and so might *ἔρχεσθαι* Jo. xviii. 3. at all events be rendered. Heb. vi. 20. *οὗτου πρόδρομος εἰσῆλθε* may mean, *whither entered*, see Böhlme, whom Bleek has not understood.

² Many places are cited with this view that belong to another category, e.g. Mt. xxvi. 36. Luke xii. 17. 18. Here *ἐκεῖ* and *οὗ* mean certainly: *there, where*. Not so Luke x. 1., which Hölemann renders erroneously: *ubi iter facere in animo erat*, since *ἔρχεσθαι* does not mean *iter facere*. Comp. Hm. Soph. Antig. p. 106.

within (ἐνδον does not occur in the N. T.) Jo. xx. 26. Acts v. 23. (Ezek. ix. 6. Lev. x. 18.), but also ἐκεῖσε for ἐκεῖ Acts xxii. 5. ἄζων καὶ τοὺς ἐκεῖσε ὄντας (see Wetst. on the place, compare especially οἱ ἐκεῖσε οἰκούντες Hippocr. vict. san. 2, 2. p. 35. and the Index to Agathias, to Menander and to Malal. Ed. Bonn). On the other hand, Acts xiv. 26. ὃδεν ἦσαν παραδεδομένοι τῇ χάριτι is, as even Luther saw, quite regular, comp. Mey. (and the emendation by Hemsterhuis, ἦσαν—inadmissible in any case); and Acts xxi. 3. ἐκεῖσε retains its meaning, as does ὅπου Luke xii. 17. The adverbs ἐξωθεν, ἔσωθεν, κάτω, as is well known, in prose usage represent the two meanings of “from without,” and “without,” “from beneath,” and “beneath,” etc.

In other respects the usage of the later prose writers keeps pace with that of the N. T., on which point see the Collections of Lob. Phryn. p. 43 sq. 128. Thilo Act. Thom. p. 9. Especially comp. Buttm. Philoct. p. 107. Stallb. Plat. Euthyphr. p. 95 sqq.¹ Schoem. Plutarch. Cleom. p. 186. Hartung Casus p. 85 ff., also Kypke and Elsnor on Mt. ii. 22.

That adverbs of place are also used with reference to persons, is well known, comp. Rev. ii. 13. παρ' ὑμῶν, ὅπου ὁ σαταν. κατοικεῖ Vechner hellenol. p. 234. Besides, we find them used occasionally with a loose reference, Jo. xx. 19. τ. θυρῶν κλεισμένων ὅπου ἦσαν οἱ μαθηταί there (doors of the chamber) where, Mr. ii. 4. comp. Mt. ii. 9. (Krü. 268.).

SECTION LV.

OF NEGATIVE PARTICLES.

1. The Greek language has, as is well known, two series of negatives, οὐ, οὐτε, οὐκέτι (οὐδεῖς) etc., and μή, μήτε, μηκέτι (μηδεῖς) etc.

¹ It must clearly not be overlooked that forms such as ποῦ, ποῖ, also ἐκεῖ, ἐκεῖσε, may be easily exchanged by transcribers, as actually happens often in MSS. of Greek authors (Schæf. Eurip. Hec. 1062.). Nevertheless, in the case of the N. T. the number of such variations remarked is extraordinarily small. Also corrections, as Acts xxii. 5. ἐκεῖ, very rarely occur, since the readers were too much accustomed to such use of these adverbs to be startled by it. Besides, the old (Homeric) dialect coincides with the later prose in the interchange of local adverbs, while Attic prose keeps the forms more distinct.

The difference between the two series has been most distinctly unravelled by Hermann (on Vig. p. 804 ff. comp. Mth. II. 1437 ff. Mdv. 235 ff.). Οὐ, for instance, is used when something is denied in plain terms and directly (as a matter of fact); μὴ, where something is denied as mere matter of thought (according to supposition, and under conditions): the former is the objective, the latter the subjective negation.¹ And the difference between these is strictly observed even in the N. T.,² as becomes evident from two classes of passages.

a. This will appear, first of all, from the examination of those passages in which both forms of negation occur together. Jo. iii. 18. ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται, ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν etc. (comp. Hm. on other places 805.): κρίνεσθαι is denied as matter of fact by οὐ, that is, it is expressed that in fact a judgment does not take place. The second πιστεύων, however, is only on supposition negated by the particle μὴ, for ὁ μὴ πιστ.

¹ Yet comp. *L. Richter* de usu et discrim. particul. οὐ et μὴ. Crossen 1831-34. 3 Commentatt. 4., *F. Franke* de particulis negantib. linguae gr. Rintel. 1832-33. 2 Comment. 4. (reviewed by *Benfey* in n. Jahrb. f. Philol. XII. 147 ff.), *Bäumlein* in d. Zeitschr. f. Alterthumswiss. 1847. nr. 97-99., and also the generally highly instructive remarks on peculiar uses of both forms of negations in *Hm. Soph. Oed. R.* 568. *Ajac.* 76. *Philoct.* 706. *Eurip. Androm.* 379. *Elmsley Eurip. Med.* p. 155. *Lips. Schaeff.* *Demosth.* I. 225. 465. 587. 591. II. 266. 327. 481. 492. 568. III. 288. 299. IV. 258. V. 730. *Stallb. Plat. Phaed.* p. 43. 144. (The theory of Hermann is combated on the ground of *Thiersch's* principles by *Hartung* *Lehre von den griech. Partik.* II. 73 ff., and he is followed by *Rost* *Gramm.* 743.; in the main, however, he at last agrees with *Herm.*, and the doubt through which he was led to his views has been solved by *Klotz* *Devar.* II. 666. *G. F. Gayler's* essay, entitled particular. gr. sermonis negantium accurata disputatio, Tubing. 1836. 8., is an industrious collection of examples, without, however, the exercise of an enlightened judgment.) On the difference between *non* and *haud* in Latin see *Franke* I. 7 sq., the Rev. in *Hall. L. Z.* 1834. No. 145. and *Hand Tursell.* III. 16 ff. (who in like manner explains οὐ as the qualitative, μὴ as the modal negation). The comparison of the Heb. כִּי with μὴ (*Ewald* 530.) can be less perfectly carried through; certainly it does not correspond in the finer shades of meaning.

² That the N. T. authors observed almost invariably this, in itself, delicate difference, is due not to their theoretical knowledge, but to habit acquired by much intercourse with those who spoke Greek; precisely as we also learn the sometimes conventional difference between the synonyms of our mother tongue. In particular instances a foreigner might well be expected to err, since even *Plutarch* (*Schaeff.* *Demosth.* III. 289. *Plutarch.* V. 6. 142. 475.), *Lucian* (*Schaeff.* *Demosth.* I. 529. *Schoemann* *Plutarch.* Agis, p. 93. *Fritzsche* quaestion. *Lucian.* p. 44.), *Pausan.* (*Franke* I. 14.), *Aelian* (*Jacobs* *Ael. anim.* p. 187.), comp. *Mdv.* 245. *Mth.* 1444., have sometimes interchanged both negations. Comp. also on ὅτι μὴ for ὅτι οὐ *Ellendt* praef. ad *Arrian.* I. 24 sq. I cannot, however, maintain, that in every place grammatical acuteness might not be able to discover grounds of preference for οὐ or μὴ; while we must not forget that sometimes there is no stringent reason in favour of οὐ or μὴ, but either form of negation might be used according as the author conceived the matter, *Hm. Vig.* 806.

means : “ who does not believe, if one does not believe ” (ὁ οὐ πιστεύων would denote a particular individual who does not believe) ; hence also ὅτι μὴ πεπίστ., since a case is merely supposed (*quod non crediderit*). This rule is not contradicted by 1 Jo. v. 10. ὁ μὴ πιστεύων τῷ Θεῷ ἡρώστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν etc. Here the apostle, in the last words, passes suddenly from the mere supposition (ὁ μὴ πιστ.) to the matter of fact : the μὴ πιστεύειν had already begun, and John represents to himself now an actual unbeliever.

Mr. xii. 14. ἔξεστι κῆρσον - - δοῦναι ἢ οὐ ; δῶμεν, ἢ μὴ δῶμεν : where, in the first instance, inquiry is made as to the objective reason for paying tribute ; in the second, a subjective principle is expressed : *should* we give etc. Comp. Hm. Vig. 806. on Aristoph. Thesmoph. 19. and Stallb. Plat. rep. II. 270.

Eph. v. 15. βλέπετε πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι ἀλλ’ ὡς σοφοί ; the μὴ ὡς ἄσοφοι etc. is the direct explanation of πῶς, and, like that, dependent on βλέπετε,—hence the subjective negation.

2 Cor. x. 14. οὐ γάρ, ὡς μὴ ἐξικνούμενοι εἰς ὑμᾶς, ὑπερεκτείνουμεν ἐαυτούς we do not overstretch ourselves (objectively negated) as though we had not reached to you,—a mere supposition ; as matter of fact it stands otherwise : comp., on the contrary, 1 Cor. ix. 26.

Rom. xi. 21. εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κληῶν οὐκ ἐφείσατο, μήπως οὐδὲ σοῦ φείσεται “ if God spared not ” (matter of fact, He had in reality not spared them), “ so (it is to be feared), lest He also spare not thee.” Here the apostle might have uttered the sentence categorically, “ so will He not spare thee ; ” but he preferred to give it a milder turn by using μήπως : that perhaps the οὐδὲ σοῦ φείσεται might not be realised : every apprehension, however, is subjective (Rev. ix. 4.) ; comp. Plat. Phaed. 76 b. φοβοῦμαι, μὴ αὔριον τηλικάδε οὐκέτι ἢ ἀνθρώπων οὐδεὶς ἄξιως οἶός τε τοῦτο ποιῆσαι. p. 84 b. οὐδὲν δεινόν, μὴ φοβηδῆ, ὅπως μὴ - - οὐδὲν ἐτι οὐδαμῶς ἤ. Thuc. 2, 76. see Gayler p. 427. 430.

1 Jo. v. 16. ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον - - πᾶσα ἀδικία ἁμαρτία ἐστὶ καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον (in the former clause μὴ is used as following up a subjective observation, dependent on ἐάν ἴδῃ, in the latter, οὐ ; since an objectively valid principle is expressed, a dogmatically real idea is established).

Jo. vi. 64. εἰσὶν ἐξ ὑμῶν τινες, οἳ οὐ πιστεύουσιν. ἥδει γὰρ - - ὁ Ἰησ., τινες εἰσὶν οἳ μὴ πιστεύοντες, the former clause declaring a matter of fact, the second conveying a supposition, “ who they were who

should not believe," *qui essent, qui non crederent*. Yet comp. Rom. v. 13. Jo. v. 23. xiv. 24. xv. 24. Acts iv. 20. x. 14. xxv. 17 f. 1 Jo. iv. 8. v. 12. 3 Jo. 10. 2 Th. iii. 10. Gal. iv. 8. 2 Cor. ii. 13. Heb. iv. 2. 15.¹

b. But the same result which these passages give comes out also from those in which *μή* alone occurs: Mt. xxii. 25. *μή ἔχων σπέρμα ἀφῆκε τὴν γυναῖκα αὐτοῦ τῇ ἀδελφῇ αὐτοῦ*, where the *μή ἔχων* is used with reference to the law that made this provision (*ἐάν τις ἀποθάνῃ μή ἔχων* etc. verse 24): not having, he left behind etc., as one not having in the sense of the law, he left etc. (*οὐκ ἔχων* would exhibit the *not having* as if narrating some pure matter of fact); Mr. xii. 20. it stands in the narrative form, *οὐκ ἀφῆκε σπέρμα*.

Col. i. 23. *εἴγε ἐπιμένετε τῇ πίστει - - καὶ μή μετακινούμενοι ἀπὸ τῆς ἐλπίδος*, where the *not being moved away* (in a sentence beginning with *εἴγε*) is put as a condition, consequently as something only supposed.

2 Th. i. 8. *διδόντος ἐκδίκησιν τοῖς μή εἰδόσι θεὸν καὶ τοῖς μή ὑπακούουσιν τῷ εὐαγγ.*; the meaning is, "such as know not God," whoever they be, wherever they may be found (consequently a supposition), comp. ii. 12.

Rom. xiv. 21. *καλὸν τὸ μή φαγεῖν κρέα* (the "not eating" as something supposed: "if any one eat not:"); τὸ οὐ φαγεῖν would represent the "not eating" as something objective, as it were an actual habitual practice).

Rom. xv. 1. *ὀφείλομεν δὲ ἡμεῖς - - καὶ μή ἑαυτοῖς ἀρέσκειν* (verse 3. narratively: *καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν*).

Hence, naturally, the Optative is used when a pure wish is expressed (Franke I. 27.), Mr. xi. 14. *μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι* (yet some Codd. read here *φάγη*), 2 Tim. iv. 16.; and in Imperative sentences, Rom. xiv. 1. *τὸν ἀσθενοῦντα τῇ*

¹ Passages of Greek authors in which *οὐ* and *μή* appear together in the same main proposition, with more or less obvious differences, are such as follow: Sext. Emp. adv. Math. 1, 3, 68. *ταῦτα οὐκ ἀπολογουμένου ἦν, ἀλλὰ κακοῖς ἐπιπληροῦντος κακὰ καὶ μηκέτι μετρίως, ἀλλὰ ἄρδην ἐπισπωμένου τὰς ἀπορίας*, 2, 60. *λεπτεόν, ὥς εἰ μηδὲν ἐστὶ ρητορικῆς τέλος, οὐδὲν ἐστὶ ρητορικῆ* (2, 107.), 2, 110., hypotyp. 3, 1, 2. Lucian. catapl. 15. *ἐγὼ ἄτε μηδὲν ἔχων ἐνέχυρον ἐν τῷ βίῳ, οὐκ ἀγρόν, οὐ συνοικίαν, οὐ χουσίον* etc. Soph. Antig. 686. *οὐτ' ἂν δυναίμην, μήτ' ἐπιστάμην λέγειν*, Philoct. 1048. Demosth. Callicl. 736 b. pac. 23 a. Phorm. 604 a. Xen. C. 2, 4, 27. Aristot. polit. 6, 8. rhet. 1, 11. 31. 2, 2. and 15. Lucian. dial. mort. 16, 2. adv. indoct. 5. Strabo 3, 138. 15, 712. Himer. oratt. 23, 18. Plutarch. Pompej. 23. apophth. p. 183 f. Aelian. anim. 5, 28. Joseph. Antt. 16, 9, 3. Yet comp. Gayler p. 291. Of the Fathers, comp. Origen cont Marc. p. 26. Wetst.; of apocryphal authors, Acta apocr. p. 107. Particularly worthy of remark is Agath. 2, 23. *ἐφ' ὅτῳ ἂν σώματι μή θάττον καταπταίεν οἱ ὄρνεις ἢ οἱ κύνες οὐκ αὐτίκα ἐπιφροσύναντες διασπαράξαιεν* etc.

πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν (xii. 11.), Ph. ii. 12., where some erroneously refer the words μὴ ὡς ἐν τῇ παρουσίᾳ etc. to ὑπηρετοῦσατε, in which case οὐ would have been indispensable.

In virtue of the above defined difference, μὴ in general will express the weaker (comp. also Hm. Philoct. 706.), but οὐ, as categorical, the stronger negation. Nevertheless μὴ is also at times more emphatic than οὐ (Hm. Soph. Antig. 691.), in so far as, when (even) the supposition is denied, this negative expresses more than if merely the actual existence of a thing were denied. See under No. 5. In like manner is the Latin *haud* sometimes the stronger, at others the weaker negation, Franke I. 7. comp. Hand Tursell. III. 20.

Where οὐ belongs to a single word (verb), to which in the language there is a negative directly opposed, it coalesces with that word to express the exactly contrary idea, as οὐκ ἔαν “to prevent” Acts xvi. 7., οὐ θέλειν *nolle* 1 Cor. x. 1. See Franke I. 9 sq., comp. under No. 6.

Οὐ combined with nouns into one idea obliterates their meaning altogether. Rom. x. 19. παραζηλώσω ὑμᾶς ἐπ’ οὐκ ἔδνει “for a not-people,” ix. 25. καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην, 1 Pet. ii. 10. (all quotations from O. T.), comp. Thuc. 1, 137. ἡ οὐ διάλυσις “the not breaking” (it was the bridge that was not broken), 5, 50. ἡ οὐκ ἐξουσία, Eurip. Hippol. 196. οὐκ ἀπόδειξις, see Monk *in loc.* Sturz ind. ad Dion. Cass. p. 245. Fr. Rom. II. 424. As to the difference between this combination with οὐ and the substantive with μὴ (ἡ μὴ διάλυσις), see Franke as above I. 9. Numerous examples of both in Gayler p. 16 sqq.

The single accented οὐ, “no” (Mt. v. 37. Jas. v. 12. 2 Cor. i. 17 f.), occurs in answer to a question only, Mt. xiii. 29. Jo. i. 21. (for instances from Greek writers, see Gayler p. 161.); the fuller form οὐκ ἔγωγε was more usual.

2. We now come to treat of the frequently recurring cases, in which a negation is expressed by μὴ. This takes place :

a. In (wishes) commands, resolutions, encouragements, and that not only in verbs, Indicative, Imperative, and Conjunctive, Mt. vii. 1. μὴ κρίνετε, Gal. v. 26. μὴ γινώμεθα κενόδοξοι, 2 Th. iii. 10. see § 56., but also in words which are considered as integral parts of the command etc., 1 Pet. v. 2. ποιμάνετε -- μὴ ἀναγκαστῶς, 1 Pet. i. 13 f. 1 Tim. v. 9. Luke vi. 35. 1 Cor. v. 8. Rom. xiii. 13. Ph. ii. 4. Heb. x. 25. Acts x. 20.

b. In sentences expressing purpose with ἵνα, Mt. vii. 1. xvi. 20.

Rom. xi. 25. Eph. ii. 9. Heb. xii. 3. Mr. v. 43. 2 Cor. v. 15. vii. 9. Eph. iv. 14., or ὅπως Luke xvi. 26. 1 Cor. i. 29. Mt. vi. 18. Acts viii. 24. xx. 16. So also with single words of such sentences, Rom. viii. 4. Eph. ii. 12. Ph. i. 27 f. iii. 9. 2 Th. ii. 12. Heb. xii. 27.

c. In conditional sentences (Hm. Vig. 805.) with εἰ, Jo. xv. 22. εἰ μὴ ἤλθον, ἁμαρτίαν οὐκ εἴχουσιν, xviii. 30. εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι παρεδώκαμεν, Mt. xxiv. 22. Acts xxvi. 32. Rom. vii. 7. Jo. ix. 33., and with εἰάν Mt. v. 20. xii. 29. Rom. x. 15. 2 Tim. ii. 5., not only with reference to the whole proposition, but also to single words, which are considered as conditional, 1 Tim. v. 21. Tit. i. 6. εἰ τις ἐστὶν ἀνέγκλητος - - μὴ ἐν κατηγορίᾳ ἁσωτίας, ii. 8. Jas. i. 4. 26.

The necessity of the subjective negation appears in all these cases most clear; for every condition, design, purpose, command, falls within the province of the conditional.

In conditional sentences οὐ occurs not seldom, in the N. T. pretty often, in the older writers with logical necessity, only in cases in which a single word of the conditional sentence is negated (not, perhaps, only the Indicative verb, Krü. 271.), so that the negation coalesces with this word to express a simple idea, Hm. Vig. 833. Eurip. Med. p. 344. Soph. Oed. C. 596. Schaef. Plut. IV. 396.¹ Mehlhorn Anacr. p. 139. Bremi Lys. p. 111. Schoemann Isae. p. 324 sq., e.g. Soph. Aj. 1131. εἰ τοὺς θανόντας οὐκ ἔῃς θάπτειν if thou hinderest (Iliad. 4, 55.), Lys. Agor. 62. εἰ μὲν οὐ πολλοὶ (i.e. ὀλίγοι) ἦσαν, Thuc. 3, 55. εἰ ἀποστῆναι Ἀθηναίων οὐκ ἠδεήσαμεν, Her. 6, 9. Comp. Gayl. p. 99 sqq. Mtth. 1440. Krü. 271. (On the analogous ὅπως οὐ see Held Plut. Timol. 357.)

After this there is nothing surprising in the following passages: Mt. xxvi. 42. Luke xvi. 31. Jo. v. 47. Rom. viii. 9. 1 Cor. vii. 9. 2 Th. iii. 10. 14. 1 Tim. iii. 5. v. 8. Rev. xx. 15., and as little in 2 Cor. xii. 11. εἰ καὶ οὐδὲν εἰμι.

In opposition to these views, Lipsius (de modor. in N. T. usu p. 26 sqq.) has quoted a number of other passages, which contradict the above canon, or appear to do so; since, indeed, generally in the N. T. "if not" is expressed more frequently by εἰ οὐ than by εἰ μὴ, which latter form most commonly signifies "except."²

¹ Schaef. Demosth. III. 288.: οὐ poni licet, quando negatio refertur ad sequentem vocem cum eaque sic coalescit, unam ut ambae notionem efficiant; μὴ ponitur, quando negatio pertinet ad particulam conditionalem. Comp. Rost Gr. S. 745.

² The forms εἰ οὐ and εἰ μὴ are well distinguished in the same main proposition, Acta Thom. p. 57. ed. Thilo.

We divide these places quoted by Lips. into four classes :

a. Such as have nothing to do with the question, Luke xii. 26. εἰ οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε ; for here εἰ is only in appearance conditional ; in reality, it is equivalent to ἐπεὶ, Krü. 271. Translate "if" (as is clear from the alleged cases), i.e. "since you cannot do the least etc." (hence always θαυμάζω εἰ οὐ comp. Kühner II. 406.). So also Rom. xi. 21. Jo. iii. 12. v. 47. x. 35. Heb. xii. 25. 2. 2 Pet. ii. 4., comp. Soph. Oed. Col. 596. εἰ θέλονταις γ' οὐδὲ σοὶ φεύγειν καλόν *si, quum te volunt recipere, ne tibi quidem decorum est exsulem esse*, and Aeschin. ep. 8. εἰ δὲ οὐδὲ σὺν ἐκείνῳ δίσγνωκας ἐξίεναι etc., Sext. Empir. Mth. 7, 434. εἰ οὐδ' αὐτὸ τοῦτο ἤδει etc. Xenoph. A. 7, 1, 29. Aesop. 23, 2., see Bhdy 386. Franke Demosth. p. 202. Gayl. 118. Hm. Aeschyl. II. 148.

b. Such as are in accordance with the above canon, properly considered : not only 1 Cor. xi. 6. εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ χειράσσω "if a woman is unveiled, she ought also to be shorn," 2 Th. iii. 10., but also Jo. x. 37. εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι. εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύετε, τοῖς ἔργοις πιστεύσατε "if I neglect My Father's works (and thus withhold from you the proofs of My divine mission)" etc. ; "but if I do them" etc. Jo. iii. 12. Rom. viii. 9. comp. Lys. accus. Agor. 76. εἰ μὲν οὖν φάσκει Φρόνιχον ἀποκτεῖναι, τούτων μέμνησθε -- εἰ δ' οὐ φάσκει, ἔρεσθε αὐτόν etc., but if he denies it, Sext. Empir. Math. 2, 111. εἰ μὲν λήμματά τινα ἔχει -- εἰ δὲ οὐκ ἔχει etc. "but if he is destitute of," 9, 176. εἰ μὲν οὐκ ἔχει, φαῦλόν ἐστι τὸ δεῖον -- εἰ δὲ ἔχει, ἔσται τι τοῦ θεοῦ κρείττον, hypotyp. 2, 5. 160. 175. Lucian. paras. 12. Galen. temper. 1, 3. Mr. Anton. 11, 18. p. 193. Mor. (comp. also Euseb. de die dom. p. 9. Jani). Neither is there anything to object against 1 Cor. xv. 13. : εἰ ἀνάστασις νεκρῶν οὐκ ἔστι "if the resurrection of the dead is a nonentity," and so forth. Comp. in the preceding context πῶς λέγουσιν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν ; On ver. 16. comp. Philostr. Apoll. 4, 16. p. 154.

c. Cases in which the proposition with εἰ οὐ merely negatives the idea which is expressed affirmatively in a corresponding proposition, without the οὐ coalescing with the negated word into one opposed idea : 1 Cor. ix. 2. εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλάγε ὑμῖν εἰμὶ, *si aliis non sum apostolus, vobis certe sum*. Luke xi. 8. comp. xviii. 4. But even in such oppositions the later writers use εἰ οὐ, e.g. Sext. Empir. Math. 11, 5. εἰ μὲν ἀγαθόν ἐστιν, ἐν τῶν τριῶν γενήσεται, εἰ δὲ οὐκ ἔστιν ἀγαθόν, ἥτοι κακόν ἐστιν, ἢ οὔτε κακόν ἐστιν οὔτε ἀγαθόν ἐστιν, Diog. L. 2, 36. εἰ μὲν γὰρ τι τῶν προσόντων λέξιαν,

διορθάσονται, εἰ δ' οὐ, οὐδὲν πρὸς ἡμᾶς, where the sense is not : "if, however, they be *silent*," but, "if they say *nothing* suitable,"¹ comp. Jud. ix. 20. Judith v. 21. Demosth. epp. p. 125 a. Basilic. II. 525. and Poppo Xen. Anab. p. 358.

d. Cases in which οὐ likewise antithetically denies, without, however, an express affirmative proposition preceding : Jas. ii. 11. εἰ οὐ μοιχεύσεις (with reference to the preceding μὴ μοιχεύσης), φονεύσεις δέ, γέγονας παραβάτης νόμου though thou dost not commit adultery, yet if thou killest,² i. 23. iii. 2 ; 1 Cor. xvi. 22. εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα (where the rendering, "if any one hates the Lord," would not represent the apostle's meaning) ; 2 Jo. 10. εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, Luke xiv. 26.

We may hence hold this as a rule for the later prose writers, who generally use εἰ οὐ (as the stronger and more expressive form) much oftener than the older writers (comp. also Anton Progr. de discrim. particul. οὐ et μὴ, Gorlic. 1823. 4. p. 9.) : where "not" is the emphatic word in a conditional proposition,³ εἰ οὐ (as in Latin *si non*) are used ; where "if not" stand without emphasis on the negation, εἰ μὴ are employed, corresponding to the Latin *nisi* : e.g. "if thou dost not commit adultery" (with reference to the preceding μὴ μοιχεύς), "if any man love not the Lord" (as he ought), "if I be *not* an apostle unto others," Jo. i. 25. "if Thou be not the Christ," comp. ver. 20. The emphasis is brought out by an open antithesis (1 Cor. ix. 2.)⁴ or a concealed one (1 Cor. xvi. 22.). It lies, however, in the nature of the thing that οὐ negatives only one part of the conditional proposition, not the proposition itself.

"Ὅστε (Krü. p. 272 f.), of a consequence narrated as mere matter of fact, is used in the N. T. always with μὴ and the Infinitive, Mt. viii. 28. Mr. i. 45. ii. 2. iii. 20. 1 Cor. i. 7. 1 Th. i. 8. Only 2 Cor. iii. 7. is it in logical dependence on a conditional proposition, Engelhardt Plat. apol. p. 219.

After ὅτι and ἐπεὶ "since" (in direct discourse), οὐ follows regularly, Jo. viii. 20. 37. Rom. xi. 6. Luke i. 34. Bäumlein S. 773. ; ὅτι

¹ Macar. homil. 1, 10. Comp. also ἐάν Diog. L. 1, 105. ἐάν νέος ᾖ τὸν οἶνον οὐ Φέοις, γέσων γινόμενος ὕδωρ οὔσεις.

² Equivalent to εἰ οὐ μοιχεύων ἔση, φονεύων δέ, comp. Arrian. Epict. 1, 29, 35. 2, 11, 22. On the contrary, Thuc. 1, 32. εἰ μὴ μετὰ κακίας, δόξης δὲ μᾶλλον ἀμασσία - ἐναντία τοιμῶμεν.

³ Mehlhorn as above gives the rule : ubi simpliciter negatio affirmationi ita opponatur, ut negandi part. voce sit acuenda, semper οὐ poni, ubi contra verbum voce inprimis notandum μὴ esse debere. Compare also Poppo on Xen. Anab. as above.

⁴ Comp., for example, Aesop. 7, 4. εἰ οὐ σοὶ τοῦτο προσέφερον, οὐκ ἂν ἡμῖν αὐτὸ συμβούλευε; "if it were not useful to *thee*, thou wouldst not advise *us* to it."

μή occurs in conditional discourse, Jo. iii. 18. On the contrary, we have in Heb. ix. 17., in direct discourse, *διελθὴν ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε ἰσχύει, ὅτε ἕξ ὁ διαδόμενος*, which Böhmé thus explains: *μήποτε* seems here to negative the supposition of the *ἰσχύειν*; consequently, in general, to deny more strongly than *οὐποτε*. Yet Böhmé's rendering of *μήποτε* by *nondum* is erroneous; it means: never, never at all (Heliod. 2, 19.). And probably the author gave the preference to *μήποτε* the more on this account, as he was speaking in general terms, and not of any particular testament. Meanwhile, in later authors the subjective negation occurs more frequently in connection with *ἐπεὶ* (*ὅτι*) *quandoquidem*, not only where something is clearly designated as a subjective reason (as is perceptible even in Aelian. 12, 63., yet comp. Philostr. Apoll. 7, 16. Lucian. Hermot. 47.), but where an objectively valid reason is assigned (Gayl. 183 sqq. Mdv. p. 245.; on Lucian and Arrian in particular, Ellendt Arrian. Al. I. praefat. p. 23 sqq., comp. also Ptol. geogr. 8, 1, 3.), in so far, at any rate, as the reason falls back on a supposition. Others (Bengel, Lachm.) hold *μήποτε* as an interrogative word in Heb., as above, as indeed *ἐπεὶ* often introduces a question, Rom. iii. 6. 1 Cor. xiv. 16. xv. 29. Klotz Devar. p. 543. This seems to me, however, a rhetorical refinement too great for that style.

3. [*e*.] In relative sentences, with *ἄν* (*εἰάν*), Luke viii. 18. *ὃς ἂν μὴ ἔχη*, Acts iii. 23. (Sept.) *πᾶσα ψυχὴ, ἥτις εἰάν μὴ ἀκούσῃ*, Rev. xiii. 15. *ὅσοι ἂν μὴ προσκυνήσωσιν*, Luke ix. 5. In all these cases, nothing is denied as a matter of fact of any particular subject, but it is only mentioned conditionally: "whoever hath not" ("should not have"). Relative propositions without *ἄν* have regularly *οὐ*, Jo. iv. 22. *προσκυνεῖτε ὃ οὐκ οἶδατε*, Luke xiv. 27. *ὅστις οὐ βαστάζει*, Rom. x. 14. 1 Cor. v. 1. 2 Cor. viii. 10. 1 Jo. iv. 6. etc., inasmuch as they deny something as matter of fact: on the other hand, *μή* occurs often in such a connection, where the negation refers only to a supposition (presupposition, condition) (Hm. Vig. 805. Krü. 271.), 2 Pet. i. 9. *ᾧ μὴ πάρεστι ταῦτα, τυφλὸς ἐστίν* "whosoever lacketh," "if any man lack," etc., 1 Tim. v. 13. Tit. i. 11. *τὰ μὴ δεόντα* and *ἃ μὴ δεῖ* (comp. Rom. i. 28. Soph. Phil. 583.), express a mere moral supposition: *quae, si quae non sunt honesta*; whereas *ἃ οὐ δεῖ* would denote directly *inhonesta*, the kind of unseemly things objectively present, comp. Gayl. 240 f. Col. ii. 18. *μή* before *ἑώρακεν*¹ is expunged by

¹ Comp. Philostr. Apoll. 7, 27. *διελέγετο & μὴ ἐκείνῳ ποῦβαινε* *quae illi haud prodessent*. From the Sept. may be adduced Exod. ix. 21. *ὃς μὴ προσέσχε τῇ διανοίᾳ εἰς τὸ ἔλμα κυρίου* in opposition to *ὁ φοβούμενος τὸ ἔλμα κυρίου* ver. 20.; thus in direct opposition, like *εἰ δὲ μή*. *Οὐ* and *μή* after relat. in parallel propositions, see Arrian. Epict. 2, 2, 4.

the more recent critics; only Tischend. in the 2d Leipzig ed. restores it, and undoubtedly it has the greatest amount of external authority on its side (Mey. states the authorities imperfectly). If the negation be genuine (some authorities have *οὐ*), *μή* must stand, since even the relative clause is viewed by Paul subjectively, as *μηδεὶς ὑμ. καταβραβεύεται*.¹

Frequently *ὅς* is followed by *οὐ*, in cases in which, while something only supposed appears to be said, one would have expected *μή* (Lipsius de modis p. 14.), as: Mt. xxiv. 2. *οὐ μή ἀφελθῇ ὧδε λίθος ἐπὶ λίθον, ὅς οὐ καταλυθήσεται* (but here *μή* is not required, inasmuch as the words deny a matter of fact); but even where in Latin the Conjunctive would be used, and one would also expect *μή*, Mt. x. 26. *οὐδὲν ἐστὶ κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται* Luke viii. 17. xii. 2. Mt. xxiv. 2. comp. 1 Kings viii. 46. For instances from Greek authors (Hm. Vig. p. 709.) see Eur. Hel. 509 sq. *ἀνὴρ γὰρ οὐδεὶς ὧδε - - ὅς - - οὐ δώσει βοράν*, Lucian. sacrif. 1. *οὐκ οἶδα, εἴ τις οὕτω κατηφής ἐστι, ὅστις οὐ γελάσεται*, Soph. Oed. R. 374. *οὐδεὶς ὅς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα*.

In all these cases the relative clause is considered as a definite, objective predicate, as if it were said: *ἀνὴρ οὐδεὶς ὧδε οὐ δώσει βοράν*; even in construction with the Optative, Isocr. Evagor. p. 452. *οὐκ ἐστὶν, ὅστις οὐκ ἂν Αἰακίδος προκρίνειεν*, also p. 199. Plutarch. apophth. p. 196 c. Closely allied to this is the formula *τίς ἐστίν, ὅς οὐ* seq. praes. indic. Acts xix. 35. Heb. xii. 7. comp. Dion. comp. 11. ed. Schaef. p. 120., which in sense is equivalent to *οὐδεὶς ἐστίν, ὅς οὐ* (for which Strabo 6. 286. has *οὐδὲν μέρος αὐτῆς ἐστίν, ὃ μὴ - - τυγχάνει*); on the contrary, *οὐδεὶς ἐστίν, ὅς οὐ*, with the Preterite, is beyond the range of those cases in which one would expect *μή* in this connection, Xen. An. 4, 5, 31. Thuc. 3, 81. Lucian. Tox. 22. asin. 49. comp. Heind. Plat. Phaed. p. 233. Weber Demosth. 356 sq. Yet see Gayl. p. 257 sqq., who plainly has not properly distinguished.

4. [f.] With Infinitives (Mtth. 1442. Krü. 273.), not only such as depend on a verb of thinking, speaking, commanding, wishing (naturally also in the construction of the Accusative with the Infinitive) Mt. ii. 12. v. 34. 39. Luke ii. 26. v. 14. xx. 7. xxi. 14. Acts iv. 17 f. 20. v. 28. x. 28. xv. 19. 38. xix. 31. xxi. 4. xxiii. 8. xxvii. 21. Rom. ii. 21 f. xii. 3. xiii. 3. 1 Cor. v. 9. 11. 2 Cor. ii. 1. x. 2. Heb. ix. 8 etc., or by which a design is expressed 2 Cor. iv. 4. *ἐτύφλωσε τὰ νοήματα - - εἰς τὸ μὴ αὐγάσαι*, 1 Th. ii. 9. *ἐργαζόμενοι*

¹ In propositions with particles of time (Gayler p. 185 sqq.) *μή* does not occur in N. T., as it happens; several times *ὡ* is quite regularly associated with the temporal Indicative of time, Jo. ix. 4. xvi. 25. 2 Tim. iv. 3. Acts xxii. 11.

πρὸς τὸ μὴ ἐπιβαρῆσαι, Acts xx. 27. οὐχ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι, 1 Pet. iv. 2.—but also where the Infinitive is the subject of a proposition, 2 Pet. ii. 21. κρεῖττον ἦν αὐτοῖς μὴ ἐπεγνώκεναι, Luke xvii. 1., or, being construed with a preposition, is resolvable into a finite verb with οὐ, Jas. iv. 2. οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς (ὅτι οὐκ αἰτεῖσθε ὑμεῖς) Luke viii. 6. Acts xxviii. 18. Heb. x. 2. But in that first case ἐπεγνώκ. is denied only as a supposition (in fact they did know), and in the second the cause is represented not objectively, but as the supposition of the speaker. For all this see the Greek authorities in Gayler 294 sqq. comp. Rost 750. Bäumlein nr. 99. S. 788 f. Even those parts of speech which belong essentially to the Infinitive are negated by μὴ, e.g. 2 Cor. x. 2.

The cases in which, in the Infinitive construction, οὐ is, and can or must be used, have been pointed out by Rost 747 f. Krü. 274. Bäumlein S. 778. Jo. xxi. 25. ἐὰν γράφηται κατ' ἐν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφ. βιβλία the negation belongs to οἶμαι, comp. Xen. M. 2, 2, 10. ἐγὼ μὲν οἶμαι, εἰ τοιαύτην μὴ δύνασαι φέρειν μητέρα, ἀγαθὰ σε οὐ δύνασθαι φέρειν. Heb. vii. 11. τίς ἐτι χροῖα κατὰ τὴν τάξιν Μελχισεδ. ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι the negation does not apply to the Infinitive, but negatives the words κατὰ τ. τάξ. Ἀαρ. Yet οὐ is often, in dependent sentences, joined with a single word, Krü. S. 270.

When, after a verb of “understanding” or “saying,” in direct discourse etc., assertions, observations etc., are expressed in a proposition with ὅτι, the negation is made by οὐ, Luke xiv. 24. λέγω ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν - - γεύσεται τοῦ δείπνου, xviii. 29. Jo. v. 42. ἐγνώκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε etc., viii. 55. Acts ii. 31. etc. The proposition with ὅτι proceeds here as a pure objective proposition, just as in the indirect question (§ 41, 4.), as if it were οὐδεὶς - - γεύσεται, τοῦτο ὑμῖν λέγω, while the Infinitive construction brings it into immediate connection with, and consequently dependence on, λέγω, ὁρῶ etc. Comp. Krü. 253. 270. Mdv. 235.

5. [g.] With participles (Gayl. 274 sqq. Krü. 274 f.), μὴ is used not only when they belong to a proposition which, as expressing command, design, or condition, requires the subjective negation (see No. 2.), Eph. v. 27. Ph. i. 28. ii. 4. iii. 9. 2 Th. ii. 12. Heb. vi. 1. Jas. i. 5. Tit. ii. 9 f. Rom. viii. 4. xiv. 3. Mt. xxii. 24. Acts xv. 38. Luke iii. 11. 2 Cor. xii. 21. comp. Soph. Oed. C. 1155. 980. Plato rep. 2. 370 e. Xen. Cyr. 1, 4, 26. Krü. 275.—but also otherwise, as follows:—

α. When they refer, not to particular persons, but to a supposed genus : Mt. xii. 30. ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν "he who is not with Me," that is, whoever belongs to those men whom I represent to Myself, *si quis non stet a meis partibus*, Hm. Vig. 805. Mtth. 1441 sq. Krü. 174. (ὁ οὐκ ὢν μετ' ἐμοῦ would mean a particular individual who actually was not with Him), Mt. xxv. 29. Luke vi. 49. Jo. x. 1. xii. 48. xx. 24. Rom. iv. 5. xiv. 22. Jas. ii. 13. iv. 17. 1 Jo. ii. 4. 1 Cor. vii. 37., hence with πᾶς Mt. xiii. 19. Jo. xv. 2. Also 2 Jo. 7. πολλοὶ πλάνοι εἰσῃλθόντες εἰς τὸν κόσμον οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χρ. etc. belongs to this division. The words do not mean : many deceivers—namely, those who do not confess (οἱ οὐκ ὁμολ.)—but many deceivers, all those who do not confess, "quicunque non profitentur."

β. When they apply to particular persons indeed, but only a particular affection is ascribed to them, and brought into the supposition : Luke xi. 24. ὅταν -- ἐξέλθῃ -- διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ εὐρίσκον λέγει "if he finds it not, in case he does not find it etc." Rom. ii. 14. Gal. vi. 9. Θερύσομεν μὴ ἐκλυόμενοι, Luke xii. 47. ἐκεῖνος ὁ δοῦλος (ver. 45 f.) ὁ μὴ ἐποιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα δαρήσεται (this is propounded as one of two possible cases) ; 1 Cor. x. 33. πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἑαυτοῦ συμφέρον "I seek to please all, (supposition) as one who, as far as I, etc." ix. 21. 2 Cor. vi. 3. Rom. xv. 23. 1 Th. iii. 1. 5. (against Rück. see Lünemann *in loc.*) ; Jo. vii. 15. πῶς οὗτος γράμματα οἶδε μὴ μεμαθηκώς ; since He has not yet learned (since we know Him to be such a one as has never learned ? comp. Philostr. Apoll. 3, 22. ὃς καὶ γράφει μὴ μαδῶν γράμματα). Luke vii. 33. ἐλήλυθεν Ἰωάννης μήτε ἐσθίων ἄρτον μήτε πίνων οἶνον without having eaten—drunken (spoken in the person of those who, having observed this, are introduced as saying so) ; οὔτε ἐσθίων οὔτε πίνων would express a purely matter-of-fact predicate. Luke iv. 35. τὸ δαιμόνιον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν, by the last words the author means not to relate a mere matter of fact (οὐδὲν βλάψ. αὐτόν and did not hurt him), but only to place farther off the idea, as if the evil spirit had in any way injured the possessed : he had not (as one might perhaps have thought) injured him.

Thus μή is very often to be understood : Acts v. 7. xx. 22. Heb. xi. 8. xiii. 27. Mt. xxii. 12. Comp. what Klotz says, Devar. p. 666. : quibus in locis omnibus propterea μή positum est, non οὐ, quod ille, qui loquitur, non rem ipsam spectat sed potius cogitationem rei, quam vult ex animo audientis amovere (Plut. Pompej. c. 64.) Hm.

Vig. 806. Mt. xviii. 25. *μὴ ἔχοντος αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραῖναι* etc. the first words indeed express a fact, "since he had not;" but in this construction they are in close relation with ἐκέλ. : "he commanded, since that man had not," since his lord knew that he had not, and so forth. So also Acts xxi. 34. Luke ii. 45. xxiv. 23. Acts ix. 26. xiii. 28. xvii. 6. xxvii. 7. 20. 1 Pet. iv. 4. 2 Pet. iii. 9. comp. Plut. Pompej. c. 23. and Alex. 51. Polyb. 17, 7, 5. 5, 30, 5. On Rom. ix. 11. see Fr. *in loc.*

Acts xx. 29. *οἶδα ὅτι εἰσελεύσονται - - λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιωνίου* is, as the Future shows, to be taken altogether as a supposition [a case represented to the mind—not an actual fact]. Also Heb. ix. 9. *μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι* etc. is spoken in the view of the writer; had it been *οὐ δυνάμ.*, an actual inherent property would have been signified (not being able), but such offerings the Israelites would not have presented.

1 Cor. i. 28. *ἐξελέξατο ὁ Θεὸς τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ*, where *τὰ οὐκ ὄντα* (Hm. Vig. 889.) would have expressed "the non-existing" (as a negative idea), but *τὰ μὴ ὄντα* is meant to express, "which were reckoned as things that did not exist;" the *ὄντα* is negated as a supposition, not spoken actually of *nonentities*.¹ 2 Cor. iv. 18. (even in the second proposition, which is categorical) to *τὰ βλέπόμενα* stands opposed *τὰ μὴ βλέπ.*, not *τὰ οὐ βλέπ.* (Heb. xi. 1.). The latter form would denote what was actually not seen (*τὰ ἀόρατα*), but *τὰ μὴ βλέπ.* expresses, in conjunction with *μὴ σκοπούντων ἡμῶν*, the subjective stand-point of the believer, comp. Heb. xi. 7. Also 2 Cor. v. 21. *τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησε*, the *μὴ γν.* carries us back to the conception of Him who made Him to be sin; *τὸν οὐ γνόντα* would be objective, and equivalent to *τὸν ἀγνοοῦντα*.² Isa. i. 11. and Schoem. *in loc.* Yet comp. Luke vii. 30. Jo. vii. 49. 1 Cor. ix. 20 f. So with *ὥς* in subjective speech, 1 Cor. iv. 7. *τί καυχᾶσαι ὥς μὴ λαβάν*; iv. 18. vii. 29. 2 Cor. x. 14. 1 Pet. ii. 16. Gayler 278 sq. (otherwise 1 Cor. ix. 26., see below).

On the contrary, *οὐ* negatives with participles (and adjectives), where it much seldomer occurs, actually and directly (Gayl. 287 sq. Mth. 1442.), and hence stands especially with predicates which are denied of persons considered under some express condition:³ Ph.

¹ *Μὴ ὄντα* and *οὐκ ὄντα* are united, Xen. An. 4, 4, 15.

² The remark of Rückert on this place, that in Greek *οὐ* never stands between the article and participle, but always *μὴ*, is both empirical and false, and has been properly refuted by Mey.

³ The difference between *οὐ* and *μὴ* with participles is well illustrated by Plat. Phaed. 63 b. *ἡδίκουν ἂν οὐκ ἀγανακτῶν* injuste facerem ego, qui non indignor;

iii. 3. ἡμεῖς ἔσμεν ἡ περιτομή, οἱ πνεύματι θεῷ λατρεύοντες -- καὶ οὐκ ἐν σαρκὶ πεποιθότες (for ἡμεῖς, since they actually are πνεύμ. θεῷ λατρ., are denied to be ἐν σαρκὶ πεποιθότες); 1 Pet. ii. 10. ὑμεῖς -- οἱ οὐκ ἐλεημένοι, νῦν δὲ ἐλεηθέντες, Rom. ix. 25. (LXX.); Heb. xi. 35. ἔλαβον γυναῖκες -- ἄλλοι δὲ ἐτυμπανίσθησαν οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν ("not accepting," i.e. spurning it); Col. ii. 19. εἰκῇ φυσιούμενος -- καὶ οὐ κρατῶν, although the sentence is imperative (ver. 18. μηδεὶς ὑμᾶς καταβραβεύτω and ἂ μὴ ἑώρακεν etc.), yet in οὐ κρατ. the apostle passes to a predicate denoting matter of fact, Acts xvii. 27. Luke vi. 42.; 1 Cor. ix. 26. ἐγὼ οὕτω πυκτεύω, ὥς οὐκ ἄέρα δέρω (οὐκ ἄέρα δέρ. a concrete predicate which Paul attributes to himself, ὥς is qualitative; ὥς μὴ ἂ. δ. would be "as if I were not beating the air"), Gal. iv. 27. (LXX.) εὐφρανθήτη στείρα ἢ οὐ τίκτουσα etc. "not-bearing"! of a historic person; yet see 1 Cor. iv. 14. 2 Cor. iv. 8 f. Acts xxvi. 22. xxviii. 17. Heb. xi. 1. (adjectives with οὐ Rom. viii. 20. Heb. ix. 11.), comp. Xen. Cyr. 8, 8, 6. Her. 9, 83. Plato Phaed. 80 e. Demosth. Zenothem. p. 576 b. Strabo 17. 796. and 822. Diod. S. 19, 97. Philostr. Apol. 7, 32. Aelian. 10, 11. Lucian. philops. 5. peregr. 34.

In 1 Pet. i. 8. both the negatives are used in combination: ὃν οὐκ εἰδότες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ ἀγαλλισθῆτε etc.; the οὐκ εἰδ. expresses the negative idea (personally), "unknown" as a matter of fact; the μὴ ὁρ. means: "although ye see not," referred to the conception of the persons addressed: believing, ye rejoice in Him, and the conception that ye see Him not does not restrain you from rejoicing. (In like manner, in one principal proposition, οὐ and μὴ are construed with participles, Lucian. indoct. 5. καὶ ὁ κυβερνᾶν οὐκ εἰδὼς καὶ ἱππεύειν μὴ μεμελετηκώς etc., comp. also Lycurg. 11, 9. and Blume in loc.)

Rom. i. 28. we find παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, but Eph. v. 3 f. πορνεία καὶ πᾶσα ἀκαθαρσία -- μηδὲ ὀνομαζέσθω ἐν ὑμῖν -- ἢ εὐτραπεία, τὰ οὐκ ἀνήκοντα. The phrase in the latter passage must be explained as in apposition: "which are unseemly things" (which a Christian is bound to shun), which actions are not seemly (as indeed some Codd. have: ἂ οὐκ ἀήκεν). Gal. iv. 8. τότε οὐκ εἰδότες θεὸν ἐδουλεύσατε etc. is a retrospect on a state historically past, and οὐκ εἰδ. form one idea: *ignorantes deum*, ἄθεοι; on the contrary, 1 Th. iv. 5. τὰ

on the contrary, ἢδ. ἂν μὴ ἀγαν. (according to Olympiod.) injuste facerem si non indignarer. Comp. also Joseph. Antt. 16, 7, 5. ὁ δὲ Φερώρας εἰς μέσον ἀπέλιπτο, μηδὲν εὐσχημον εἰς ἀπολογία ἔχων -- ἀκούσαι δ' οὐ πιστευόμενος.

ἐδνη τὰ μὴ εἰδότα τὸν Θεόν, and 2 Th. i. 8. τοῖς μὴ εἰδόσι Θεόν, in dependent construction.

Sometimes, however, μή would appear to stand for οὐ, but Rom. iv. 19. καὶ μὴ ἀσθενήσας τῇ πίστει οὐ κατενόησε τὸ ἑαυτοῦ σῶμα etc. means: "he regarded not his body" *quippe qui non esset imbecillis*; κατενόησε expresses a fact; "the weakness of his faith" is only a supposition, which he would deny (οὐκ ἀσθενήσας would mean: strong in the faith). In another arrangement, it might also have properly stood thus: οὐκ ἡσδένησεν - ὥστε κατανοῆσαι etc., comp. Plut. reg. apophth. p. 81. Tauchn.

On the contrary, Heb. vii. 6. ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκε τὸν Ἀβραάμ admits of a good explanation on the principle, that in antitheses (comp. verse 5.), in which a peculiarly strong and emphatic negation is intended, the Greeks use μή, by which even the supposition is denied. See above, No. 1. and Hm. Soph. Antig. 691., which place will be presently referred to. Luke i. 20. ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι the subjective negation is so much the more fitting, as a particular condition, as just announced, is therefore indicated in the statement (ἔσῃ). So also Acts xiii. 11.

The connection of the subjective and objective negation appears very remarkably Acts ix. 9. ἦν ἡμέρας τρεῖς μὴ βλέπων καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν (comp. Epiph. Opp. II. 368 etc. ἦν δὲ ὁ βασιλεὺς μὴ δυνάμενος λαλῆσαι). But here the not eating and not drinking are related as matter of fact; whereas the βλέπειν, which, from verse 8., one might have supposed to be returning, is, as a supposition, antithetically denied. The remark of Hm. Soph. Antig. 691. is applicable here: μή fortius est, quia ad oppositum refertur: nam οὐκ εἶν simpliciter est prohibere, μὴ εἶν autem dicitur, quum, quem credas siturum, non sinit. Had οὐ βλέπων been used there, it would have meant "stark blind;" μὴ βλέπων only affirms "not seeing" of one who formerly had his sight and might be supposed to recover it.

Comp. also Jo. vii. 49. ὁ ὄχλος οὗτος, ὁ μὴ γινώσκων τὸν νόμον, where the ὄχλος is denied an attribute which it could and should have had; μὴ γινώσκ. conveys a censure, οὐ γινώσκ. would be a simple predicate: unacquainted with the law. Yet see Luke xiii. 11. Mr. v. 26. Acts ix. 7. (comp. verse 3.). However there may be truth in what Schaef. says, Demosth. III. 495.: "in scriptis cadentis graecitatis vix credas, quoties participialis constructio (namely that of the Genit. absol.) non οὐ etc., ut oportebat, sed μή etc. adsciscat," comp. also Plut. V. 6. Thilo Acta Thom. p. 28. and above, p. 491. note., yet it is indispensable to study with care every place alleged from the writers of the κοινή, before concluding that μή stands for οὐ (Fr. Rom. II. 295.); in particular, as has been already remarked, it should never be overlooked, that in the construction of negatives with participles, much depends on the mode in which the

author conceives of his subject, Hm. Vig. 804. 806. Mtth. 1437. 1441. On the question generally, however, comp. Jacobs Anthol. pal. III. 244. Bähr in Creuzer Melet. III. 20. Schaef. Eurip. Med. 811. ed. Porson.¹

6. A continued negation is, as is well known, expressed by the compound negatives οὐδέ, μηδέ, and οὔτε, μήτε.² The difference between the two words is often discussed in the newer Philology, but has not yet been settled with unanimity, nor developed in all its relations. See especially Hm. Eurip. Med. 330 sqq. (also in his Opusc. III. 143 sqq.) and ad Philoctet. p. 140., then Franke comm. II. 5 sqq. Wex Antig. II. 156 sqq. Klotz Dev. II. 706 sqq.³

It is undoubted that οὐδέ and οὔτε run parallel with the conjunctions δέ and τε, and must be explained from their meaning; and we may say with Herm. that οὔτε, μήτε are adjunctive, οὐδέ, μηδέ disjunctive (δέ is properly *but*, and denotes an opposition, Franke II. 5.): that is, the latter add negation to negation, the former divide a single negation into parts, which, again, naturally are mutually exclusive of each other.⁴ For instance, Mt. vii. 6. μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ βάλητε τοὺς μαργαρίτας etc. "give not — and cast not" (two different actions are equally denied, *i.e.* interdicted); Mt. vi. 26. οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν etc. "they sow not, neither do they reap, nor gather." On the other hand, Mt. xii. 32. οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι the forgiveness will not take place, neither in this world, nor in that which is to come (the single negation

¹ On Aelian. 3, 2. ὁ δὲ μὴ δὲν διαταραχθεὶς εἶπεν, 14, 33. ὃς οὐδὲν διαταραχθεὶς εἶπεν, see Fr. Rom. II. 295. Otherwise we find οὐ for μὴ used with particip. sometimes in Plut., see Held Plutarch. Tim. p. 457 sq., also in Aelian, see Jacobs Aelian. anim. II. 187. In like manner I suppose οὐ to stand for μὴ: Basilic. I. 150. παίδων οὐχ ὑπόντων *si filii non exstant*. That means, if children are not in existence. (Polyb. 7, 9, 12. τῶν θεῶν οὐ δόντων ὑμῖν καὶ ἡμῖν, which place Gayler quotes, p. 591., is merely a conjectural reading of Casaubon.) In Lucian. saltat. 75., on the contrary, the transition of μήτε into οὔτε depends on an anacoluthon. οὐ and μη are differently construed with participles, Aelian. anim. 5, 28. see Jacobs in loc.

² Where οὐδέ does not refer to a preceding negation, it denotes *also not*, or *not at all* (Klotz Devar. 707.). On the latter meaning see Franke II. 11.

³ Comp. Hand de partic. τε dissert. 2. p. 9 sqq. Engelhardt Plat. Lach. p. 69 sq. Stallb. Plat. Lach. p. 65., also Jen. Lit.-Zeit. 1812. No. 194. S 516. and Hartung Partik. I. 191 ff.

⁴ Benfey in the new Jahrb. f. Philol. XII. 165.: "As τε - τε can only be used antithetically in relation to an idea or proposition supplementing a unity, so οὔτε - οὔτε can only combine such propositions. This higher unity is divided by the negated parts which mutually supplement each other; in these, neither the negation of the one nor of the other is a whole, but each must be supplemented."

ὡς ἀφεῖθ. is divided into two parts, in reference to the time); Luke ix. 3. *μηδὲν αἶρετε εἰς τὴν ὁδὸν μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον.*

In this acceptance the following particles are usually correlative:

a. Οὐ - οὐδέ Mt. vi. 28. vii. 18. Luke vi. 44. Jo. xiii. 16. xiv. 17. Acts ix. 9. Rom. ii. 28., *μή* - *μηδὲ* Mt. vi. 25. x. 14. xxiii. 9 f. Mr. xiii. 15. Luke xvii. 23. Jo. iv. 15. Acts iv. 18. Rom. vi. 12 f. 2 Cor. iv. 2. 1 Tim. i. 3 f., οὐ - οὐδέ - οὐδέ Mt. xii. 19. Jo. i. 13. 25.,¹ *μή* - *μηδὲ* - *μηδὲ* Rom. xiv. 21. Col. ii. 21. Luke xiv. 12. (*not* - *neither* - *neither*).

b. Οὐ - οὔτε - οὔτε Mt. xii. 32., *μή* - *μήτε* - *μήτε* 1 Tim. i. 7., *μή* - *μήτε* - *μήτε* - *μήτε* Jas. v. 12. (*μήτε* three times) Mt. v. 34. (*μήτε* four times) *neither* - *nor* - *nor* etc.; but still more frequently without a simple negation preceding, Jo. v. 37. *οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε οὔτε εἶδος αὐτοῦ ἐώρακατε*, Mt. vi. 20. xxii. 30. Luke xiv. 35. Jo. viii. 19. ix. 3. Acts xv. 10. 1 Thess. ii. 5 f. Rom. viii. 38. (ten times), Mt. xi. 18. *ἢ ἴδε Ἰωάννης μήτε ἐσθίων μήτε πίνων*, Acts xxvii. 20. Heb. vii. 3.² *neither* - *nor* etc. Accordingly, οὔτε regularly refers to another οὔτε; and μήτε, to another μήτε.³ Also τε - τε (τε - καί) correspond to each other. But οὐδέ and μηδὲ are preceded respectively by οὐ or μή, as, in general, δέ refers to something that precedes. Hence it may be laid down as a principle (conformably to the respective import of τε and δέ), that οὔτε - οὔτε denote a more intimate connection than οὐ - οὐδέ. Klotz Devar. 707 sq.⁴ In this correlation, however, it is quite the same, whether the things denied are individual words (conceptions) or entire sentences; and entire sentences are, with equal propriety, rendered negative by οὔτε - οὔτε Acts xxviii. 21. (Plato rep. 10. 597 c. Phaedr. 260 c.), as individual words are by οὐ - οὐδέ.⁵ In the latter case the

¹ In Judges i. 27. we find οὐ followed by οὐδέ 14 times in succession.

² 1 Cor. vi. 10. οὔτε - οὔτε - οὔτε - οὔτε - οὔτε - οὔτε - οὔτε - οὔτε - οὐ - οὐ etc. is remarkable only for the accumulation of negatives. There is nothing singular in οὐ coming after οὔτε, even were it not sanctioned by the passage quoted by Gayl. 386. from Soph. Antig. 4 f. comp. (Dio C. 205, 6. 412, 59.) Klotz l. c. 711.

³ As to a single μήτε with the suppression of the other, see Hm. Soph. Philoct. p. 139 sq. and, in general, Franke II. 13 sq.

⁴ Cum οὔτε et ad priora respicere possit et ad sequentia, aptior connexio est singulorum membrorum per eas particulas, multo autem dissolutior et fortuita magis conjunctio membrorum per οὐδέ - οὐδέ particulas, quia prius οὐδέ nunquam respicit ad ea quae sequuntur sed ad priora - - alterum autem οὐδέ per aliquam oppositionis rationem, quam habet δέ particula, sequentia adiungit prioribus, non apte connexa, sed potius fortuito concursu accedentia. On this account, however, δέ is still stronger than τε. Franke II. 6. 15.

⁵ Hence Mith. 1444. does not express himself with accuracy.

verb applies to all the negative members. Mt. x. 9. *μὴ κτήσῃσθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκόν.* 2 Pet. i. 8. *οὐκ ἀργούς οὐδὲ ἀκάρπους καδίστησιν* etc. Mt. xxii. 29. xxiv. 20. xxv. 13. 1 Jo. iii. 18. In Mt. x. 9. the other form of negation might have been employed, if the Evangelist had said: *μηδὲν κτήσ. μήτε χρυσὸν μήτε ἄργ.* etc. comp. Franke II. 8. Further, Mt. vi. 20. and Mt. x. 9. compared with Luke ix. 3. throw peculiar light on the distinction between *οὐδέ* and *οὔτε*.

According to what has latterly become the usual mode of connecting the sentences, *οὔτε - οὔτε - καὶ οὐ* Jo. v. 37 f. would, in point of arrangement, be no more liable to any grammatical objection than *οὔτε - τε οὐ* Hm. Soph. Antig. 759. Poppo Thuc. III. I. p. 68., yet the sentence, with *καί - οὐ*, does not indicate precisely the same relation as if *οὔτε* were employed. I consider it, therefore, preferable not to comprehend *καί - οὐ* in the partition. See Mey. *in loc.*

From this the following additional principles are deduced :

a. *Οὐδέ - οὐδέ, μηδέ - μηδέ*, in the sense of *neither - nor* (when a single negation does not precede), cannot be correlative (on Thuc. 1, 142. see Poppo *in loc.*, and as to Xen. Anab. 3, 1, 27. his Index to the Anab. p. 535.); but where one negation is annexed to another, or where a series of negations occurs, the first is expressed by *οὐ* or *μή*, and the second gives occasion to the use of the antithetical disjunctive *δέ*.¹ Mr. viii. 26. *λέγων, μηδὲ εἰς τὴν κάμην εἰσέλθῃς μηδὲ εἰπῆς τινί* etc. cannot signify *neque - neque*; but the first *μηδέ* denotes *ne - quidem*, and the second, *nor even*, see Mey. *in loc.* Comp. Eurip. Hippol. 1052. and Klotz Devar. 708. The case is not exactly the same, when the sentence is connected by the first *οὐδέ* to what precedes, as, *e.g.*, in regard to *οὐδὲ γάρ* in Gal. i. 12. *οὐδὲ γὰρ ἐγὼ παρὰ ἄνδρ. παρέλαβον αὐτὸ οὐδὲ ἐδιδάχθην*, yet see below on this passage.

b. As *οὔτε* and *μήτε* always introduce co-ordinate members of a partition, *μήτε* is incongruous in Mr. iii. 20. *ὥστε μὴ δύνασθαι μήτε ἄρτον φαγεῖν*,² for *μὴ φαγ.* is there dependent on *δύνασθαι*. As the text now stands, the meaning must be: *that they neither had power,*

¹ On *οὐδέ* and *μηδέ* after an affirmative sentence, see Engelhardt Plat. Lach. p. 64 sq. Franke p. 6. 8 sq.

² That even in the latest editions of Griesbach's N. T. *οὔτε* should remain unchanged, is remarkable. What is still more strange, however, is, that neither Griesbach nor Schulz has even once adverted to the Var. *μηδέ* in the most approved Codd. See, on the other hand, Scholz *in loc.*

nor ate (the first μή being used for μήτε). The sense, however, obviously is: *that they were not able even to eat*. Accordingly, μηδέ must be adopted on the authority of the better Codd. (see Fr. in loc.). This has been done by Lchm. and Tdf., but not by Scholz. In the same way, we must read in Mr. v. 3. οὐδὲ ἀλύσει, in Luke xii. 26. οὐδὲ ἐλάχιστον δύνασθαι, in vii. 9. οὐδὲ ἐν τῷ Ἰσραήλ,¹ and in Luke xx. 36., where οὐδὲ γὰρ ἀποδανεῖν ἔτι δύνανται (as good Codd. read) is not a parallel to the preceding sentence, οὔτε - οὔτε, but a confirmation of it: *neque enim*.² Comp. also Mt. v. 36. In all these passages Scholz has reprinted the old blunders.

c. As οὔτε - οὔτε introduce negative members of a partition, and these rigorously exclude each other (Hm. Med. p. 332.), the reading of some Codd. οὔτε οἶδα οὔτε ἐπίσταμαι (which Lchm. and Tdf. have received into the text) in Mr. xiv. 68. cannot be supported: *neque novi neque scio*,—these two verbs being nearly identical in sense. Comp. Franke II. 13. Schaef. Demosth. III. 449. Fr. in loc. Griesb. had received into the text οὐκ οἶδα οὐδὲ ἐπίσταμαι. Comp. Cic. Rosc. Am. 43. non (not neque) novi neque scio, which, conformably to the meaning of the two verbs, is unobjectionable.³

d. Οὔτε may indeed follow οὐ, inasmuch as, in reference to its signification, οὐ is to be taken for οὔτε, see Hm. as above, p. 333 sqq. 401. and Soph. Antig. p. 110. in opposition to Elmsley Eurip. Med. 4. 5. and Soph. Oed. T. 817. comp. Franke II. 27 sq. Maetzner Antiphon p. 195 sq. Ellendt Lexic. Soph. II. 444. Klotz as above, 709 sq.⁴ Accordingly, οὔτε⁵ in Rev. ix. 21. is unassailable, Mtth.

¹ On the same ground οὐδὲ should be printed also in Act. apocr. p. 168. Döderlein Progr. de brachylogia serm. gr. p. 17. considers οὔτε correct in such case, maintaining that this negation may be used in the sense of *ne - quidem*, as both τε and καί denote *etiam*.

² Bornem. insists on construing οὔτε with καί following but the clause καί νῦν etc. depends on ἰσάγγελοι γάρ.

³ When οὔτε - οὔτε is used, "the two notions are really regarded as forming one compound thought" (Mey.); but this supposes that there are actually two notions, which may be connected affirmatively by *as well - as*.

⁴ "In rare cases, and in virtue of a rhetorical figure, it is allowable to drop the complementary particle of the one οὐ, and so impart to the member, thus stripped of its complementary symbol, greater apparent independence, and, consequently, greater rhetorical force; exactly as German poets, for *weeder Vater noch Mutter*, say: *nicht Vater noch Mutter* etc." Benfey, as above, 155. Comp. Hm. l. c. 333. 401. and Franke (who differs somewhat) II. 27. (also Döderlein Progr. de brachylogia p. 6.).

⁵ Οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν - - οὔτε ἐκ τῆς - - οὔτε ἐκ τῶν etc. (instead of the regular οὐ μετεν. οὔτε ἐκ τῶν φόνων οὔτε etc.) is as allowable as Odys. 9, 136 ff. *ὃν οὐ χρεώ τείσματός ἐστιν, οὐτ' εὐνὰς βαλεῖν, οὔτε πρυμνήσι ἀνάσαι*, or Odys. 4, 566. see Klotz Devar. 710. A Var. in Rev. as above has not been noticed.

1448., though the usage in question is properly poetical—Franke II. 28. The same correlation is to be recognised in Rev. v. 4. οὐδεὶς ἄξιος εὐρέσθαι ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό (according to the reading adopted also by Tdf.), comp. Klotz Devar. II. 709 sq. and the passages there adduced from Aristot. polit. 1, 3., though the writer might also have said: οὐδεὶς ἄξ. εὐρέσθαι οὔτε ἀνοῖξαι τὸ βιβλίον οὔτε βλ. But μή - μήτε cannot be maintained in Eph. iv. 27., where the best MSS. give μηδέ, which Lchm. has admitted into the text. This usage is a sort of *anakoluthon*. In employing οὐ the writer had not yet the subsequent parallel member in view. Sometimes it may have been adopted purposely, in order to give prominence to the first word. Likewise in Rev. xii. 8. οὐδέ appears to me the more correct expression, and it has been adopted by Knapp. On the other hand, in Jo. i. 25. εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὔτε Ἡλίας οὔτε ὁ προφήτης linguistic propriety does not require that οὐδέ should be employed (comp. Hm. Soph. Philoct. p. 140.), yet the better Codd. give that reading. Likewise in Rev. v. 3. οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς ἀνοῖξαι τὸ βιβλίον οὐδὲ βλέπειν αὐτό the relation of the negations is appropriate: *No one—neither on the earth—nor—to open, nor even to look upon it.*

e. As to οὔτε (several times) - οὐδέ Acts xxiv. 12 f., according to Lach. and Bornem. from Cod. B, see Hm. Soph. Oed. C. 229. Franke II. 14 sqq. Klotz Devar. II. 714. The οὐδέ is not equivalent to οὔτε, but commences a new sentence: They *neither* found me in the temple—*nor* in the synagogues,—*neither* can they etc. Most of the Codd., however, give οὔτε ver. 13. Further, οὔτε - εὐρόν με - - οὔτε παραστῆσαι δύνανται are correlative, and belong to the first sentence as subordinate members to οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ πόλιν. As to Luke xx. 36., see p. 512 f.

That in negative sentences the subordinate members are introduced by ἥ, has already been stated, § 53, 6. On the other hand, in Acts xvii. 29., according to the reading (adopted by Bornem.) of Cod. D, οὐκ ὀφείλομεν νομίζειν οὔτε χρυσῶ ἢ ἀργύρῳ etc., the ἥ is co-ordinate with οὔτε, a usage of which scarcely another example is to be found, Mtth. Eurip. VII. 178. As, however, τε - ἥ is used (Klotz Devar. II. 742 sq.), οὔτε - ἥ may also be regarded as allowable. At the same time, the other authorities omit οὔτε in the passage in question.

It is more difficult to determine whether or not μήτε, οὔτε can be used after μηδέ, οὐδέ. Almost all recent scholars decide in the ne-

gative, see Mtth. II. 1446. (Engelhardt as above, p. 70. Lehmann Lucian. III. 615 sq. Franke II. 18. and others), on the ground that, when the stronger expression οὐδέ (Mtth. 1444. 1446.) precedes, the weaker οὔτε cannot follow, comp. also Fr. Mr. p. 158.¹ Yet in the various editions of Greek authors there occur many passages in which οὐδέ is followed by an οὔτε (Thuc. 3, 48. see Poppo *in loc.*, Lucian. dial. mort. 26, 2. catapl. 15. Plat. Charm. 171 b. Aristot. physiogn. 6. p. 148. Franz). This, however, is usually corrected, according to the greater or less authority of the Codd. That οὔτε and μήτε cannot be, respectively, put on a footing of equality with οὐδέ and μηδέ, may hold as a general rule (though the reason alleged does not appear to me convincing); yet, when these particles are not connected with οὐδέ (or μηδέ) as conjunctions, οὔτε (μήτε) may follow οὐδέ (μηδέ) in the two following cases (comp. also Döderlein in Passow's Lexicon under οὐδέ):

a. When οὐδέ means *ne - quidem* (Klotz Devar. 711. comp. 2 Macc. v. 10.) or *neither*, or connects the negative sentence, to which δέ points, with a preceding sentence.² In Gal. i. 12. οὐδὲ γὰρ ἐγὼ -- παρέλαβον αὐτὸ οὔτε ἐδιδάχθην the common reading is to be maintained, if the passage is to be rendered: *for neither did I receive it,—nor was I taught it*, or neque enim ego (for οὐ γάρ) accepi didicique (-ve), comp. Hoogeveen doct. particul. II. 980 sq. See Plat. Charm. 171 b. Hom. in Cerer. 22. (Hm. emend. p. 39.) Lysias orat. 19. p. 157. Steph. The οὐδέ of good Codd. for οὔτε is probably a correction.

b. When οὐδέ (μηδέ) is followed by οὔτε (μήτε); but the latter is subordinate to the former, and not co-ordinate with it, *e.g.*: Xen. Mem. 2, 2, 11. μηδ' ἐπεσθαι μηδὲ πείθεσθαι μήτε στρατηγῶ μήτε ἄλλω ἄρχοντι (where, however, the first two words are suspicious), Cyrop. 8, 7, 22. μήποτ' ἀσεβὲς μηδὲν μηδὲ ἀνόσιον μήτε ποιήσητε μήτε βουλεύσητε, Plato legg. 11. 916 e. The negation μηδέ is here divided into two members (μήτε - μήτε), Dem. Callipp. 718 c. Judith viii. 18. comp. Held Plut. Timol. p. 433 sq. Mtth. 1445. Kühner II. 440. Agreeably to this, Acts xxiii. 8. μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον (μηδέ

¹ Οὔτε after οὐδέ is upheld by Bornem. Xenoph. Anab. p. 26. Hand, as above, p. 13.

² Hand as above: intelligitur, nexum, quem nonnulli grammatici inter οὐδέ et οὔτε intercedere dixerunt, nullum esse, nisi quod οὐ in voc. οὐδέ cum οὔτε cohaereat. Nam si in aliquibus Hom. locis ista voce, hoc quidem ordine nexa videntur exhiberi, in iis δέ pertinet ad superiora conjungenda. Comp. Hartung I. 201. Klotz p. 711.

εἶναι μήτε ἄγγ.) μήτε πνεῦμα would be admissible, and supported by τὰ ἀμφοτέρω immediately following.¹ Tdf. has so printed the text in his 2d Leipsic edition of the N. T. The sentence would be simpler with μηδὲ πν., or, as the better Codd. have it, μήτε ἄγγ. μήτε πν. The latter reading has been preferred by Lchm. and Bornem. The more usual, however, might easily have been introduced as a correction for the more unusual. In 1 Th. ii. 3., owing to the notions connected, οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ appears to me the more suitable (and so the better Codd. have, and Lchm. has so printed the passage). My conviction is, moreover, that very accurate writers would, for the sake of perspicuity, use ἢ instead of οὔτε, see § 53, 6.

In 1 Cor. iii. 2. the best Codd. have, instead of οὔτε as in the rec., ἀλλ' οὐδὲ ἔτι νῦν δύνασθε *ne nunc quidem* (comp. Acts xix. 2. Lucian. Hermot. 7. conscr. hist. 33. and Fr. Mr. p. 157.), and, in 2 Th. ii. 2., instead of μήτε, εἰς τὸ μὴ ταχέως σαλευθῆναι - - μηδὲ θροεῖσθαι μήτε διὰ πνεύματος etc. (Lchm. and Tdf.). In 2 Th. iii. 8. οὐδέ is the only correct reading. In Luke vii. 9. xii. 27. Acts xvi. 21. Griesb. properly adopted οὐδέ: the same should be admitted into the text in Acts iv. 12. In Jas. iii. 12. recent editors (besides Lchm. and Tdf.) give οὔτε ἄλυκόν γλυκὺ ποιῆσαι ὕδωρ. This reading can only be countenanced by supposing that James had in his mind, as the antecedent clause, οὔτε δύναται συκῇ ἐλαίᾳ ποιῆσαι etc. That, however, would be a harsh solution of the difficulty. Otherwise, we must read, on the authority of some good Codd. οὐδέ.

Passages such as Luke x. 4. μὴ βαστάζετε βαλλάντιον, μὴ πήραν μηδὲ ὑποδήματα (*not - nor - neither*), Mt. x. 9. μὴ κτήσῃσθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, μὴ πήραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα etc., present nothing that is singular.

It may here be incidentally remarked, that the distinction between οὐδέ, μηδέ, and καὶ οὐ, καὶ μὴ, as explained by Engelhardt Plat. Lach. p. 65., and still more fully by Franke II. 8 sq. (καὶ οὐ, καὶ μὴ after affirmative sentences *and not, not, however, and yet - not, et non, ac non*), appears to have a logical foundation, and is observed likewise in the N. T., comp. καὶ οὐ Jo. v. 43. vi. 17. vii. 36. Acts xvi. 7. 2 Cor. xiii. 10., καὶ μὴ Jas. i. 5. iv. 17. 1 Pet. ii. 16. iii. 6. Heb. xiii. 17.

¹ See Hoogveen doctr. particul. I. 751. Kühnöl insists on rendering τὰ ἀμφοτέρω *tria ista*; but that rendering is not supported by Odys. 15, 78. ἀμφοτέρω, κούδ' τε καὶ ἀγλαΐη καὶ ὄνειρος, where the two first words, connected by τε καί, denote *one* principal notion. In Acts, as above, were we to read μηδέ, ἀμφοτέρω could not mean *tria*; but the writer regarded ἄγγ. and πνεῦμα, agreeably to their logical import, as *one* leading conception.

For passages in Greek authors which throw especial light on the distinction between οὐδέ and οὔτε, see Isocr. Areop. p. 345. οὐκ ἀνωμάλως οὐδὲ ἀτάκτως οὔτε ἐδεράπευον οὔτε ὠργιάζον etc., permut. p. 750. ὥστε μὴδένα μοι πάποτε μὴδ' ἐν ὀλιγαρχίᾳ μὴδ' ἐν δημοκρατίᾳ μήτε ὕβριν μήτε ἀδικίαν ἐγκαλέσαι, Her. 6, 9. Isocr. ep. 8. p. 1016. Xen. Ages. 1, 4. Demosth. Timocr. 481 b. Comp. Mtth. p. 1445.

7. In two parallel sentences, sometimes οὔτε (μήτε) is followed, not by a negative, but by a simple copula (καί or τε), e.g. Jo. iv. 11. οὔτε ἀντήλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ, as in Latin *nec haustum habes et puteus* etc. (Hand Tursell. IV. 133 sqq.), 3 Jo. 10., comp. Arrian. Al. 4, 7, 6. ἐγὼ οὔτε τὴν ἄγαν ταύτην τιμωρίαν Βήσσου ἐπανῶ - - καὶ ὑπαρχῆναι Ἀλέξανδρον ξύμψημι etc., Paus. 1, 6, 5. Δημήτριος οὔτε παντάπασιν ἐξείστηκε Πτολεμαίῳ τῆς χώρας, καὶ τινὰς τῶν Αἰγυπτίων λογχίσας διέφθειρεν, Lucian. dial. mar. 14, 1. Stallb. Plat. Protag. p. 20. (τε is more frequent, Jacobitz Lucian. Tox. c. 25. Weber Demosth. p. 402 sq.) see Hartung Partik. I. 193. Klotz Devar. p. 713. 740. Götting. Anzeig. 1831. p. 1188. On the other hand, in Jas. iii. 14. the negation is omitted the second time, or rather affects also the annexed sentence, as: μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. So also in 2 Cor. xii. 21. Mt. xiii. 15. Mr. iv. 12. Jo. xii. 40. Acts xxviii. 27. comp. Sext. Emp. adv. Math. 2, 20. Diod. S. 2, 48. Aelian. anim. 5, 21. Gataker Advers. miscell. 2, 2. p. 268. Jacobs Aelian. anim. II. 182. Boissonade Nicet. p. 390. *Vice versa*, many expositors suppose that in Eph. iv. 26. ὀργίζεσθε καὶ μὴ ἁμαρτάνετε stands for μὴ ὀργ. καὶ (μὴ) ἁμαρτ. So in Greek authors (even prose) οὐδέ and οὔτε are frequently used in the second member of a sentence, and have to be supplied in the first, see Schaef. Bos ellips. p. 777. Hm. Soph. Aj. 239. 616. Döderlein brachylog. p. 5 sq. Poppo Thuc. III. IV. 841. This, however, would be extremely harsh for N. T. prose, and in the preceding passage not required (especially μήτε ἁμαρτ. is not to be admitted), see § 43, 1. note. On the other hand, in Luke xviii. 7., according to the accredited reading, ὁ Θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ - - καὶ μακροθυμεῖ ἐπ' αὐτοῖς; especially if the latter verb means *delay*, the negative particle would be omitted in the second clause, and merely the interrogative μή *num* would have to be repeated. Bornem. in the Sächs. bibl. Studien I. 69.

Οὐδέ - δέ Heb. ix. 12. hardly requires any observation, as οὐ - δέ is of so very frequent occurrence.

8. It has frequently been laid down as a rule, that sentences which contain a single negation, or in which οὐ (μή) forms an antithesis to a preceding affirmative sentence (Mt. ix. 13. Sept. Heb. xiii. 9. Luke x. 20.), are not always (as, *e.g.*, Mr. v. 39. τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ παθεύδει, where the latter notion distinctly overturns the first, Mt. ix. 12. x. 34. xv. 11. 2 Cor. xiii. 7.) to be understood as purely negative, but (in consequence of a construction which, though Hebraistic, occurs also in Greek prose) must be rendered: *not so much - as* (non tam - quam, οὐ τοσοῦτον - ὅσον Heliod. 10, 3. Xen. Eph. 5, 11., οὐχ οὕτως - ὥς Dio Chr. 8. 130., οὐ μᾶλλον ἢ Xen. Hell. 7, 1, 2.), or: *not only - but also*, non solum - sed etiam,¹ comp. Blackwall auct. class. sacr. p. 62. Glass. I. 418 sqq. Wetst. and Kypke ad Mt. ix. 13. Heumann on 1 Cor. x. 23 f. Kuinoel Acta p. 177. Haab Gr. 145 ff. Bos ellips. p. 772 sq. and others (Valcken. Opusc. II. 190. ad Dion. H. IV. 2121. 10. Jacobs Anthol. pal. III. p. 69.): *e.g.* Acts v. 4. οὐκ ἐψεύσω ἀνδράποισ, ἀλλὰ θεῷ *not so much to man* (the Apostle Peter), *as to God* etc.; 1 Cor. xv. 10. οὐκ ἐγὼ δὲ (ἐκοπίασα), ἀλλ' ἡ χάρις τοῦ θεοῦ ἡ σὺν ἐμοί, Augustin.: *non ego solus, sed gratia Dei mecum* (Jo. v. 30.);² Luke x. 20. μὴ χαίρετε ὅτι - - χαίρετε δὲ ὅτι etc. *nolite tam propeterea laetari - - quam potius.*

In entering more minutely into the matter, we have to remark, in reference to the passages adduced under this head from the N. T., that—

a. Either an *unconditional* negation is intended, as may be gathered from a careful examination of the context: Mt. ix. 13.

¹ The first acceptance, *non tam - quam*, is, as the examples which follow show, by far the most usual in the N. T.; and this is apparently accounted for by the fact, that in the N. T. *non solum - sed* is frequently, but *non tam - quam* never actually expressed in Greek.

² It is by no means strange that expositors should have been partial to such a weakening of the preceding idiom, as even philologists supposed it necessary to soften a strong expression in passages of the ancients where there was not the slightest occasion. Thus Dion. H. IV. 2111. διῆλθ' τὸ ἀνδρείον ἐπιτηδεύων οὐκ ἀληθεία was translated by Reiske: *te fortitudinis studiosum esse opinione magis quam re ipsa*. For a similar impropriety, see Alberti observ. p. 71. As to the misapprehension of Palaiet (obs. p. 236.) in reference to Macrob. Saturn. 1, 22., see Winer's grammatischen Excursus p. 155. Even Cic. off. 2, 8, 27. is not easily disposed of, according to the preceding remarks. Moreover, any one may see in Glass. as above, p. 241., how the old Biblical interpreters allowed themselves to be influenced by doctrinal considerations in explaining this idiom. In 1 Pet. i. 12. the weakening of οὐ - δὲ into *non tam - quam* (see Schott even in the latest edition) arose from misunderstanding διακονεῖν. Flatt. 1 Cor. vii. 4., resolved to qualify even the simple οὐ with a μόνον. On 1 Cor. ix. 9. the passage of Philo quoted by expositors throws sufficient light.

ἐλεον θέλω καὶ οὐ δύσιν, where Christ, by the words of the prophet (Hos. vi. 6.), desires that the affection of mercy should be (*really*) put in the place of sacrifices (mere symbols), comp. what follows : οὐ γὰρ ἤλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλούς; Jo. vii. 16. ἡ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με, where Jesus speaks of the origin of His doctrine (verses 15. 17. 18.) : *My doctrine* (which ye consider Mine, comp. verse 15.) *belongs not to Me, but to the Father*,—has for its author not Me, but the Father (Christ calls it ἡ ἐμὴ διδ. in reference to the notion of the Jews, who, in the words πᾶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς, spoke of it as something acquired by means of study),¹ comp. Jo. v. 30.² xii. 44.; Jo. vi. 27. ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰών., ἣν ὁ υἱὸς τοῦ ἀνθρ. ὑμῖν δώσει, where Jesus condemns the conduct of those who came to Him as the Messias. The rendering (by Kühnöl) : *labour not so much for ordinary food, as for heavenly*, would not be appropriate. As to verse 26., see Lücke. In 1 Cor. vii. 10. Paul makes a distinction between *the Lord's* and *his own* injunctions, as in verse 12. he does, inverting the order; yet he there alludes to Christ's declaration Mt. v. 32. Recent expositors take the right view. As to 1 Cor. xiv. 22. comp. 23. no doubt can arise; comp., however, 1 Cor. x. 24. (Schott) and Mey. *in loc.*, Eph. vi. 12. Heb. xiii. 9. 1 Cor. i. 17. and Mey. *in loc.* Likewise 2 Cor. vii. 9. χαίρω οὐχ ὅτι ἐλυπήθητε ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν, in the first clause λυπηθῆναι is in itself (so far as the notion lies in λυπηθ.) and purely denied, but is to be repeated in the second clause with the closer specification εἰς μετάνοιαν. So in *non bonus sed optimus* (see afterwards, Note), *non* cancels (in the positive) good (*good* he is not), in order to put in its place the appropriate *optimus*, which, of course, comprehends *bonus*.

b. Or, as in other passages, an absolute negation is, on rhetorical grounds, employed instead of a conditional (relative), not for the purpose of really (logically) cancelling the first conception, but in

¹ Bengel : *non est mea, non ullo modo discendi labore parta.*

² Similar to this would be saying, e.g. of one of many Biblical expositors that might be mentioned : *thy learning is not thy learning, but Wetstein's.* The first *thy learning* is put only problematically; and were the speaker from this to ascribe to the party concerned positive learning in any degree, the inference would not be *logical*, but simply *grammatical.* Hm. Eurip. Alcest. p. 29. has already glanced at *non bonus sed optimus* (Fr. diss. 2. in 2 Cor. p. 162.). Of a similar kind are the passages by Heumann as above : Cic. Arch. 4, 8. *se non interfuisse sed egisse*, and Vell. Pat. 2, 13. *vir non saeculi sui sed omnis aevi optimus.*

order to direct the undivided attention to the second, so that the first may almost disappear (comp. Mey. on Acts v. 4.): 1 Th. iv. 8. (Schott): *despiset not man, but God*.¹ Undoubtedly he likewise rejects the apostle, who announced the divine truth; but the apostle's intention was to present forcibly to the mind the fact, that it is properly God, as the real author of the truth announced, who is rejected. The force of the statement is immediately impaired, if the passage is rendered: *he rejects not so much man as God*. To give such a translation would be like spoiling, e.g., an *asyndeton* (the nature of which also is rhetorical) by subjoining a copula. It therefore appears to me that οὐκ - ἀλλά, when it logically means *non tam - quam*, is always a part of the rhetorical tincture of the composition, and, for that reason, is to be preserved in the translation (as is done by all good translators). This negative was *designedly* employed by the speaker, and the expression is not to be considered as of a purely grammatical nature. Whether, however, this peculiarity really exists in any particular case, is to be deduced from the context, and the nature of the thoughts that are connected, and must not be made to depend on the accidental impression of the translator. The following passages are to be expounded conformably to this principle: Mt. x. 20. (Schott) οὐχ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν, Mr. ix. 37. (Schott) ὅς ἐάν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με, 1 Cor. xv. 10. περισσότερον αὐτῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δέ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἢ σὺν ἐμοί, Jo. xii. 44. ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με, Acts v. 4. (comp. Plutarch. apophth. Lac. 41. see Duker Thuc. 4, 92.) Luke x. 20. (where many MSS. insert a μᾶλλον after δέ) 2 Cor. ii. 5. (Schott). As to Luke xiv. 12 f. see Bornem. and de W. in loc.²

¹ Comp. Demosth. Euerg. 684 b. ἡγησαμένη ὑβρίσθαι οὐκ ἐμέ (but he had been outraged actually) ἀλλ' ἐαυτήν (τὴν βουλήν) καὶ τὸν δῆμον τὸν ψηφισάμενον etc., Aesop. 148, 2. οὐ σὺ με λοιδορεῖς, ἀλλ' ὁ πύργος, ἐν ᾧ ἵστασαι. Klotz Devar. p. 9.: οὐκ ἐκινδύνευσεν, ἀλλ' ἔπαθεν est: *non periclitatus sed passus est*, quibus verbis hoc significatur: non dico istum periclitatum esse sed passum, ita ut, cum ille dicatur passus esse, jam ne cogitetur quidem de eo, quod priori membro dictum est.

² Against this view, propounded in the first edition of this work, Fr. dissert. in 2 Cor. II. 162 sq. declared himself, in accordance with the remarks of de W. (A. L.-Z. 1816. nr. 41. p. 321.) and those of a critic in the Theol. Annal. 1816. p. 873.). The objections of Fr. were examined by Beyer in N. Krit. Journ. d. Theol. 3 B. 1 St.; but Fr. discussed the subject anew in Exc. 2. on Mr. 773 sq. and substantially agreed with the opinion expressed in the second edition of this Grammar, and in my grammat. Excursen p. 155. Meyer and BCrusius distinctly agree with me in regard to the different passages adduced above. Moreover, it gives me great pleasure to refer to the remarks of my acute colleague

When (οὐ) μή - ἀλλὰ καί are correlative, as in Ph. ii. 4. *μή τὰ ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος*, the original plan of the sentence comprehended οὐ - ἀλλά, but καί was subsequently introduced, as the writer, on reaching the second member, determined to soften and qualify the statement. Passages of a similar sort are not unfrequent in Greek authors, see Fr. Exc. 2. ad Mr. p. 788. comp. Thuc. ed. Poppo III. III. 300. (on the Latin *non - sed etiam* or *quoque*, see Ramshorn p. 535 f. Kritz Vell. Pat. p. 157 f.). The reverse occurs in regard to οὐ μόνον - ἀλλά (without καί, see Lehmann Lucian. II. 551.), when the writer suppresses μόνον, and, instead of a thought equivalent to the first, subjoins one that is stronger, usually including the former, see Stallb. Plat. symp. p. 115. Fr. as above, 786 ff. and Klotz Devar. p. 9 sq. So Acts xix. 26. *ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον*, that he not only at Ephesus, but in all Asia etc., where strict propriety required: but also in other places, comp. 1 Jo. v. 6. *οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι*. As to the Lat. *non solum (modo) - sed*, see Hand Tursell. IV. 282 sqq. Kritz Sallust. Cat. p. 80. The second member is heightened in a different way in Ph. ii. 12. 1 Tim. v. 23. *μηκέτι ὕδροπότει, ἀλλ' οἶνω ὀλίγῳ χρῶ* is to be rendered: Be no longer a water-drinker (ὕδροποτεῖν comp. Her. 1, 71. Athen. 1. 168.), but use a little wine. Ὑδροποτεῖν differs from ὕδωρ πίνειν, and signifies to be a water-drinker, i.e. to drink water usually and exclusively. One who uses a little wine ceases to be a water-drinker in this sense (a total abstainer), and it is quite unnecessary to supply μόνον. Matthies in loc. is not accurate.

9. Two negatives employed together in one principal clause¹ (Klotz Devar. p. 695 sqq. E. Lieberkühn de negationum graec. cumulatione Jen. 1849. 4.), either—

a. Produce an affirmation, Acts iv. 20. *οὐ δυνάμεθα ἡμεῖς, ἀ εἶδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν*, non possumus - non dicere, i.e. we must declare (comp. Aristoph. ran. 42. *οὔτοι μὰ τὴν Δήμητρα δύναμαι μὴ γελαῖν*), 1 Cor. xii. 15. *οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος* therefore, it is still of the body (belonging to it). In the first passage the particles of negation belong to different verbs (the οὐ to δυνάμεθα, and the μή to λαλεῖν); in the second, οὐκ ἔστιν denotes one notion which is denied by the first οὐ,—the not belonging to the body does not exist (comp. thus οὐκ εἶναι in a negative sentence

Klotz ad Devar. p. 9 sq. in support of my view. As to non - sed, comp. Kritz Sallust. Jug. p. 533. Hand Tur. IV. 271.

¹ The case of two negatives equivalent to an affirmative, and occurring in a clause produced by the blending of two distinct clauses by attraction, requires no special notice.

Demosth. Androt. 420 c. Aelian. 12, 36.). See also Mt. xxv. 9. rec. Comp. Poppo Thuc. III. IV. 711. Mtth. II. 1449.—Or,

b. They (two or more negations) produce *one* negation (which is the more frequent case), and serve (originally) to make the principal negation more distinct and forcible, and exhibit the sentence as negative in all its parts:¹ Jo. xv. 5. *χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν* *non potestis facere quidquam*, i.e. nihil pot. fac. (Dem. Callip. 718 c.), 2 Cor. xi. 8. *παρὼν - - οὐ κατενάρκησα οὐδενός*, Acts xxv. 24. *ἐπιβοῶντες μὴ δεῖν αὐτὸν ζεῖν μηκέτι*, Mr. xi. 14. *μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγη*, 1 Cor. i. 7. *ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι*, Mt. xxii. 16. Mr. i. 44. v. 37. vii. 12. ix. 8. xii. 34. xv. 4 f. Mt. xxiv. 21. Luke iv. 2. viii. 43. (51. Var.) x. 19. xx. 40. xxii. 16. Jo. iii. 27. v. 30. vi. 33. ix. 33. xvi. 23 f. xix. 41. Acts viii. 16. 39. Rom. xiii. 8. 1 Cor. viii. 2. (Var.) 2 Cor. vi. 3. 2 Th. ii. 3. 1 Pet. iii. 6. 2 Th. ii. 3. 1 Jo. i. 5. Rev. xviii. 4. 11. 14. etc.² So, in particular, where the notion *every, always, every time*, or *everywhere*, is added for the logical or rhetorical extension of the meaning (Böckh nott. Pind. p. 418 sq.),³ or where the negation is divided into parts, Mt. xii. 32. *οὐκ ἄφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι*.⁴ In this way one sentence may contain a series of negations: Luke xxiii. 52. *οὐ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος*, Mc. v. 3. (comp. Aelian. anim. 11, 31. *ὥς οὐδέποτε οὐδένα οὐδὲν ἀδικήσας*, Plat. Parmen. 166 a. *ὅτι τᾶλλα τῶν μὴ ὄντων οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει*, Phaed. 78 d., Her. 2, 39. *οὐδὲ ἄλλου οὐδενὸς ἐμψύχου κεφαλῆς γεύσεται Αἰγυπτίων οὐδεὶς*, Lysias pro Mantith. 10. Xenoph. A. 2, 4, 23. Plat. Phil. 29 b. and soph. 249 b. Lucian. chronol. 13. Dio C. 635, 40. 402, 35. 422, 24.) see Wyttenb. Plat. Phaed. p. 199. Ast Plat. polit. p. 541. Boisson. Philostr. Her. p. 446. and Nicet. p. 243. especially also Hm. Soph. Antig. p. 13. Gayl. p. 382 sq. When *οὐδέ ne - quidem* is employed, it is usual in Greek to prefix another negative

¹ As in popular German. The accumulation of negatives is genuine German, and has fallen into disuse, in the diction of the educated, only through the influence of the Latin, which our literary culture has rendered so powerful. As to negatives in Latin, see *Jani ars poet. lat.* p. 236 sq.

² In the Sept. comp. Gen. xlv. 1. Num. xvi. 15. Ex. x. 23. Deut. xxxiv. 6. Josh. ii. 11. 1 Sam. xii. 4. especially Hos. iv. 4. *ὅπως μηδεὶς μήτε δικάζεται μήτε ἐλεγγῆται μηδεὶς*. Transcribers have, in such sentences, sometimes omitted a negative, see *Fr. Mr.* p. 107.

³ But this mode of expression is not always employed, comp. Acts x. 14. *οὐδέποτε Ἐθναγὸν πᾶν κοινὸν καὶ ἀκάθαρτον* (without var.), 1 Jo. iv. 12.

⁴ Klotz Devar. II. 698. : in hac enuntiatione ita repetita est negatio, quod unumquodque orationis membrum, quia eo amplificabatur sententia, quasi per se stare videbatur.

to the verb (comp. Stallb. Plat. rep. I. 279. Poppo Thuc. III. II. 460.). So Luke xviii. 13. οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι.

In 1 Cor. vi. 10. the negation is, for the sake of perspicuity, again repeated with the predicate βασιλείαν θεοῦ οὐ κληρονομήσουσι, after a series of partitive clauses (οὔτε, οὔτε, οὐ, οὐ). The best Codd., however, and Lchm. have omitted it. In Rev. xxi. 4. ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι, the writer might, without hesitation, have dispensed with the second οὐ. We find, however, what is nearly the same in Aesch. Ctesiph. 285 b. οὐδὲ γε ὁ πονηρὸς οὐκ ἂν ποτε γένοιτο δημοσίᾳ χρηστός, see Bremi *in loc.* (c. 77.) comp. also Plat. rep. 4. 426 b. and Hin. Soph. Antig. as above. On the other hand, οὐκ ἔσται ἔτι οὔτε πένθος etc. would be quite according to rule. In Acts xxvi. 26. the *rec.* gives: λανθάνειν αὐτὸν τι τούτων οὐ πείδομαι οὐδέν. The better Codd., however, omit either οὐδέν or τι.

As to the pleonasm of μή after verbs in which negation is already implied, see § 65.

Note. The conjunction εἰ with an *aposiopesis* of the *apodosis*, constitutes a peculiar kind of negation in forms of swearing, as: Mr. viii. 12. ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, *i.e.* no sign shall be given; Heb. iii. 11. iv. 3. Sept. ἄμωσα, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. This is an imitation of the Hebrew אִם (comp. Gen. xiv. 23. Deut. i. 35. 1 Kings i. 51. ii. 8. 2 Kings iii. 14. etc.); and a form of imprecation requires always to be supplied as an *apodosis* with this idiom: *then shall I not live, not be Jehorah.* In passages where the speaker is a human being, it is necessary to supply: *so may God punish me* (comp. 1 Sam. iii. 17. 2 Sam. iii. 35.), *then shall I not be alive*, or the like. Ewald krit. Gr. 661. (comp. Aristoph. equit. 698 f. εἰ μὴ σ' ἐκφάγω - - οὐδέποτε βιώσομαι, Cic. fam. 9, 15, 7. *moriar, si habeo*). Ἐάν is thus used in Neh. xiii. 25. Song of Sol. ii. 7. iii. 5. Sept. Of the opposite, εἰ μὴ or εἰ μή (affirmatively), no instance occurs in the N. T. (comp. Ezek. xvii. 19.). Haab p. 226. most unwarrantably referred to this head Mr. x. 30. 2 Th. ii. 3.

SECTION LVI.

CONSTRUCTION OF NEGATIVE PARTICLES.

1. The (subjective) negative μή *ne* (with its compounds) is used in independent sentences to express a negative wish or warning, and is construed—

a. With the Optative (Aor.), when a wish is expressed (Franke I. 27.), *e.g.* in the frequently recurring *μὴ γένοιτο* Luke xx. 16. Rom. iii. 6. ix. 14. Gal. ii. 17. (Sturz dial. Alex. 204 sq.), and *μὴ αὐτοῖς λογισθεῖν* 2 Tim. iv. 16. (Plat. legg. 11. 918 d.). So also *μηκέτι*, according to the text. rec., Mr. xi. 14. *μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι* *may no one ever again* etc. The Conjunctive *φάγη*, however, would here be more appropriate in the mouth of Christ, and would be the preferable reading, had it more external authority in its favour. Besides, see Gayl. p. 76 sqq. 82.

b. When a warning is expressed, it is construed (*α*) sometimes with the Imperative Present, usually to denote something already begun, something continuing (Hm. Vig. 809.), Mt. vi. 19. *μὴ θησαυρίζετε ὑμῖν*, vii. 1. *μὴ κρίνετε*, Jo. v. 14. *μηκέτι ἀμάρτανε*, comp. Mt. xxiv. 6.¹ 17. Jo. xiv. 1. xix. 21. Mr. xiii. 7. 11. Rom. xi. 18. Eph. iv. 28. 1 Tim. v. 23. 1 Pet. iv. 12.;—sometimes (*β*) with the Conjunctive Aor., when something transient, which should not be begun at all, is denoted (Hm. as above), as: Luke vi. 29. *ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ καλύψεις*, Mt. x. 34. *μὴ νομίσητε* (do not conceive), *ὅτι ἦλθον* etc., vi. 13. Luke xvii. 23. Acts xvi. 28. So in legislative prohibitions, Mt. vi. 7. Mr. x. 19. Col. ii. 21., where not the repetition or continuation, but the action is in itself and absolutely interdicted. The Imperat. Aor., which has specially this acceptation, and is not rare in later Greek (Gayl. p. 64.),² does not occur in the N. T. (and is doubtful in the Sept. also). On the other hand, the Imperat. Pres. also is often used in reference to what should not be begun at all (Hm. as above, Franke I. 30.) comp. Mt. ix. 30. Eph. v. 6. 1 Tim. v. 22. 1 Jo. iii. 7. In general, see Hm. de praeceptis Atticistar. p. 4 sqq. (Opusc. I. 270 sqq.) comp. Soph. Aj. p. 163. Bhdy 393 f. Franke I. 28 sqq. The Imperat. and Conjunctive are both employed in *one* sentence in Luke x. 4.

The Imperat. Pres. is also construed with *μὴ* in Rom. xiii. 8. *μηδενὶ μηδὲν ὀφείλετε*. Owing to the subjective negatives, *ὀφείλ.* cannot be taken as an Indicative. Reiche's observations on the other side are a strange mixture of the obscure and the half true. If, however, he means to say that the subjective negatives are used

¹ There must here be a comma after *ὁρᾶτε*, as H. Stephanus accurately remarked in the preface to his edition of the N. T. 1576. If *ὁρᾶτε μὴ* be immediately connected, without a comma, *θροῆσθε* must be put for *θροεῖσθε*. Tdf has not attended to this.

² Comp. *Bremi* excurs. 12. ad Lys. p. 452 sqq.

in the same manner in some of the passages adduced by Wetstein, he is very much mistaken; for in the passages in question the Inf. or Participle is employed, with either of which *μή* may be properly construed.

As to *οὐ* with the Indic. Fut., partly in quotations of passages of the law from the O. T., as in Mt. v. 21. *οὐ ζονέουσιν*, xix. 18. Acts xxiii. 5. Rom. xiii. 9., and partly in the N. T. style itself, as in Mt. vi. 5. *οὐκ ἔσσεσθαι ὥσπερ οἱ ὑποκριταί*, where *μή* with the Conjunctive might have been expected, comp. § 43, 5. Not unlike this is Xen. Hell. 2, 3, 34. see Locella Xen. Ephes. p. 204. Franke I. 24. On *μή* with the Fut. Indic. in a mildly prohibitive sense, see Weber Demosth. p. 369.

When *μή* in a prohibitive sense is joined with the third Person (as frequently in laws, see Franke, as above, p. 32.), the Imperat. is used (always in the N. T.), not the Conjunctive (Hm. Soph. Aj. p. 163.); the Imper. *Pres.* when what is forbidden has already commenced, and the Imper. *Aor.* when it has not yet commenced, but is to be avoided (also for the future): Rom. vi. 12. *μή οὖν βασιλεύσω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι*, xiv. 16. 1 Cor. vii. 12. 13. Col. ii. 16. 1 Tim. vi. 2. Jas. i. 7. 1 Pet. iv. 15. 2 Pet. iii. 8.; but Mt. vi. 3. *μή γνώτω ἡ ἀριστερά σου* etc., xxiv. 18. *μή ἐπιστρεψάτω ὀπίσω*, Mr. xiii. 15. *μή καταβάτω εἰς τὴν οἰκίαν* (also in Mt. xxiv. 17. according to good Codd., where the *rec.* has *καταβαινέτω*). Comp. Xen. C. 7, 5, 73. 8, 7, 26. Aeschin. Ctes. 282 c. Mtth. II. 1157. Kühner II. 113. Instances from the Sept. are not required here; otherwise, besides Deut. xxxiii. 6. and 1 Sam. xvii. 32., many could be adduced, as: Josh. vii. 3. 1 Sam. xxv. 25. 2 Sam. i. 21. Jud. vi. 39.

If a dehortation in the 1. Pers. (Plur.) is to be expressed, *μή* takes the Conjunctive, either the *Pres.* or the *Aor.* according to the meaning to be conveyed (Hm. Soph. Aj. p. 162.), *e.g.* Jo. xix. 24. *μή σχίσωμεν*, but 1 Jo. iii. 18. *μή ἀγαπήσωμεν λόγον* (as some do), Gal. vi. 9. 1 Th. v. 6. Rom. xiv. 13. 1 Cor. x. 8. In Gal. v. 26. the Codd. vary, some having *μή γνώμεθα κενόδοξοι* (text. *rec.*), and others *γενώμεθα*. The former is the reading of the better Codd. (and has been adopted by Lchm. and Tdf.). The apostle may have wished to reprove a failing already prevalent in the Church; and that this was the case, seems probable from the preceding context. Mey. takes a different view. From Greek authors, see evidence for the use of the 1. Pers. Plur. Conj. in Gayl. 72 sq.

2. In *dependent* clauses *μή* (*μήπως*, *μήποτε* etc.) is used,

a. In the sense of *in order that not* (for which ἵνα μή is more commonly employed), with the Conjunctive after Pres. and Imperf., 1 Cor. ix. 27. ὑπωπιάζω μου τὸ σῶμα -- μήπως -- ἀδόκιμος γένομαι, 2 Cor. ii. 7. xii. 6. Mt. v. 25. xv. 32. Luke xii. 58.; with the Optative after a Preterite, Acts xxvii. 42. τῶν στρατιωτῶν βουλή ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μή τις ἐκκολυμβήσας διαφύγοι, but good Codd. have here διαφύγη, which Lchm. and Tdf. have adopted (Bhdy 401. Krü. 168.). The latter reading, however, may be a correction or an error of transcribers. The Conj. is so used in the O. T. quotation Mt. xiii. 15. Acts xxviii. 27., where, however, it is less questionable, as a *permanent* result is meant. The Indic. Fut. (along with a Conj. Aor.) Mr. iv. 12. Sept. μήποτε ἐπιστρέψωσι καὶ ἀφεθήσεται (according to good Codd.) it is not necessary to regard as likewise dependent on μήποτε, though that construction also would be quite proper, see Fr. This applies to ἰάσθαι Acts xxviii. 27. (Born. ἰάσθαι) comp. Luke xiv. 8 f. In Mt. vii. 6. Lchm. and Tdf. read μήποτε καταπατήσουσιν, where Griesb. and Scholz take no notice of any Var.

b. In the sense of *that not, lest*, after ὅρα, βλέπε or φοβοῦμαι, and the like (Hm. Vig. 797. Rost Gr. 650 f.). In this connection the particle is followed—

(*a.*) By the Indicative, when an apprehension (fear) that something is, may be, or has been, a matter of fact, is also expressed: Indic. Pres. Luke xi. 35. σκόπει, μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν (Hm. Soph. Aj. 272. μὴ ἐστί verentis quidem est ne quid nunc sit, sed indicantis simul, putare se ita esse, ut veretur, comp. Gayl. 317 sq.) Protev. Jacobi 14.;¹ Indic. Fut. Col. ii. 8. βλέπετε, μή τις ἔσται ὑμῶς ὁ συλαγωγῶν ne futurus sit, ne existat, qui etc. Heb. iii. 12. Mr. xiv. 2. Her. 3, 36. Plat. Cratyl. 393 c. Achill. Tat. 6, 2. (p. 837. Jac.) Xen. C. 4, 1, 18. etc. (comp. Stallb. Plat. rep. I. 336.); Indic. Pret. after a Pres. Gal. iv. 11. φοβοῦμαι ὑμῶς, μήπως εἰκῇ κεκοπίαικα (may have laboured), see Hm. Eurip. Med. p.

¹ We must not with de Wette pronounce this acceptance inadmissible, on the ground that "an absolute, general warning is here expressed." That is the question. An injunction to examine carefully lest such might be the case, Jesus might undoubtedly publish to His cotemporaries, as their predominant religious character is, in the N. T., generally taken for granted; and this injunction is, in reality, general. Let every one take care lest the second of the two cases mentioned in verse 34. should apply to him. The apprehension, that Jesus would thus be countenancing the doctrine of the complete extinction of human reason, is groundless; and Niemeyer (Hall. Pred. Journ. 1832. Nov.) should not have been induced by such apprehension to take the Indicative for the Conjunctive, an interpretation which he supports by passages of a totally different nature.

356. Poppo Thuc. I. I. 135. Stallb. Plat. Menon p. 98 sqq. comp. Thuc. 3, 53. Plato Lys. 218 d. Diog. L. 6, 5. Lucian. Piscat. 15. (Job i. 5.), see Gayl. 317. 320.

(β.) The Conjunctive (Gayl. 323 sqq.), when the object of a mere apprehension, which may perhaps prove groundless, is indicated : Conjunct. Pres. Heb. xii. 15. Sept. ἐπισκοποῦντες - - μή τις ῥίζα πικρίας - - ἐνοχλῇ (Hm. Soph. Aj. 272. μή ἤ verentis est, ne quid nunc sit, simulque nescire se utrum sit nec ne significantis) ; usually the Conj. Aor. in reference to something still future : Mt. xxiv. 4. βλέπετε, μή τις ὑμᾶς πλανήσῃ, 2 Cor. xi. 3. φοβοῦμαι, μήπως - - φθαρῇ τὰ νοήματα ὑμῶν, xii. 20. Luke xxi. 8. Acts xiii. 40. 1 Cor. viii. 9. x. 12. The same mood is employed in narration after a Pret. Acts xxiii. 10. εὐλαβηθεὶς μή διασπασθῇ - - ἐκέλευσε, xxvii. 17. 29., as after verbs of fearing (where this construction appears sufficiently accounted for, Rost p. 650.) even in the best Greek prose authors, Xen. A. 1, 8, 24. Κῦρος δέισας, μή ὅπισθεν γενόμενος κατακόψῃ τὸ Ἑλληνικόν, Cyr. 4, 5, 48. πούτιν φόβον ἡμῖν παρείχεται, μή τι πάθῃτε, Lysias caed. Eratosth. 44. ὃ ἐγὼ θεδιώς μή τις πύδῃται ἐπεδύμουσιν αὐτὸν ἀπολέσαι, comp. also Thuc. 2, 101. Plato Euthyd. 288 b. Herod. 4, 1, 3. 6, 1, 11. see Mth. II. 1189. Bornem. Xen. sympos. p. 70. Gayl. 324 f. The Indic. Fut. and Conjunct. are connected 2 Cor. xii. 20 f. φοβοῦμαι, μήπως οὐχ ὁῖους θέλω εὖρω ὑμᾶς καὶ γὰρ εὐρεθῶ ὑμῖν - - μή πάλιν ἐλθόντος μου ταπεινώσει με ὁ θεός etc.

In accordance with this are to be viewed likewise such elliptical sentences (Gayl. 327.) as Mt. xxv. 9. μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν *lest there be not enough, i.e. it is to be feared that there may not be enough* (according to the text. rec., where, however, recent editors give μήποτε οὐ μὴ ἀρκέσῃ, though without preponderant authority ; and then μήποτε by itself would be taken for *in no wise*). Rom. xi. 21. εἰ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μήπως οὐδὲ σοῦ φείσεται (by far better supported than φείσεται) *if God has not spared, (I infer and fear) that He will not spare thee, ne tibi quoque not sit parciturus, comp. Gen. xxiv. 39.*

In Gal. ii. 2. ἀνέβην - - ἀνεδέμην - - μήπως εἰς κενὸν τρέχω ἢ ἔδραμον Fr. (Conject. I. note, p. 50.) considered the translation : *ne operam meam luderem aut luissem, faulty in two respects.* He thought that instead of τρέχω (after a Preterite) the Optative was here to be expected ; and that ἔδραμον here would mean, what the apostle could not say, that he had laboured in vain. Hence Fr. took the words as a direct question : *num frustra operam meam in evangelium insumo an insumsi ?* He himself, however, afterwards

felt that this explanation is forced, and in the *Opuscul. Fritzschorum* p. 173 sq. gave a different rendering. The difficulty in regard to *τρέχω* entirely disappears, so far as the N. T. is concerned. Even the Conjunctive Pres.¹ is allowable, as Paul is speaking of apostolic activity, still *continued*. The Pret. Indic. *ἔδραμον*, however, would be justified by the assumption that Paul gave to the whole sentence the same turn of expression that he would have employed, had he uttered the words in a positive form: lest I am running or have run (for *may be running*, or *may have run*), comp. above, p. 303. The view of Fr., however, is simpler, who takes the Preterite in a hypothetical sense; comp. Mtth. II. 1185. Hm. de partic. *ἂν* p. 54.: *ne forte frustra cucurrissem* (which might perhaps have been the case, had I not shown forth my doctrine in Jerusalem). Undoubtedly, however, it is not necessary to refer *ἀνεθέμην* (as Fr. does) to an intention of Paul to instruct himself (for not the mere proposal, but the consent of the apostles, could have secured him from *having run in vain*): on the contrary, Paul must have been satisfied in his own mind that his views were correct, and only sought to obtain the very important declaration of the apostles in his favour, without which his apostolic labours for the present and the past might prove fruitless, see de Wette *in loc.*

In 1 Th. iii. 5. *μήπως* is construed with both Indic. and Conjunct.: *ἔπειμυλα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν* I sent to ascertain your faith, (fearing) lest the tempter had tempted you, and my labour might be fruitless. The two different moods are here obviously accounted for. The temptation (having for its effect their wavering in the faith) might have already taken place; but the apostle's thus having laboured in vain depended on the yet unknown result of the temptation, and might be dreaded imminent. Fr. renders it (*Opuscul. Fritzschor.* p. 176.): *ut - cognoscerem, an forte Satanas vos tentasset et ne forte labores mei irriti essent*. This appears to me harsh, as *μήπως* would thus be taken in a double acceptance. I cannot admit that, according to my view of the passage, the Fut. *γενήσεται* would be required instead of *γένηται*. The Fut. would rather denote an apprehension that might also prove groundless, or, at worst, be verified only at some remote period. See also Hm. *Soph. Aj.* p. 48. and partic. *ἂν* p. 126 sq. Mtth. II. 1186.

Note. Verbs of *fearing* are, according to the rule, followed by the simple *μή*, *μήπως*, or the like, and not by *ἵνα μή*: hence in Acts v. 26. *ἵνα μή λιθασθῶσι* must not be connected with *ἐφοβοῦντο τὸν λαόν*, as is done by most expositors (even Mey.); but is dependent

¹ Usteri and Schott inferred that *τρέχω* is the Indicative, because followed by *ἔδραμον*, forgetting that different moods, according to different conceptions, may be and sometimes are connected with one and the same particle.

on ἡγαγεν αὐτοὺς οὐ μετὰ βίας, and the words ἐφοβοῦντο γὰρ τὸν λαόν are to be considered as parenthetical.

3. The intensive οὐ μὴ (in reference to what *in no wise* will or should take place)¹ is sometimes, and indeed most frequently, construed with the Conjunctive Aorist, sometimes with the Conjunct. Pres. (Stallb. Plat. rep. I. 51. see below), and sometimes with the Indic. Fut. (Bengel on Mt. v. 18. is mistaken), see Ast Plat. polit. p. 365. Stallb. Plat. rep. II. 36 sq. Ellendt Lexic. Soph. II. 409 sqq. Gayl. p. 430 sqq. The difference between the Conj. Aor. and the Fut. Indic. (which alone occurs in the N. T.) is described by Hm. Soph. Oed. Col. ver. 853. thus : *Conjunctivo Aor.* locus est aut in eo, quod jam actum est (see, however, Ellendt as above, p. 411 sq.), aut in re incerti temporis, sed semel vel brevi temporis momento agenda; *Futuri* vero usus, quem ipsa verbi forma nonnisi in rebus futuris versari ostendit, ad ea pertinet, quae aut diuturniora aliquando eventura indicare volumus aut non aliquo quocunque, sed remotiore aliquo tempore dicimus futura esse. The difficulty of determining whether or not this difference is really observed in the N. T., is greatly increased by the variations of MSS., of which, in many passages, some have the Indic. Fut., and some the Aor. Conj. So far as readings have, as yet, been fully established, the Conj. occurs in Mt. v. 18. 20. 26. x. 23. xviii. 3. xxiii. 39. Mr. xiii. 2. 19. 30. Luke vi. 37. xii. 59. xiii. 38. xviii. 17. 30. xxi. 18. Jo. viii. 51. x. 28. xi. 26. 56. 1 Th. iv. 15. 1 Cor. viii. 13. 2 Pet. i. 10. Rev. ii. 11. iii. 3. 12. xviii. 7. 21 f. xxi. 25. 27. There is a preponderance of evidence for the Conj. in Mt. xvi. 28. xxvi. 35. Mr. ix. 41. xvi. 18. Luke i. 17. ix. 27. xviii. 7. 30. xxii. 68. Jo. vi. 35. viii. 12. 52. xiii. 8. Rom.

¹ Thus οὐ μὴ regularly refers to the future (Mt. xxiv. 21. *ὅτι οὐ γέγονεν - οὐδ' οὐ μὴ γένηται*). Moreover, it is now the predominant opinion of scholars, that this idiom is to be considered elliptical : οὐ μὴ ποιήσῃ for οὐ θέομαι or οὐ φόβος, οὐ δέος ἐστὶ (there is no fear) μὴ π. see Ast Plat. polit. p. 365. *Matthiae* Eurip. Hippol. p. 24. Sprachl. II. 1174. Hm. Soph. Oed. C. 1028. *Hartung* II. 156. This is assuming that the Greek had lost sight of the origin of the expression : for in many passages "there is no fear that" would be inappropriate (in the N. T. Mt. v. 20. xviii. 3. Luke xxii. 16. Jo. iv. 18. Var.). At an earlier period Hm. (Eurip. Med. p. 390 sq.) had explained the idiom differently, comp. also Gayl. p. 402. The combination οὐδέ μὴ καὶ οὐ μὴ occurs in the N. T. only in Rev. vii. 16. (Var.), but more frequently in the Sept., e.g. : Ex. xxii. 21. xxiii. 13. Josh. xxiii. 7. ; and οὐδέ μὴ in Wisd. i. 8. Generally, οὐ μὴ is of very frequent occurrence in the Sept., and its prevalence may be referred to that peculiarity of the later language, according to which it aimed at force of expression. The instances have been collected by Gayl. p. 441 sqq. It is not the fact, however, that in the N. T. (*Hitzig* Joh. Marc. p. 106.) Mark and the Revelation display a predilection for οὐ μὴ. A Concordance will show the contrary.

iv. 8. Gal. v. 16. 1 Th. v. 3. There is at least as much evidence for the Conj. as for the Fut. in Mr. xiv. 31. Luke xxi. 33. Mt. xv. 5. xxiv. 35. Gal. iv. 30. Heb. x. 17. Rev. ix. 6. (xviii. 14.).¹ The Fut. is decidedly better supported in Luke x. 19. xxii. 34. Jo. iv. 4. x. 35. The Fut. is without any Var. in Mt. xvi. 22. οὐ μὴ ἔσται σοι τοῦτο (absit) ne tibi accadat hoc. The Conj. is, however, unquestionably predominant in the N. T. (comp. Lob. Phryn. p. 722 sq.), and the same is the case also in Greek authors, see Hartung Partik. II. 156 f. Hermann's rule, however, does not apply to the N. T.; for, though it may serve to account for the construction in some passages, it is at variance with it in others, and the Aor. is employed where, according to Hm., the Fut. should have been used, as, e.g.: 1 Th. iv. 15. ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας, where the exact moment is specified as *on the day of Christ's second coming*; and Heb. viii. 11., where there is reference to a precise time (the period of Messiah's reign, ver. 10.), and duration also is indicated, comp. Rev. xxi. 25. In fact, the Conj. Aor. in this sense had become usual in later Greek, comp. Lob. as above, p. 723. Thilo Act. Thom. p. 57. Likewise Mdv. p. 127. maintains that there is no discernible difference between the Fut. and the Aor. in this construction. Gayl. 440 sqq. has specified all the passages in the Sept. where οὐ μὴ occurs.

The statement of Dawes, however, which admits a difference of meaning between the Aor. and Fut. in this construction, but, in regard to the former, allows only the 2. Aor. Act. and Mid. in Greek texts, has been almost universally rejected (see Mtth. II. 1175 f. Stallb. Plat. rep. II. 343., but on the other side, Bhdy 402 f.), and certainly does not apply to the N. T., where the 1. Aor. is as frequent as the 2. Aor., even in verbs that have a 2. Aor. very much in use (Var. see Rev. xviii. 14.).

Sometimes οὐ μὴ is followed, according to a few Codd., by a Pres. Indic., as in Jo. iv. 48. εἰ μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύετε, and Heb. xiii. 5. Sept. οὐ μὴ σε ἐγκαταλείπω. One Cod. (quoted by Griesb.) has in Rev. iii. 12. the Optative, οὐ μὴ ἐξέλθοι. The last is undoubtedly a mistake of a transcriber, misled by the ear (the case is different in orat. obliq. in Soph. Philoct. 611. comp. also Schaef. Demosth. II. 321.), and the Conjunctive was long ago restored. In Heb. as above, ἐγκαταλείπω is undoubtedly the true

¹ It must not be overlooked that sometimes the Future form may be occasioned in MSS. by a Future following or preceding, as in Jo. viii. 12. οὐ μὴ περιπατήσῃς - - ἀλλ' ἔξῃς.

reading.* In Jo. iv. 48. the reading should probably be πιστεύετε, as the Conj. Pres. is so used in Greek authors also, as in Soph. Oed. Col. 1024. οὐς οὐ μή ποτε χώρας φυχόντες τῆςδ' ἐπεύχωνται θεοῖς (according to Hm. and others), Xen. C. 8, 1, 5. An. 2, 2, 12. (see Hm. Eurip. Med. Elmsl. p. 390. Stallb. Plat. polit. p. 51. Ast Plat. pol. p. 365.), and in Jo. as above; and after a conditional clause with εἰ in Xen. Hier. 11, 15. εἰάν τοὺς φίλους κρατῆς εὖ ποίῳν, οὐ μή σοι δύνωνται ἀντέχειν οἱ πολέμιοι, and frequently in Demosth. (Gayl. p. 437.). In Jo. as above, however, there is preponderant MS. authority for πιστεύετε, which Lehm. and Tdf. have received into the text. What Hm. Iphig. Taur. p. 102. says of an Indic. Pres. after οὐ μή, could not be substantiated according to the received text. As to Luke xviii. 7. see § 57.

This intensive οὐ μή is used also with ὅτι in dependent clauses, not merely in relative, as in Mt. xvi. 28. Luke xviii. 30. Acts xiii. 41., but also in objective clauses, as in Luke xiii. 35. xxii. 16. Mt. xxiv. 34., Jo. xi. 56. τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἐορτὴν; *what think ye? that He will not come to the feast?* Likewise in direct questions with τίς, as in Rev. xv. 4. τίς οὐ μὴ φοβηθῇ; Comp. with the former passages Xen. C. 8, 1, 5. τοῦτο γὰρ εὖ εἶδέναι χρή, ὅτι οὐ μὴ δύνηται Κῦρος εὐρεῖν etc. Thuc. 5, 69., and with the latter, Neh. ii. 3. διὰ τί οὐ μὴ γένηται πονηρόν etc. On οὐ μὴ in an interrogative clause, without an interrogative pronoun, construed with a Conjunctive or Fut. (Ruth iii. 1.), see 57, 3.

Note. Not, no one—nothing—except, but, are usually denoted by οὐ -, οὐδεῖς -, οὐδέν - - εἰ μή, as in Mt. xi. 27. xxi. 19. Luke iv. 26. Jo. xvii. 12. etc. (Klotz Devar. p. 524.). More rarely the negation is followed by πλὴν, as in Acts xx. 23. xxvii. 22.; or simply by ἢ, as in Jo. xiii. 10. according to the rec.: ὁ λελουμένος οὐκ ἔχει χρεῖαν ἢ τοὺς πόδας νίψασθαι. Most Codd. have εἰ μή, and this Lehm. has adopted. This, however, might be a correction of the rarer ἢ, which does occasionally occur, as in Xen. C. 7, 5, 41

SECTION LVII.

OF INTERROGATIVE PARTICLES.

1. In the N. T., interrogative sentences (comp. Krü 250 f.) which commence neither with an interrogative pronoun, nor with a special interrogative adverb (πῶς, ποῦ etc.),

* At the date of the oldest MSS. extant, *ei* and *u*, as well as *oi* and *u*, were pronounced by the Greeks exactly alike. See Prolegomena—TII.

a. In *direct* questions, have usually no interrogative particle (Jo. vii. 23. xiii. 6. xix. 10. Acts xxi. 37. Luke xiii. 2. 1 Cor. v. 2. Rom. ii. 21. Gal. iii. 21. etc.).¹ Sometimes, however, contrary to the usage of the written language of the Greeks, εἰ is employed before a question, in which the inquirer merely intimates his want of information, without further indication of his expecting a reply (see No. 2.).

b. *Indirect* questions are introduced by εἰ (which is then also the conditional conjunction).² In direct double questions πότερον - ἢ is used only once, Jo. vii. 17. In all other passages, the first question stands without an interrogative particle, Luke xx. 4. Gal. i. 10. iii. 2. Rom. ii. 3. etc., and the second has merely ἢ, and, if negative, ἢ οὐ Mt. xxii. 17. Luke xx. 22., or ἢ μή Mr. xii. 14. comp. Bos Ellips. p. 759. Klotz Devar. 576 sq. Sometimes, however, ἢ is used in an interrogative sentence which refers to a preceding one that is categorical (like the Latin *an*, see *Hand Tursell.* I. 349.) 2 Cor. xi. 7. εἰ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει - - ἢ ἁμαρτίαν ἐποίησα ἑμαυτὸν ταπεινῶν; *Have I committed an offence?* Rom. vi. 3. (Dio C. 282, 20.) etc. comp. Lehmann Lucian. II. 331 sq.

2. The following are instances of the singular use of εἰ in *direct* questions (especially in Luke): Acts i. 6. ἐπρώτων αὐτὸν λέγοντες· κύριε, εἰ - - ἀποκαθιστάνεις τὴν βασιλείαν; Luke xxii. 49. εἰπον· κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; Mt. xii. 10. xix. 3. Luke xiii. 23. Acts xix. 2. xxi. 37. xxii. 25. Mr. viii. 23. (as to Mt. xx. 15. see Mey.) comp. Sept. Gen. xvii. 17. xliii. 6. 1 Sam. x. 24. 2 Sam. ii. 1. xx. 17. 1 Kings xiii. 14. xxii. 6. Jon. iv. 4. 9. Joel i. 2. Tob. v. 5. 2 Macc. vii. 7. Ruth i. 19. Perhaps this idiom originated in an ellipsis: *I should like to know* (Mey. on Mt. xii. 10.). At that period, however, now under consideration, in the history of the Greek language, εἰ was a regular interrogative particle (comp. Schneider Plat. civ. I. 417.), and in later Greek it is used also in direct questions. It would be quite forced to represent εἰ as equivalent to the indirect *an* (Fr. Mt. p. 425. Mr. p. 327.).

¹ Hence it is sometimes matter of dispute among commentators whether a particular sentence is to be taken as interrogative or not, e.g. Jo. xvi. 31. Rom. viii. 33. xiv. 22. 1 Cor. i. 13. 2 Cor. iii. 1. xii. 19. Heb. x. 2. Jas. ii. 4.; or how many words are comprehended in an interrogative sentence, e.g. Jo. vii. 19. Rom. iv. 1. On this, Grammar can lay down no general rule that could decide in all cases.

² How εἰ generally acquired an interrogative meaning, see *Hartung Partik.* II. 201 ff. comp. Klotz Dev. 508.

Si, by which *εἰ* is rendered in the Latin Vulgate, had, in the same way, been changed from an indirect (Liv. 39, 50.) into a direct interrogative particle. That even in Greek authors, *εἰ* is sometimes used in *direct* questions (Hoogev. doctr. partic. I. 327.), was maintained by Stallb. Phileb. p. 117., but very properly denied, in regard to Attic prose, by Bornem. Xen. Apol. p. 39 sq. Stallb. recalled his statement Plat. Alcib. I. 231. comp. further, Herm. Lucian. conser. hist. p. 221. Fr. Mr. p. 328. and Klotz Dev. 511. In the passage, Odys. 1, 158., adduced by Zeune Vig. p. 506., *εἰ* was long ago corrected, and changed into *ἤ*. In Aristoph. nub. 483. (Palaiet observatt. p. 60.), *εἰ* does not mean *num*, but *an*, in an indirect question. So also in Demosth. Callicl. p. 735 b. On the other hand, Dio Chr. 30, 299. *εἰ τι ἄλλο ὑμῖν προσέταξεν, ἐπέστειλεν ἢ διελέγθη*; where follows the answer: *πολλὰ καὶ δαιμόνια*—which is probably corrupted (Reiske prefers: *ἤ τι ἄλλο*), or it is to be taken as an indirect question: *but if any one has given you any other injunction?* (may be asked, some one will, perhaps, ask). Schneider, even in Plat. civ. 4, 440 e., retains *εἰ*, which more recent editors have, on manuscript authority, changed into (*ἀλλ'*) *ἤ*; but he explains this use of the particle in questions, only in appearance direct, by assuming an ellipsis, and has suppressed the mark of interrogation. Some, but on insufficient grounds, have thought that in the N. T. *ὅτι* likewise is to be taken as introducing a direct question, see § 53, 10. 5.

The interrogative *ἄρα* was, originally, *ἄρα* with the acute accent; and in an interrogative sentence, distinguished as such by the voice, denotes the conclusion from what precedes, whether a negative answer (where *ἄρα* = *num igitur*), or an affirmative (*ergone*) Klotz Devar. 180 sqq.¹ The former is the more usual in prose (Hm. Vig. 823.), and occurs in the N. T. Luke xviii. 8. *ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς*; *shall He find faith on the earth?* and *ἄρά γε* Acts viii. 30. comp. Xen. Mem. 3, 8, 3. *ἄρά γε, ἔφη, ἐρωτᾷς με, εἰ τι οἶδα πυρετοῦ ἀγαθόν; οὐκ ἔγωγ', ἔφη*. On the other hand, in Gal. ii. 17. *ἄρα* might be rendered by *ergone*: is therefore Christ the minister of sin? (comp. Schaef. Melet. p. 89. Stallb. Plat. rep. II. 223. Poppo Thuc. III. I. 415.). Others read *ἄρα* with a question. Against this, however, is the fact, that Paul invariably makes a question precede *μὴ γένοιτο*, see Mey. *in loc.*

To the interrogative particles, *πῶς*, *πότε*, *ποῦ* etc., appropriated

¹ A different view is expressed by *Leidenroth de vera vocum origine ac vi per linguar. comparationem investiganda* (Lips. 1830. 8.) p. 59 sqq. Further, see on *ἄρα* and *ἄρα* *Sheppard* in the *Classical Museum*, No. 18.

to direct questions, correspond, as is well known, in indirect questions (or obliqua oratio) the relative forms ὅπως, ὅποτε, ὅπου, etc. (Bttm. II. 277.). Even Attic authors, however, do not always observe the distinction (see Kühner II. 583. Hm. Soph. Antig. p. 80. Poppo ind. ad Xenoph. Cyrop. under πῶς and ποῦ), and in later writers it is frequently disregarded. In the N. T., even in the *obliqua oratio*, the interrogative forms are predominant (πόθεν Jo. vii. 27., ποῦ Mt. viii. 20. Jo. iii. 8. As to πῶς, see Wahl Clav. 439.). Ὅπου is, in the N. T., employed rather as strictly a relative.

3. In negative interrogative sentences,

a. Where an affirmative answer is expected (Hartung Partik. II. 88.), οὐ (= *nonne*) is commonly used, as in Mt. vii. 22. οὐ τῷ σῶ ὀνόματι προσεφτεύσαμεν; *have we not?* etc. xiii. 27. Luke xii. 6. xvii. 17. Jas. ii. 5. Heb. iii. 16. 1 Cor. ix. 1. xiv. 23. Sometimes, when the speaker assumes a negative answer, οὐ is accompanied with an expression of indignation and reproach, as: Acts xiii. 10. οὐ παύσῃ διαστρέφων τὰς ὁδοὺς κυρίου τὰς εὐθείας; *wilt thou not cease etc.?* The tone employed indicates, as in German (or any other language), the particular cast of the question. WILT thou (really) not cease? is equivalent to *nonne desines?* but, *wilt thou NOT cease?* means *non desines?* The οὐ here denies the notion of the verb (*non desinere* = *pergere*), see Franke I., 15. Comp. Plut. Lucull. c. 40. οὐ παύσῃ σὺ πλουτῶν μὲν ὡς Κράστος, ζῶν δ' ὡς Λούκουλλος, λέγων δὲ ὡς Κάτων; So also Luke xvii. 18. Mr. xiv. 60.—In Acts xxi. 38. οὐκ ἄρα means *non igitur, not, then* (as I presumed, but as I now perceive denied), *art thou not, then?* etc. Klotz Devar. 186. (*nonne*, as the Latin Vulgate renders it, would perhaps, taken in connection with *nevertheless*, be ἄρ' οὐ or οὐκουν, see Hm. Vig. 795. 824.).

b. Μή (μήτι) is used, when a negative answer is presumed or expected (Franke as above, 18.).¹ Jo. vii. 31. μὴ πλείονα σημεῖα ποιήσῃ; *will he do more miracles than these?* (that is not conceivable), xxi. 5. Rom. iii. 5. (Philippi is mistaken) ix. 20. xi. 1. Mt. vii. 16. Mr. iv. 21. Acts x. 47. etc. Both interrogatives are (in accordance with the above distinction) found consecutively in Luke vi. 39. μήτι δύνатаι τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέροι εἰς βόθυνον πεσοῦνται; The assertion of Hm. (Vig. 789.), that μή sometimes anticipates an affirmative answer, has been contested by Franke *l. c.* and others. Some, however, think that it is sometimes to be so taken in the N. T. (Lücke Joh. I. 602. comp. Fr. Mtth. p. 432.). But the speaker, in such case, always leans to a negative answer,

¹ As to the Latin *num*, see *Hand Tursell.* p. 320.

and would not be surprised if he received one : Jo. iv. 33. *Has any one brought Him anything to eat?* (I do not think so, especially as we are here in the country of the Samaritans); viii. 22. : *will he kill himself?* (yet we cannot believe that of him), comp. Mt. xii. 23. Jo. iv. 29. vii. 26. 35. Occasionally an inclination is implied to believe what is asked; while, at the same time, the question is put negatively, if the speaker assumes the appearance, at least, of wishing a negative reply. Some, but without ground, take μή in the sense of *nonne* likewise in Jas. iii. 14. : εἰ ζῆλον πικρὸν ἔχετε - - μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. The sentence is categorical : *do not thus be puffed up* (in reference to *knowledge*, ver. 13.) *against the truth*.—When μὴ οὐ occurs in a question, οὐ belongs to the principal verb of the sentence, and μὴ alone is interrogatory, as in Rom. x. 18. μὴ οὐκ ἤκουσαν; *have they not heard? have been still without hearing?* ver. 19. 1 Cor. ix. 4. 5. xi. 22. (Judges vi. 13. xiv. 3. Jer. viii. 4. Xen. Mem. 4, 2, 12. Plat. Meno p. 89 c. and Lysias 213 d. Acta Apocr. p. 79.). On the other hand, οὐ μὴ merely serves as a strengthened form of a simple negation : Jo. xviii. 11. οὐ μὴ πῖω αὐτό; *shall I not drink it?* Arrian. Epictet. 3, 22, 33. see § 56, 3.

Acts vii. 42. μὴ σφάγια καὶ θυσίας προσηγάγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ; (from Amos) : *have ye offered to Me slain beasts and sacrifices by the space of forty years in the wilderness?* (You surely do not pretend to say that you have). The speaker then proceeds with καὶ ἀνελάβετε, as the question implies : *ye have not* etc., and (even) *ye have* etc. A different view is given by Fr. Mr. p. 66. See, on the other hand, Mey. The passage in Amos has not, as yet, been itself fully explained. Probably the prophet alludes to some statement in the Pentateuch. As to Luke xviii. 7. see above, p. 438 of original.

In Mt. vii. 9. τίς ἐστὶν ἐξ ὑμῶν ἀνδρῶπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λῖθον ἐπιδώσει αὐτῷ; two questions are blended : *who is there among you that - - would give?* and, *would one give—* (surely he would not give)—*if asked for?* Comp. Luke xi. 11. and Bornem. *in loc.*

Note. As to Jo. xviii. 37., see, in particular, Hm. Vig. 794. οὐκ οὖν is *non* (*nonne*) *ergo* with or without a question, οὐκ οὖν *ergo* (if the negation be dropped). Were the question οὐκ οὖν βασιλεὺς εἰ σύ; it would mean, *art thou, notwithstanding, a king?* *nonne ergo* (Hm. Vig. 795.) *rex es?* and the speaker might conceive an affirmative reply possible (in reference to what Jesus said, ἡ βασιλεία ἡ ἐμὴ etc.). But οὐκ οὖν (as editors have it) βασιλεὺς εἰ σύ; *art thou, nevertheless, a king?* *ergo rex es?* (probably with suppressed irony,

see Bremi Demosth. p. 238.) with or without a question (Xen. Cyr. 2, 4, 15. 5, 2, 26. 29. Aristot. rhet. 3, 18, 14. etc.). *Οὕτω* has the meaning of *then, thus, consequently*, because it was originally interrogative, *Thou art a king, then?* (Is it not so? Is that not true?) see Hm. Vig. p. 794 sq. comp. Ellendt Lexic. Soph. II. 432 sq.¹ The interrogatory form appears to me more suitable to the speaker, and Lücke has expressed the same opinion. At all events, *οὕτω* cannot signify *non igitur*, as Kühnöl and Bretschneider would render it. It would, if so understood, require to be written with a separation, *οὐκ οὕν*.

B.

STRUCTURE OF SENTENCES.

SECTION LVIII.

ELEMENTS OF A SENTENCE.

1. The necessary parts of a simple sentence are—the Subject, the Predicate, and the Copula. As, however, the Subject and the Predicate may be completed and extended in a great variety of ways by means of adjuncts; so, on the other hand, the Predicate may frequently, and the Subject sometimes, be blended with the Copula. The limits of the Copula are never doubtful; but it may sometimes be uncertain which and how many words constitute the Subject or the Predicate, as in Rom. i. 17. 2 Cor. i. 17. xi. 13. xiii. 7. In the latter case, the point is to be decided, not on grammatical, but on hermeneutical grounds.

The Infinitive (by itself), when it stands for the Imperative (Ph. iii. 16.), see § 43, 5., cannot form a complete sentence, as it conveys no notion of the Subject,—an element which, in every sentence, is employed in the person of the verb.

2. The Subject and the Predicate are, ordinarily, nouns (including substantivised Infinitives, Ph. i. 22. 29. 1 Th. iv. 3.). Sometimes, however, they may consist of a complete sentence, as: Luke xxii. 37. *τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό· καὶ μετὰ ἀνόντων ἐλογίσθη*, 1 Th. iv. 1. *παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περι-*

¹ Rost 742. and Gayl. p. 149. are opposed to the distinction by means of the Accent.

πατῶν, Mt. xv. 26. οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων etc. The case of the Subject (in independent sentences) is, as everybody knows, the Nominative; but the Partitive Genitive likewise may elliptically denote the Subject, Acts xxi. 16. see § 30, 8. On the other hand, the alleged use of ἐν as *nota nominativi*, in imitation of the Hebrew ׀ essentialiae, does not merit a moment's consideration, and the latter itself is a mere figment.

A Predicate sometimes consists of a participle with the article, as in Mt. x. 20. οὐ γὰρ ὑμεῖς ἐστὲ οἱ λαλοῦντες, Jo. v. 32. xiv. 28. Ph. ii. 13. Rom. viii. 33. Gal. i. 7. etc. This idiom, which deserves special attention, is to be carefully distinguished from the use of the participle without the article, comp. Mtth. 717. Fr. Rom. II. 212 sq.

3. Ordinarily, as every one knows, the Copula agrees in number, and the Predicate in number and gender, with the Subject; but the Predicate, if it consist of a substantive, may have a different gender and number from the Subject, as, *e.g.*: 2 Cor. i. 14. καύχημα ὑμῶν ἐσμέν, 1 Th. ii. 20. ὑμεῖς ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά, Jo. xi. 25. ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή, viii. 12. 2 Cor. iii. 2. Rom. vii. 13. Eph. i. 23. ἥτις (ἡ ἐκκλησία) ἐστὶ τὸ σῶμα αὐτοῦ (see § 24, 3.) 1 Cor. xi. 7. Col. iv. 11. Luke xxii. 20.¹ Yet deviations from the preceding rule occur, even in prose, when the writer gives a preponderance to the *meaning* of the Subject, over its grammatical *form*. This takes place more frequently in Greek than in Latin.

a. A Sing. Predicate (with Copula) agrees with a Neuter Plural, mostly when the Subject is *material*, and may be regarded as a mass (Bhdy 418. Mtth. 761.) Jo. x. 25. τὰ ἔργα - μαρτυρεῖ περὶ ἐμοῦ, 2 Pet. ii. 20. γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων, Acts i. 18. xxvi. 24. Jo. ix. 3. x. 21. iii. 23. xix. 31. Rev. viii. 3.

(a.) It is only when prominence is to be given to the plurality and distinct existence of the Subject, that the Predicate is put in the Plur. (Weber Demosth. p. 529.), Jo. xix. 31. ἵνα κατεργῶσιν αὐτῶν (of the three persons crucified) τὰ σκέλη (previously ἵνα μὴ μείνη τὰ σώματα is used, comp. also vi. 13. Rev. xxi. 12. xx. 7. Xen. An. 1, 7, 17.); seldom otherwise, 1 Tim. v. 25. τὰ ἄλλως ἔχοντα (ἔργα) κρυβῆναι οὐ δύνανται, Rev. i. 19. ἃ εἶδες καὶ ἃ εἰσίν (but immediately afterwards ἃ μέλλει γίνεσθαι), Luke xxiv. 11. (not Rom. iii. 2. see § 39, 1.). In 2 Pet. iii. 10. both Sing. and Plur. are used in connection. Likewise in Greek authors (Rost 475. Kühner II. 50.)

¹ Likewise cases in which Neuters imply disapprobation, as in 1 Cor. vi. 11., come, in a grammatical point of view, under this head.

the Plur. of the verb is not unfrequently used, especially when, instead of the Neut., another substantive, Masculine or Feminine, may be in the mind (Hm. Soph. Elect. p. 67. Poppo Thucyd. I. I. 97 f. and Cyrop. p. 116., yet see Schneider Plat. civ. I. 93.). Comp., moreover, Xen. Cyr. 2, 2, 2. Anab. 1, 4, 4. Hipparch. 8, 10. Thuc. 6, 62. Ael. anim. 11, 37. Plat. rep. 1. 353 c.

(β.) Neuters, however, which denote or simply imply Subjects, especially persons, are almost invariably construed with a Plural Pred., as : Mt. x. 21. ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς, Jas. ii. 19. τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουν, Jo. x. 8. οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα, Mr. iii. 11. v. 13. vii. 28. Mt. vi. 26. xii. 21. 2 Tim. iv. 17. Rev. iii. 2. xi. 18. xvi. 14. xix. 21. (Mt. xxvii. 52. πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν, Rev. xi. 13.). In other passages the Codd. vary remarkably, but there is a preponderance of authority for the Sing. in Mr. iv. 4. Luke iv. 41. viii. 38. xiii. 19. Jo. x. 12. 1 Jo. iii. 10. iv. 1. In Luke viii. 2. the Sing. is found without *Var.* ἀφ' ἧς δαιμόνια ἐπτά ἐξῆλθλύθει, ver. 30. εἰσῆλθεν δαιμόνια πολλά, and 1 Jo. iii. 10. φανερά ἐστιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τ. τοῦ διαβόλου. Comp. also Eph. iv. 17. and Rom. ix. 8. The Sing. and Plur. are connected in Jo. x. 4. τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ, 27. τὰ πρόβατα τῆς φωνῆς μου ἀκούει καὶ ἀκολουθοῦσί μοι, comp. 1 Sam. ix. 12. In conclusion, Rev. xvii. 12. τὰ δέκα κέρατα δέκα βασιλεῖς εἰσὶν the Plur. of the verb is the more appropriate, on account of the Predicate noun, comp. 1 Cor. x. 11. The use of the Plural Predicate, in reference to animate Subjects, is, in Greek authors also, the rule, comp. Xen. Cyr. 2, 3, 9. τὰ ζῶα ἐπίστανται, Plat. Lach. 180 e. τὰ μειράκια ἐπιμέμνηνται, Thuc. 1, 58. 4, 88. 7, 57. Eur. Bacch. 677 f. Arrian. Alex. 3, 28, 11. 5, 17, 12. see Hm. Vig. 739.

In general, the construction of Neuters with Plur. verbs, is, in Greek prose authors, more frequent than is usually supposed (though the Codd. vary remarkably), Reitz Lucian. VII. 483. Bip. Ast Plat. legg. p. 46. Zell Aristot. Ethic. Nicom. p. 4. and 209. Bremi exc. 10. ad Lys. p. 448 sq. Held Plutarch. Aem. Paull. p. 280. Ellendt praef. ad Arrian. I. 21 sq. Bornem. Xen. Cyrop. p. 173., but chiefly in later writers, and that without any distinction (Agath. 4, 5. 9, 15. 26, 9. 28, 1. 32, 6. 39, 10. 42, 6. etc. Thilo Apocr. I. 182. Boisson. Psell. p. 257 sq. Dresser ind. to Epiphan. monach. p. 136.). The proposal of Jacobs (Athen. p. 228., comp. also Heind. Cratyl. p. 137.), to substitute the Singular in all such passages, was, it would appear, subsequently retracted by that distinguished scholar himself (comp.

Jacobs Philostr. imag. p. 236.), though, where Codd. give the Singular, it might, agreeably to the view of Boisson. Eunap. p. 420. 601., be, in the better author, preferred.

What was said of the Sing. of the Predicate after Neuters, must be confined to the form of the verb. If the Predicate consist of εἶναι or γίνεσθαι with an adjective, the latter is put in the Plur., while the verb is used in the Sing., as in Gal. v. 19. φανερά ἐστιν τὰ ἔργα τῆς σαρκός, 1 Cor. xiv. 25. τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γινεται.

4. *b. Collectives*, denoting animate objects, are construed with a Plural Predicate: Mt. xxi. 8. ὁ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια (Mr. ix. 15. Luke vi. 19. xxiii. 1.), 1 Cor. xvi. 15. οἴδατε τὴν οἰκίαν Στεφανῶ, ὅτι -- εἰς διακονίαν τοῖς ἀγίοις ἔταξαν ἑαυτούς, Rev. xviii. 4. ἐξέλθετε ἐξ αὐτῆς, ὁ λαός μου (Hesiod. scut. 327.), also ix. 18. ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, viii. 9. (but Sing. viii. 8 f. 11.) Luke viii. 37. Acts xxv. 24. Elsewhere the Plur. and Sing. of the verb or Pred. occur in connection, as in Jo. vi. 2. ἡκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἑώρων (xii. 9 f. 12 f. 18.), Luke i. 21. ἦν ὁ λαός προσδοκῶν καὶ ἐθαύμαζον, Acts xv. 12. (1 Cor. xvi. 15.). The Plural, in reference to a Collective, occurs in Luke ix. 12. ἀπόλυσον τὸν ὄχλον, ἵνα ἀπειθόντες -- καταλύσωσι etc. When the Pred. consists of an adjective with εἶναι, the adjective is, naturally, not Plur. but Masc., as in Jo. vii. 49. ὁ ὄχλος οὗτος -- ἐπ' αὐτοῖς εἰσιν. On the other hand, adjectival words may, in such constructions, be put either in the Plur. or the Sing. They are put in the Sing. when they precede the Substantive: Mr. ix. 15. πᾶς ὁ ὄχλος ἰδόντες -- ἐξεθαμβήθησαν (Luke xix. 37. Acts v. 16. xxi. 36. xxv. 24.), Luke xxiii. 1. ἀναστὰν ἅπαν τὸ πλῆθος ἠγαγον αὐτόν. Yet, in the N. T., the regular construction of Collectives with a Sing. Pred. is the more usual. The same construction often occurs likewise in the Sept., as in Judg. ii. 10. Ruth iv. 11. 1 Sam. xii. 18 f. 1 Kings iii. 2. viii. 66. xii. 12. Isa. li. 4. Judith vi. 18. (λαός is almost invariably construed with a Plural verb), as they not unfrequently are in Greek authors, as: Her. 9, 23. ὥς σφι τὸ πλῆθος ἐπεβοήθησαν, Philostr. her. p. 709. ὁ στρατὸς ἄδυμοι ἦσαν, Thuc. 1, 20. 4, 128. Xen. Mem. 4, 3, 10. Aelian. anim. 5, 54. Plutarch. Mar. p. 418 c. Pausan. 7, 9, 3. see Reitz Lucian. VI. 533. Lehm. Jacobs Achill. Tat. p. 446. Krüger Dion. H. p. 234. Poppo Thuc. III. I. 529 sq. Ellendt Arrian. Alex. I. 105.

Under this head essentially come also 1 Tim. ii. 15. σωθήσεται δὲ (ἡ γυνή) διὰ τῆς τεκνογονίας, εἰ μὴ μείνωσιν (αἱ γυναῖκες) ἐν πίστει,

for ἡ γυνή, which is to be supplied, is to be understood of the whole sex. But in Jo. xvi. 32. ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, the verb is not to be directly referred to ἕκαστος, but ἕκαστος is annexed, as explanatory, to the Plural, as in Acts ii. 6. ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ, Rev. xx. 13. 1 Pet. iv. 10. Acts xi. 29. see Hes. scut. 283. Aelian. anim. 15, 5. Var. Hist. 14, 46. Wesseling Diod. Sic. II. 105. Brunck Aristoph. Plut. 784. Jacobs Achill. Tat. p. 622. Similar to this is Acts ii. 12. and 1 Cor. iv. 6. ἵνα μὴ εἷς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθι κατὰ τοῦ ἑτέρου. But in Acts ii. 3. the notion of a Singular Subject to ἐκάδισε (for ἐκάδισαν is obviously a correction, to make a conformity to ᾤψθησαν), is implied in ἐφ' ἑνα ἕκαστον αὐτῶν. Other instances of a transition from the Plur. to the Sing. of a verb have been collected by Heind. Plat. Protag. p. 499. Jacobs Aelian. anim. II. 100.

Collectives have influenced the gender of the Pred. only in Luke x. 13. εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις - - πάλαι ἂν ἐν σάκκῳ καθήμενοι (the inhabitants) μετενόησαν.

Note 1. Some have thought that a preceding Sing. verb construed with a Plur. Subject (Masc. or Fem.)—the Schema Pindaricum (Mtth. 766. Hm. Soph. Trach. p. 86.)—occurs in Luke ix. 28. ἐγένετο - - ὥσπερ ἡμέραι ὀκτώ. But ἐγένετο is to be taken by itself, and ὥσπερ ἡμέραι ὀκτώ is to be understood as a parenthetical clause relating to time, without regular connection, see § 62. *Vice versa*, in Luke ix. 13. εἰσὶν is not construed with πλεόν, but the latter is an unconnected insertion (comp. Xen. Anab. 1, 2, 11.), and εἰσὶν belongs to ἡμέραι.—That the Imperat. ἄγε, which is nearly a pure interjection, is connected with a Plur. Subject without disturbing the construction, in Jas. iv. 13. ἄγε νῦν οἱ λέγοντες and v. 1. ἄγε νῦν οἱ πλούσιοι, is quite obvious. This usage is frequent in Greek authors, e.g. Xen. Cyr. 4, 2, 47. 5, 3, 4. Apol. 14. comp. Alberti observ. on Jas. iv. 13. Palaiet observ. p. 502 sq. Wetsten. N. T. II. 676. Bornem. Xen. Apol. p. 52. (similar to which is the Latin *age* Hand Tursell. I. 205.). Likewise φέρε is so used Himer. orat. 17, 6.

Note 2. Here may be introduced a remark, in passing, on the usage according to which a Plur. verb and pronoun are employed by a single speaker, in reference to himself (Glass. I. 320 sqq.). The communicative meaning is also manifest in Mr. iv. 30. πῶς ὁμοιωσάμεν τὴν βασιλείαν τοῦ Θεοῦ ἢ ἐν τίνι αὐτὴν παραβολῇ δώμεν; Jo. iii. 11. It occurs much more frequently in the Epistles (as among the Romans *scripsimus*, *misimus*), where the author speaks in his apostolic character, as in Rom. i. 5. comp. ver. 6. (otherwise explained by van Hengel Rom. p. 52.), Col. iv. 3. comp. the immediately following δέδεμαι, Heb. xiii. 18. comp. ver. 19., Gal. i. 8. Only it is necessary to distinguish from this usage the case in which the writer really includes other persons, though it may be difficult, in such instances, to specify when and what persons he means besides himself, and the point cannot always be determined on merely

grammatical grounds. In Eph. i. 3 ff. and 1 Cor. iv. 9. the Plural proper is undoubtedly used. As to Jo. xxi. 24. see Mey. According to LA., in 1 Cor. xv. 31. *καθ' ἡμέραν ἀποδύσσω, νή τὴν ἡμέτεραν καύχῃσιν*, ἣν ἔχω, the Sing. and Plur. would occur in the same connection. But the reading *ὑμετέραν* is here decidedly to be preferred.

5. Such sentences as the following are *not* to be regarded in the light of a grammatical discordance: Mt. vi. 34. *ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς*, 2 Cor. ii. 6. *ικανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὐτῇ*. The Neuters are here used as substantives: *a sufficiency for such a one is*, like *triste lupus stabulis* (Virg. ecl. 3, 80.), *a sad thing for the stalls* (Ast Plat. polit. p. 413. Hm. Vig. p. 699.). Instances in Greek authors are: Her. 3, 36. *σοφὸν ἡ προμηδείη*, Xen. Hi. 6, 9. *ὁ πόλεμος φοβερὸν*, Diog. L. 1, 98. *καλὸν ἡσυχία*, Xen. M. 2, 3. 1. Plat. legg. 4. 707 a. Plut. paedag. 4, 3. Lucian. philops. 7. Isoer. Demon. p. 8. Plat. conviv. p. 176 d. Aristot. rhet. 2, 2, 46. and eth. Nic. 8, 1, 3. Lucian. fug. 13. Plut. mul. virt. p. 225. Tauchn. Aelian. anim. 2, 10. Dio Chr. 40. 494. Sext. Emp. math. 11, 96. Comp. Georgi Hierocr. I. 51. Wetsten. I. 337. Kypke obs. I. 40. Fischer Well. III. a. p. 310 sq. Elmsley Eurip. Med. p. 237. ed. Lips. Held Plut. Timol. p. 367 sq. Kühner Gr. II. 45. Waitz Aristot. categ. p. 292. In Lat. comp. Ovid. amor. 1, 9, 4. Cic. off. 1, 4. famil. 6, 21. Virg. eclog. 3, 82. Aen. 4, 569. Stat. Theb. 2, 399. Vechner hellenol. p. 247 sqq. As to the rhetorical emphasis sometimes involved in this use of the Neuter, see Dissen Demosth. cor. p. 396.

Another form of the same idiom, also deserving of notice, occurs in 1 Pet. ii. 19. *τοῦτο γὰρ χάρις*, comp. *τοῦτό ἐστιν ἀνάμνησις* Demosth. and Schaefer appar. V. 289. Herm. Lucian. conscr. hist. p. 305.

6. If the Subject, or the Predicate, or both, be complex, the grammatical form of the Predicate is determined according to the following distinctive cases:

a. If the Subject be of the 1. and 3. Person, the verb is put in the 1. Pers. Plur., as: Jo. x. 30. *ἐγὼ καὶ ὁ πατὴρ ἐν ἐσμεν*, 1 Cor. ix. 6. *ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν* etc. (1 Cor. xv. 11.) Mt. ix. 14. Luke ii. 48. (Eurip. Med. 1020.). Only in Gal. i. 8. we find *ἐὰν ἡμεῖς ἡ ἀγγέλως ἐξ οὐρανοῦ εὐαγγελίζηται*, the latter Subject being regarded as the more exalted, Isae. xi. 10. When, on the other hand, to the 2. Pers. is annexed a third, the former re-

ceives the preference as the more important, and the (preceding) verb is put in the 2. Pers., as in Acts xvi. 31. *σαθήσῃ σὺ καὶ ὁ οἶκός σου* xi. 14.

b. When the greater number of Subjects are of the 3. Person, or are impersonal objects,

(α.) The Pret., when it follows the Subjects, is invariably put in the Plur., as in Acts iii. 1. *Πέτρος καὶ Ἰωάννης ἀνέβαινον* iv. 19. xii. 25. xiii. 46. xiv. 14. xv. 35. xvi. 25. xxv. 13. 1 Cor. xv. 50. Jas. ii. 15. In this construction, sometimes an adjective or participle, referring to all, agrees with the first or the principal substantive, as in Acts v. 29. *ἀποκριθεὶς Πέτρος καὶ οἱ ἀπόστολοι εἶπαν*. But the opposite is the case in Acts iv. 19. Where the nouns are of different genders, the participle is in the Masc., as in Acts xxv. 13. *Ἀγρίππας καὶ Βερνίκη κατήντησαν* - - *ἀσπασάμενοι τὸν Φῆστον*, Jas. ii. 15. Likewise when the disjunctive *ἢ* is used, a Singular Pred. follows several Subjects, as in Mt. v. 18. xii. 25. xviii. 8. Eph. v. 5.

(β.) When the Pred. precedes, it is put in the Plur., if the author had in his mind a plurality of Subjects, as in Mr. x. 35. *προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης*, Jo. xxi. 2., hence with *καί* - *καί* or *τε* - *καί* Luke xxiii. 12. *ἐγένοντο φίλοι ὃ τε Πιλάτος καὶ ὁ Ἡρώδης* (Acts i. 13. iv. 27. v. 24. viii. 5.), Tit. i. 15. *μεμΐναι αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις*; or, when the Subjects are to be conceived separately, in the Sing., as in 1 Tim. vi. 4. *ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι* etc. Rev. ix. 17. (Thuc. 1, 47. Plat. Gorg. 503 e. 517 d. Lucian. dial. mort. 26, 1. Quint. inst. 9, 4, 22.), 1 Cor. xiv. 24. *ἐὰν εἰσέλθῃ τις ἄπιστος ἢ ἰδιώτης* (so usually when there is a disjunction by *ἢ* 1 Cor. vii. 15. 1 Pet. iv. 15.), Acts v. 38. xx. 4. 1 Cor. vii. 34.; or only the first Subject, usually the principal, is specially taken into consideration, as in Jo. ii. 2. *ἐκλήθη (καὶ) ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ*, iv. 53. viii. 52. xviii. 15. xx. 3. Acts xxvi. 30. Luke xxii. 14. Mt. xii. 3. Philem. 24. Rev. i. 3. etc. Plat. Theag. 124 e. Paus. 9, 13, 3. 9, 36, 1. Mdv. p. 3 f. In such case, a predicative participle or adjective is put in the Plur., as in Luke ii. 33. *ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες*, Rev. viii. 7. Comp., in general, Viger. p. 194. d'Orville Charit. 497. Schoem. Isae. 462. When the Subjects are connected by *ἢ*, Greek authors usually employ the Plur. of the verb, comp. Porson Eurip. Hecub. p. 12. Lips. Schaef. Melet. p. 24. Schoem. Isae. p. 295. (exactly as after *ἄλλος ἄλλω* and the like, see Jacobs Philostr. p. 377.). The distinction which Matth. Eurip. Hec. 84. Sprachl. II. 768. established, is, in

the N. T. at least, not perceptible. The Sing. is adopted owing to the order of the words in this arrangement, εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος -- Acts xxiii. 9.

By means of this construction a distinct prominence is imparted to one subject out of several, as in Jo. ii. 12. κατέβη εἰς Καφαριναοὺν αὐτός καὶ οἱ μαθηταὶ αὐτοῦ, iv. 12. 53. Luke vi. 3. viii. 22. Acts vii. 15. The propriety of using the Singular of the Pred. is here obvious. Such a mode of expression is of frequent occurrence in Hebrew (Gesen. Lehrs. 722.), and (even in the form of αὐτός τε καὶ or καὶ αὐτός καὶ Ruth i. 3. 6.) is not rare in Greek authors, Matth. Eurip. Iphig. A. 875. Weber Demosth. 261. Fr. Mr. p. 70. 420. comp. Demosth. Euerg. 688 a. εἰ διοριεῖ ἐπὶ Παλλὰδιᾳ αὐτός καὶ ἡ γυνὴ καὶ τὰ παιδία etc. Alciph. 1, 24. ὡς ἂν ἔχοιμι σώζεσθαι αὐτός καὶ ἡ γυνὴ καὶ τὰ παιδία.

7. When a sentence contains several Subjects or Predicates, the copulative particle is, according to the most simple construction, put before the last. On the contrary, the disjunctive ἢ is employed before each of the successive words, as in Mt. vi. 31. τί φάγωμεν ἢ τί πίνωμεν ἢ τί περιβαλόμεθα; Luke xviii. 29. ὅς ἀφῆκεν οἰκίαν ἢ γυναικα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα. Even the copulative is sometimes used in this manner, as in Rom. ii. 7. τοῖς ὀφείλουσιν καὶ τιμὴν καὶ ἀξίαν ζητοῦσι, xi. 33. xii. 2. (Lucian. Nigr. 17.) see Fr. Rom. II. 553. The connecting particle is thus not unfrequently repeated before each word of a whole series (*polysyndeton*), a usage which is partly to be considered an imitation of the Hebrew mode of expression (Ewald krit. Gr. 650.) Mt. xxiii. 23. Rev. xviii. 12. xxi. 8., and partly arises from an effort to secure due attention to the import of each word, as in Rom. vii. 12. ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή, ix. 4. ὃν ἡ νόμιμος καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι, Luke xiv. 21. τοὺς πτωχοὺς καὶ ἀναπῆρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε, 1 Pet. i. 4. iii. 8. Jo. xvi. 8. Acts xv. 20. 29. xxi. 25. Rev. v. 12. Philostr. Apoll. 6, 24. So in particular with proper names, as in Acts i. 26. xiii. 1. xx. 4. Mt. iv. 25. Jo. xxi. 2. On the other hand, the connecting particle of the different parts of a sentence is often entirely omitted (*asyndeton*),

a. In enumerations, as in 2 Tim. iii. 2. ἔσονται οἱ ἄνθρωποι φίλαντοι, φιλόαργοι, ἀλάστορες, ὑπερήφανοι, βλάσφημοι etc., 1 Cor. iii. 12. ἐποικοδομοῦν ἐπὶ τὸν θεμέλιον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, ῥέτον, καὶ ἄμην, 1 Pet. iv. 3. Heb. xi. 37. 1 Tim. i. 10. iv. 13. Rom. i. 29 ff. ii. 19. Ph. iii. 5. Jo. v. 3. 1 Cor. xiii. 4-8. xiv. 26. ii.

4 f. Jas. v. 6. 1 Pet. ii. 9. Mt. xv. 19. (Col. iii. 11. is peculiar). Similar to this are Demosth. Phil. 4. p. 54 a. and Pantaen. p. 626 a. Plat. Gorg. p. 503 e. 517 d. rep. 10. p. 598 c. Lycurg. 36, 2. Lucian. dial. mort. 26, 2. Heliod. 1, 5.

b. In parallelisms and antitheses, which thus receive additional prominence, as in 2 Tim. iv. 2. ἐπίστηθι εὐκαίρως ἀκαίρως (like nolens volens, honesta turpia, digni indigni, ἄνω κάτω, Aristoph. ran. 157. ἀνδρῶν γυναικῶν, Beier Cic. off. I. 135. Kritz Sall. I. 55. II. 323.), 1 Cor. iii. 2. γάλα ὑμῶς ἐπότισα, οὐ βρῶμα, vii. 12. Jo. x. 16. Jas. i. 19. Yet the *asyndeton*, in such cases, is not necessary, as in Col. ii. 8. 1 Cor. x. 20. comp. Fr. Mr. p. 31 sq. The distinction, however, which has been drawn between the two modes of expression, seems to me too subtle.

When the greater number of the Subjects are in the Plural, the Plural of the verb following is used. This, however, is not indispensable, Diod. S. 20, 72. δάκρυα καὶ δέησεις καὶ θρήνος ἐγένετο συμφορητός, Xen. rep. Ath. 1, 2.

Note. When several substantives, either in the Subject or the Pred., are connected by καί, the first sometimes denotes an individual comprehended in the second as its genus, as Ζεὺς καὶ θεοί. After the second, λοιποί is supplied; but the intension of the expression is to give prominence to one as the principal, as in Acts v. 29. ὁ Πέτρος καὶ οἱ ἀπόστολοι (Theodoret. III. 223. see Schaef. Sophocl. II. 314. 335.), i. 14. Mr. xvi. 7. Mt. xvi. 14. (yet see Mey. *in loc.*) comp. Mr. x. 14.

This schema κατ' ἐξοχήν (Lob. Soph. Aj. p. 221.) is an established idiom in Greek authors, comp. Plat. Protag. p. 310 d. ὦ Ζεῦ καὶ θεοί (Plaut. capt. 5, 1, 1. Jovi diisque ago gratias), Iliad. 19, 63. Ἐκτορι καὶ Τρωσὶ, Aeschin. Timarch. p. 171 c. Σόλων ἐκείνος, ὁ παλαιὸς νομοθέτης, καὶ ὁ Δράκων καὶ οἱ κατὰ τοὺς χρόνους ἐκείνους νομοθέται, Aristoph. nub. 412. (Chrysippus et Stoici Cic. Tusc. 4, 5, 9.) see Ast Theophr. char. p. 120. Stallb. Plat. Protag. p. 25. As to Eurip. Med. 1141., which Elmsley adduces as an instance of this idiom, see Hm. Med. p. 392. ed. Lips., besides Locella Xen. Ephes. p. 208.

8. If two predicative verbs have one common *object*, and both verbs govern the same case, the object is expressed only once, as in Luke xiv. 4. ἰάσατο αὐτὸν καὶ ἀπέλυσεν, Mt. iv. 11. In Greek authors the object is but once expressed, even when the verbs govern different cases, Krü. 227. In the N. T., when the verbs govern different cases, the object is usually repeated in the form of a pronoun, as in Luke xvi. 2. φωνήσας αὐτὸν εἶπεν αὐτῷ, yet comp. Acts

xiii. 3. ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν, Eph. v. 11. μὴ κοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάροις, μᾶλλον δὲ ἐλέγχετε, 2 Th. iii. 15. 1 Tim. vi. 2. see § 22, 1.

9. Of the three constituent parts of a sentence, the Subject and the Pred. are indispensable; but the simple copula is implied in the mere juxtaposition of the Subject and Predicate: ὁ Θεὸς σοφός (which in Greek can only mean: *God is wise*). The same holds also when the Subject and the Predicate are extended, as in Heb. v. 13. πᾶς ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, 2 Cor. i. 21. Rom. xi. 15. see § 64. As, however, the Predicate is usually combined with the copula, so the Subject may be implied in the copula, or in the copula blended with the Predicate. This usually takes place, abstracting from any special context,

a. When the verb is in the 1. or 2. Pers. (when the Subjects are conceived as present, Mdv. p. 6.), Jo. xix. 22. ὃ γέγραφα, γέγραφα, Rom. viii. 15. οὐκ ἐλάβετε πνεῦμα δουλείας, as here even the pronouns ἐγώ, σύ are expressed only when emphasis is intended, see § 22, 6. If the name of the Subject be annexed to the pronoun of the 1. or 2. Pers., as in Gal. v. 2. ἐγὼ Παῦλος λέγω ὑμῖν (Eph. iii. 1. Rom. xvi. 22. 2 Cor. x. 1. Philem. 19. Rev. i. 9. xxii. 8. etc.), Gal. ii. 15. ἡμεῖς φύσει Ἰουδαῖοι - - εἰς Χριστ. Ἰησ. ἐπιστεῦσαμεν (2 Cor. iv. 11.) Luke xi. 39., the adjunct is in apposition.

b. When the verb is in the 3. Pers. (impersonally), and then

(α.) A Plur. Active is used, if merely (acting) Subjects generally are meant, Mdv. p. 7. Mt. vii. 16. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν; do *they* (people) gather etc.? Jo. xv. 6. xx. 2. Mr. x. 13. Acts iii. 2. Luke xvii. 23. See Fischer Weller. III. I. 347. Duker Thucyd. 7, 69. Bornem. Schol. p. 84.

(β.) A Sing. Active, when no definite Subject is meant (Mdv. p. 7.) of which the verb is predicated, but only the action or condition is indicated as a fact: ὕει, βροντᾷ (Jo. xii. 29. βροντῇ γίνεται) *it rains*, etc., 1 Cor. xv. 52. σαλπείσει *the trumpet shall sound*, also 2 Cor. x. 10. αἱ ἐπιστολαί, φησί, βαρεῖαι, *it is said* (Wisdom. xv. 12.). Yet, according to the concrete conception of the Greeks, this idiom may, strictly, be elliptical: ὕει, βροντᾷ Ζεὺς (Xen. H. 4, 7, 4.), σαλπείσει ὁ σαλπικτής, like the ἀναγνώσεται of the orators, see § 64. As to the (parenthetical) φησί, not unfrequent in Greek authors, see Wolf Demosth. Lept. p. 288. Wytttenbach Plut. mor. II. 105. Boisson. Eunap. p. 418. (in Latin *inquit, ait* is similar, see Heindorf Horat. sat. p. 146. Ramshorn Gramm. p. 383.). More frequently, however, in such cases the verb is used in an impersonal sense.

(γ.) A Sing. Passive (Mdv. p. 8.), as in 1 Cor. xv. 42. *σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ* (see v. Hengel *in loc.*), 1 Pet. iv. 6. *εἰς τοῦτο καὶ νεκροῖς ἐγγγγέλιδη* etc., Mt. vii. 2. 7. v. 21. etc. This form is connected with the 3. Per. Plur. in a parallelism in Luke xii. 48. *ὃ ἐδόκη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ὃ παρέδεντο πολὺ, περισσύτερον αἰτήσουσιν αὐτόν.*¹

The forms of quotation, *λέγει* 2 Cor. vi. 2. Gal. iii. 16. Eph. iv. 8. etc., *φησὶ* 1 Cor. vi. 16. Heb. viii. 5., *ἔρηκε* Heb. iv. 4. (comp. the Rabb. *רמיא*, see Surenhus. *βιβλ. κατὰ λ.* p. 11.), *μαρτυρεῖ* Heb. vii. 17. (*εἶπε* 1 Cor. xv. 27.), were probably never intended by the N. T. writers to be taken impersonally. For the most part, the Subject (*Θεός*) is directly or indirectly implied in the context, as in 1 Cor. vi. and Mt. xix. 5.: and in the apostolic *φησὶ* there is an ellipsis (of *ὁ Θεός*). Lastly, in Heb. vii. the best authorities give *μαρτυρεῖται*.

There is impersonal application in Jo. xii. 40. (one acquainted with the Scriptures easily supplies *ὁ Θεός*), 1 Cor. xv. 25. (*Θῆ* scilicet *Χριστός*, gathered from *αὐτόν*), Rom. iv. 3. 22. *ἐπίστευσεν Ἀβρ. τῷ Θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην* sc. *τὸ πιστεῦσαι* from *ἐπίστέυσ.*, Jo. vii. 51. *ἐὰν μὴ ἀκούσῃ*, where *ὁ νόμος*, personified as a judge, is to be repeated, 1 Jo. v. 16., where from *αἰτήσῃ* the word *αἰτούμενος* (*Θεός*) might admissibly be supplied as the Subject of *δῶσει*. Lastly, in Heb. x. 38. *ἐὰν ὑποστειλῇται*, the most natural explanation is to supply the general term *ἄνθρωπος* from *ὁ δίκαιος*.

The Predicate is involved in *εἶναι*, which, of itself, signifies *existence*, in Mt. xxiii. 30. *εἰ ἡμεῖς ἐν ταῖς ἡμέραις τῶν πατέρων* etc., Jo. viii. 58., Rev. xxi. 1. *ἡ θάλασσα οὐκ ἔστιν ἐτι*. In this sense adverbs are annexed for closer specification in 1 Cor. vii. 26. *καλὸν ἀνδρώπῳ τὸ οὕτως εἶναι*.

SECTION LIX.

EXTENSION OF A SIMPLE SENTENCE IN ITS SUBJECT AND PREDICATE: ATTRIBUTIVES, APPPOSITION.

1. The Subject and the Predicate of a sentence may be extended in a great variety of ways by adjuncts. The first sort of these are *attributives*, most commonly consisting in adjectives. Personal nouns, in particular, which denote office, character, etc., receive,

¹ It cannot, however, be inferred from this, that the 3. Plural Active strictly has a Passive sense (as in Chald. see Winer's Ch. Gram. § 49.), for even in Luke xii. 20. *ἀπαιτούσιν* may be taken concretely. See Bornem. *in loc.*

with little extension of signification, general personal attributes in the substantives *ἄνθρωπος*, *ἄνθρω*, *γυνή* etc. (Mtth. 967.), Mt. xviii. 23. *ἁμοιῶδη* - - *ἄνθρωπῳ βασιλεῖ*, xiii. 45. xx. 1. xxi. 33. (Iliad. 16, 263. *ἄνθρωπος ὁδότης*, Xen. Cyr. 8, 7, 14. Plato Gorg. 518 c.), Acts iii. 14. *ἡτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν*, i. 16. Luke xxiv. 19. (Plat. Ion p. 540 d. *ἄνθρω στρατηγός*, Thuc. 1, 74.; Palaeph. 28, 2. *ἄνθρω ἀλιεύς*, 38, 2. Plat. rep. 10. 620 b. Xen. Hi. 11, 1. see Fischer ind. ad Palaeph. sub *ἄνθρω*, Vechner Hellenol. p. 188. Comp., as to the Hebrew idiom, Winer's Simonis p. 54.). On the other hand, in 1 Cor. ix. 5. *γυναῖκα* is to be taken predicatively; and it would be wrong to refer to this head passages in which the attributive is used strictly as an adjective, as in Acts i. 11. xvii. 12. Jo. iv. 9. In the addresses *ἄνδρες Ἰσραηλῖται* Acts ii. 22., *ἄνδρες Ἀθηναῖοι* xvii. 22. xix. 35. the emphasis lies in *ἄνδρες*, and renders the compellation one of respect (comp. Xen. An. 3, 2, 2.). Similar forms of address are frequent in the Greek orators.

2. Adjectives (and participles), employed attributively with substantives, are usually placed *after* them, Luke ix. 37. *συνήντησεν αὐτῷ ὄχλος πολὺς*, Rev. xvi. 2. *ἐγένετο ἔλκος κακὸν καὶ πονηρὸν*, Mt. iii. 4. Jo. ii. 6. 2 Tim. iv. 7. *τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι*, Luke v. 36 ff., as the thing itself presents itself to the mind before its Predicate. When, however, the adjective word is to receive any degree of prominence, as directly or indirectly antithetical, it is put *before* the substantive. This is peculiarly frequent in the didactic style: Mt. xiii. 24. *ἁμοιῶδη ἡ βασιλεία τοῦ οὐρανοῦ ἄνθρωπῳ σπείραντι καλὸν σπέρμα* (ver. 25. *ἐσπείρεν ζιζάνια*), Luke viii. 15. *τὸ (πесὸν) ἐν τῇ καλῇ γῇ* (ver. 12. 13. 14.), Jo. ii. 10. *πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω* (Rom. i. 23. xiii. 3. Mr. i. 45. Mt. xii. 35.), 1 Cor. v. 6. *ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ* (Jas. iii. 5.), 1 Pet. iv. 10. *ἐκαστος καθὼς ἔλαβεν χάρισμα εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι* (the *κακοὶ οἰκ.* do not so), Heb. x. 29. (comp. ver. 28.) viii. 6., Rom. vi. 12. *μὴ βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι* (even because the *σῶμα* is *θνητόν*, it would be absurd to allow such dominion), 2 Pet. i. 4. Mr. xiv. 6. Heb. ix. 11. 12. 1 Tim. i. 19. 1 Cor. v. 7. 1 Pet. iv. 10. 19. Hence in the apostolic diction *καινὴ κτίσις*, *καινὸς ἄνθρωπος*, for the most part *ἡ καινὴ διαθήκη*. But even the adjective put after the substantive may be emphatic when made prominent by the article, as in Jo. iv. 11. *πόθεν ἔχεις τὸ ὕδωρ τὸ ζῶν*; x. 11. *ἐγώ εἰμι ὁ ποιμὴν ὁ καλός*, or when placed at the end of the sentence, as in Mr. ii. 21. *οὐδείς* - - *ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν*, Jo. xix. 41. Mr. xvi. 17.

γλώσσαις λαλήσουσι καιναῖς. We find in one and the same verse an adjective preceding and another following the substantive, Tit. iii. 9. *μωρὰς ζητήσεις - - μάχας νομικάς*. In general, it must not be forgotten that it often depends on the writer's feeling at the moment, whether the adjective word is intended to be emphatic or not. Thus, in Jo. xiii. 34. 1 Jo. ii. 7. 8. *καινὴν ἐντολὴν* might have been put in distinct antithesis to the old commandment, but the Apostle says *ἐντολὴν καινὴν*, a commandment which is new. In Rev. iii. 12. we find *τῆς καινῆς Ἱερουσ.*, but xxi. 2. *Ἱερουσ. καινὴν*: and in 2 Pet. iii. 13. *καινοὺς οὐρανοὺς καὶ γῆν καινὴν*, it would have been sufficient to have made the adjective emphatic merely the first time. In Acts vii. 36. Heb. xi. 29. we find *ἐρυθρὰ θάλασσα*, but in the Sept. frequently *θάλασσα ἐρυθρά*.

When two or more adjectives are joined by *καί* to one substantive, they are put before or after it, in accordance with the preceding distinctions, as in 1 Tim. ii. 2. *ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν*, Mt. xxv. 21. *δοῦλε ἀγαθὲ καὶ πιστέ*, Luke xxiii. 50. *ἀνὴρ ἀγαθὸς καὶ δίκαιος*, Acts xi. 24. Rev. iii. 14. xvi. 2. Such arrangements of words as in Mt. xxiv. 45. *ὁ πιστὸς δοῦλος καὶ φρόνιμος*, Heb. x. 34. are to be accounted for by the circumstance, that the writer afterwards introduces a second adjective to complete the sense, or, for the sake of force, had reserved it for the end of the sentence.

3. Two or more adjectives regularly connected by *καί* are joined to substantives, 1 Pet. i. 4. *εἰς κληρονομίαν ἄφθαρτον καὶ ἀμείαντον καὶ ἀμάραντον*; verse 19. 2 Pet. ii. 14. etc. When the copula is omitted, it is either because the intention of the writer is to enumerate certain qualities deserving of special attention (§ 58, 6.), 1 Tim. iii. 2 ff. *οὗτον ἐπίσκοπον ἀνεπιλήπτου εἶναι, νηφάλιον, σώφρονα, κόσμιον* etc. Tit. i. 6. ii. 4 f. (Job i. 8.) see § 58, 7., probably with comparison Luke vi. 38. (Mtth. 998.); or because one of the adjectives is more closely combined with the substantive, and forms with it, as it were, one notion, 1 Pet. i. 18. *ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου*, Jo. xii. 3. *μύρου νάρδου πιστικῆς πολυτίμου*, where *νάρδος πιστικῆ* indicates, as it were commercially, a certain sort of spikenard, which is then declared to be *πολύτιμος*, Jo. xvii. 3. *ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν Θεόν*, Gal. i. 4. 1 Cor. x. 4. Rev. i. 16. xii. 3. xv. 6. xx. 11. (which sometimes is made clear by the mere position of the words, as in Jo. vii. 37. *ἐν τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς*, Heb. ix. 11.). Comp. Her. 7, 23. *σῆτος πολλὸς ἐφοῖτα ἐκ τῆς Ἀσίας ἀλληλεσμένους*, Dion. H. IV. 2097. *συναγαγόντες*

ιδιωτικὸν συνέδριον πατρικόν, see Mthh. 998. Dissen Pindar. ed. Goth. 303 sq. Hm. Eurip. Hec. p. 54. Elmsley Eurip. Med. 807. Bornem. Xen. Cyr. p. 71. comp. Kritz Sallust. Jug. 172. (When the second Predicate is a real participle, a connecting καί is, of course, not to be expected, as in Acts xxvii. 6. εὐρὼν πλοῖον Ἀλεξανδρίον πλέον εἰς τὴν Ἰταλίαν, Mr. xiv. 14.)

When πολὺς is annexed to a substantive that has already an adjective, it will either be construed according to the preceding rule, as in Jo. x. 32. πολλὰ καὶ ἔργα ἔδειξα, 1 Tim. vi. 9., or as in Acts xxv. 7. πολλὰ τε καὶ βαρέα αἰτιώματα, where the word expressing the quality is made prominent: *many and* (indeed) *heavy* etc. Comp. Her. 4, 167. 8, 61. Xen. Mem. 2, 9, 6. see Mthh. 998. Under this head come also Jo. xx. 30. πολλὰ καὶ ἄλλα σημεῖα (but xxi. 25. ἄλλα πολλὰ), and Luke iii. 18. πολλὰ καὶ ἕτερα (which is not unusual in Greek authors, see Kypke on the first passage) *many and other*, for which we say, *many other*.

4. From the natural rule, that an adjective must agree with its substantive in gender and number, there is sometimes a deviation, when the writer allows the consideration of the meaning to prevail over the grammatical form.

a. Masculine adjectives are joined to Neuter or Feminine substantives that signify persons (Hm. Vig. p. 715.) Rev. xix. 14. τὰ στρατεύματα - ἡκολούθει αὐτῷ - ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν, Eph. iv. 17. 18. 1 Cor. xii. 2. Mr. ix. 26. (Xen. Mem. 2, 2, 3. αἱ πόλεις - ὡς παύσοντες, Cyr. 1, 2, 12. 7, 3, 8. Joseph. antt. 6, 11, 6. [Liv. 7, 2.]; still more bold is Aristid. I. 267. extr. Jebb. ἄμιλλα καὶ σπονδὴ τῶν ἐκατέρωθεν μεγίστων πέλων, καλούντων τι ὡς αὐτούς), Rev. xi. 15. ἐγένοντο φωναὶ μεγάλαι - λέγοντες (v. 13 f.), iv. 8. τὰ τέσσαρα ζῶα, ἐν καθ' ἐν αὐτῶν ἔχων ἀνὰ πτέρυγας ἕξ, - καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες.

In Eph. iv. 18. ἐσκοτισμένοι does not belong to the accessory clause καθὼς καὶ τὰ ἔθνη, but to ὑμεῖς; but in 2 Jo. 4. εὐρηκα ἐκ τῶν τέκνων σου περιπατοῦντας does not accord with the above usage.

b. Singular collectives (comp. § 58, 4.) are sometimes joined to adjectives in the Plural, as in Acts v. 16. συνήρχετο τὸ πλῆθος τῶν πέριξ πόλεων Ἱερ. φέροντες ἄσθενεῖς etc. (xxi. 36. Luke xix. 37. comp. Diod. S. 5, 43. Xen. Eph. 1, 3. Palairot observ. p. 201.), iii. 11. συνέδραμεν πᾶς ὁ λαὸς - ἐκθαμβοί, Jo. xii. 12. Rev. vii. 9. xix. 1.

(Philostr. Apoll. 2, 12.), Luke ii. 13. *πληθὺς στρατιῶς οὐρανόου αἰνούντων τὸν Θεόν* etc. On the other hand, in Rev. iii. 9. *τῶν λεγόντων* is not to be taken as an epithet to *συναγωγῆς*, but as a partitive. The Sing. and Plural connected, occur in Mr. viii. 1. *παμπόλλου ὄχλου ὄντος καὶ μὴ ἐχόντων, τί φάγωσι*, Acts xxi. 36. comp. Diod. S. 14, 78. *τοῦ πλήθους συντρέχοντος* - καὶ τοὺς μισθοὺς πρότερον ἀπαιτούντων, Virg. Aen. 2, 64. *undique visendi studio Trojana juvenis circumfusa ruit certantque illudere capto*. Further, see Poppo Thuc. I. 102 sq. Bornem. Xen. Apol. p. 36. Anab. p. 354. Jacobs Anthol. pal. III. 811. Hm. Lucian. conser. hist. p. 301. Ast Plat. legg. p. 103 sq. Mtth. 976 f.

The combination of an adjective of one gender with a substantive of another, is deserving of attention, in Rev. xiv. 19. *ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὸν μέγαν*, as even Tdf. reads (*ληνός* is sometimes Masc. in the Sept., as in Gen. xxx. 38. 41. Vat.).¹ But in Acts xi. 28. Luke undoubtedly wrote *λιμὸν μεγάλην* - - *ἦτις*, see Bornem. *in loc.* In Ph. ii. 1. all recent editors have substituted *εἰ τινα* for *εἰ τις σπλάγχχνα*.

5. When an adjective refers to two or more substantives of different genders or numbers,

a. The adjective is usually repeated with each substantive, as in Mr. xiii. 1. *ἶδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί*, Jas. i. 17. *πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον*, Rev. xxi. 1. *οὐρανὸν καινὸν καὶ γῆν καινὴν*, Jo. xi. 33. Acts iv. 7. 1 Cor. xiii. 2. Eph. i. 21. 1 Pet. ii. 1. 2 Pet. iii. 13 (3 Esr. iii. 5.) comp. Aristot. Nicom. 7, 9, 1. Demosth. pac. 23 b.

b. When it is used only once, it precedes with the gender and number of the first substantive, as in Luke x. 1. *εἰς πᾶσαν πόλιν καὶ τόπον*, 1 Th. v. 23. Rev. xiii. 7. vii. 9. comp. Diod. S. 1, 4. *μετὰ πολλῆς κακοπαθείας καὶ κινδύνων*, Dem. Con. 728 a. Plutarch. mor. 993 a. On the other hand, when placed after the substantives, it is sometimes in the Plur. and sometimes in the Sing., and its gender is that of the nearest or principal substantive, as in Heb. ix. 9. *δωρὰ τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι* etc., iii. 6. *ἐὰν τὴν παρρησίαν καὶ τὸ καύχημα μέχρι τέλους βεβαίαν*

¹ Lücke (Apokal. II. 464.) maintains that either we should read, with one Codex, *τοῦ μεγάλου* (which is probably a correction), or admit a constructio ad sensum, on the ground, according to him, that the writer, in using *τὸν μέγαν* thought only of *θυμὸς τοῦ Θεοῦ*. Lücke himself must feel that the latter assumption is somewhat forced and harsh. See also Matthäi's small edition, p. 63.

κατάσχωμεν (Var.). Comp. Iliad. 2, 136 sq. αἱ ἡμέτεραί τ' ἄλλοι καὶ νήπια τέκνα εἴατ' ἐνὶ μεγάροις ποτιδέγμεναι, Thuc. 8, 63. πυνδόμενος - - καὶ τὸν Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα, Xen. Cyr. 7, 5, 60. If the substantives are of the same gender, or if the adjective employed has not a separate form in use to express each gender, it is usually expressed but once, and joined to the first substantive, as in Acts ii. 43. Mt. iv. 24. Mr. ii. 15. Eph. i. 21. 1 Cor. xi. 30., or to the second, as in 2 Cor. i. 6.

The Plur. of an adjective which belongs to two substantives, may appear inappropriate in 1 Pet. i. 18. οὐ φθαρτοῖς ἀργυρίῳ ἢ χρυσίῳ : but φθαρτ. must be regarded as a substantive, and ἀργ. and χρ. as explanatory specifications, in apposition to it : *not with corruptible things, silver or gold etc.*

6. *Predicative* amplifications, which we should introduce by *as, for, to*, are very frequent : 1 Tim. ii. 7. εἰς ὃ ἐτέθην ἐγὼ κῆρυξ, 1 Cor. x. 6. ταῦτα τύποι ἡμῶν ἐγενήθησαν ver. 11. xv. 26. Mt. i. 28. Jo. iii. 2. xii. 46. 2 Tim. i. 11., 1 Pet. ii. 5. αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικός, 1 Cor. ix. 5. ἀδελφὴν γυναῖκα περιάγειν, Rom. iii. 25. ὃν πρόεδετο ὁ Θεὸς ἱλαστήριον, Jas. v. 10. ὑπόδειγμα λάβετε - - τοὺς προφῆτας, Acts vii. 10. xix. 19. xx. 28. xxv. 14. xxvi. 5. Luke xx. 43. 1 Cor. xv. 20. 23. 2 Cor. iii. 6. 1 Jo. iv. 10. 14. (2 Th. ii. 13. according to the reading ἀπαρχήν) Heb. i. 2. xii. 9. Sometimes such a Predicate is made prominent by the comparative particle ὡς, as in 2 Cor. x. 2. λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας, 1 Cor. iv. 1. comp. 2 Th. iii. 15. 1 Tim. v. 1 f.; or the Hebraistic usage with εἰς is adopted, as in Acts xiii. 22. ἤγειρεν τὸν Δαυὶδ αὐτοῖς εἰς βασιλέα ver. 47. vii. 21. see p. 241. As to making the Predicate precede, see § 61.

The Predicate is sometimes an adjective, as in Heb. vii. 24. ἀπαράβατον ἔχει τὴν ἰερωσύνην, Mr. viii. 17. Heb. v. 14. 1 Cor. xii. 12., Mt. xii. 13. ἀπεκατεστάθη (ἡ χεὶρ) ὑγίης, Acts xiv. 10. xxvii. 43. xxviii. 13. Rom. x. 19. 1 Cor. iv. 9. ix. 17. Mr. iv. 28.; or a pronoun, as in Rom. ix. 24. οὗς (σκεύη ἐλέους) καὶ ἐκάλεσεν ἡμᾶς, Jo. iv. 23. Heb. x. 20. *Vice versa*, a Predicate is sometimes annexed to a pronoun, as in 1 Pet. iii. 21. ὃ (ὕδωρ) καὶ ὑμᾶς ἀντίτυπον νῦν σώζει.

Such Predicates are sometimes to be taken *proleptically* (Bornem. Luc. p. 39. Krü. 210.), as in Mt. xii. 13. ἀπεκατεστάθη ὑγίης, i.e. ὥστε γενέσθαι ὑγίῃ (Luke xiii. 35. Var.) Ph. iii. 21. 1 Cor. i. 8. 1 Th. iii. 13.

7. Especially are the *appositive* adjuncts, which, annexed *asyn-detically*,¹ are intended mainly to specify more closely one *nominal* (or pronominal) notion by another. But apposition is,

a. *Synthetical*, in the case of proper names, which are distinguished by the species or genus, or, if they relate to a plurality of persons or a community of objects, by a distinctive quality: Mt. iii. 6. ἐν τῷ Ἰορδάνῃ ποταμῷ, Heb. xii. 22. προσελήλυθατε Σιὼν ὄρει, Acts x. 32. οἰκία Σίμωνος βυρσέως, Heb. vii. 4. δεκάτην Ἀβραάμ ἔδωκεν - - ὁ πατριάρχης, Acts xxi. 39.

b. *Partitive* (Rost 484.): 1 Cor. vii. 7. ἕκαστος ἰδίον ἔχει χάρισμα, ὁ μὲν οὕτως, ὁ δὲ οὕτως, Mt. xxii. 5. Acts xvii. 32. xxvii. 44., more simply in Acts ii. 6. ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ etc., Eph. iv. 25.

c. *Parathetical*, when a quality of a person or thing is expressed, as in Luke xxiii. 50. Ἰωσήφ, ἀνὴρ ἀγαθὸς καὶ δίκαιος, Jo. xiii. 14. εἰ ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, viii. 40. Heb. ix. 24. Acts xxii. 12. Jas. i. 8. Mt. xiv. 20. comp. 1 Pet. v. 1. etc.

d. *Epexegetical*, when a more precise expression is employed, which we would introduce by *namely, that is to say*, as in Eph. i. 7. ἐν ᾧ ἔχομεν (ver. 10.) τὴν ἀπολύτρωσιν - - τὴν ἄφεσιν τῶν παραπτωμάτων, 1 Pet. v. 8. ὁ ἀντίδικος ὑμῶν, διάβολος, Eph. i. 13. ii. 15. iv. 13. Ph. iv. 18. 1 Cor. v. 7. 2 Cor. vii. 6. Rom. viii. 23. Jo. vi. 27. vii. 2. Mr. xii. 44. Acts viii. 38. 1 Jo. v. 20. Jude 4. etc. So also after pronouns, as in Jo. ix. 13. ἄγουσιν αὐτὸν - - τὸν ποτε τυφλόν, 1 Th. iv. 3. τοῦτό ἐστι θέλημα τοῦ Θεοῦ, ὁ ἁγιασμός ὑμῶν (Xen. Cyr. 2, 2, 15. Plat. rep. 9. 583 d. Gorg. 478 c.), 2 Cor. ii. 1. ἔκρινα ἑμαυτῷ τοῦτο, τὸ μὴ - - ἐλθεῖν (Rost 486.), Eph. i. 19. εἰς ἡμᾶς τοὺς πιστεύοντας, Rom. xiv. 13. 2 Cor. xiii. 9. Jas. i. 27. 1 Jo. ii. 16. iii. 24.² etc. (Bornem. Luc. p. 114 sq.); 1 Cor. xvi. 21. ὁ ἄσπασμός τῇ ἐμῇ χειρὶ Παύλου i.e. τῇ χειρὶ μου Π. (Lob. Soph. Aj. p. 74. Krü. 213 f. Rost 483. comp. Cic. parad. 4, 8. Liv. 4, 2. 7, 40.). Appositive adjuncts occur even after adverbs, as in Luke iv. 23. ὧδε ἐν τῇ πατρίδι σου (Aeschyl. Choeph. 654.), Jas. iv. 1. πόθεν πόλεμοι καὶ

¹ See the subject discussed by J. D. Weickert in his Progr. on Apposition in German, Lübben 1829. 4. Further, comp. Mehlhorn de Appositione in Graeca ling. Glog. 1838. (Sommer in the Zeitschr. für Alterthumswiss. 1839. nr. 125 f.), Rost, Gramm. 482 f.

² An apposition may belong to a pronoun implied in a verb, as in 1 Pet. v. 1. παλαιακώ (ἐγὼ) ὁ συμπασιβύτερος καὶ μάντις etc. comp. Lucian. d. deor. 24, 2. Thuc. 1, 137. Xen. Hell. 2, 3, 42. To this head may be referred also 1 Cor. vi. 11.: ταῦτά τινες ἦτε (ὕμεις, τινές you, that is some).

μάχαι; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν etc. Mr. viii. 4. Eph. i. 19. 1 Pet. ii. 7. 15.

An apposition occurs also in Mr. viii. 8. ἤραν περισσεύματα κλασμάτων ἐπὶ τὰ σπυρίδας *they took up* -- *that were left seven baskets*; and in Mt. xvi. 13., if the true reading were: τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου; the last words would be an apposition, see Bornem. Luc. p. LII. To reject μέ, on the authority of a few Codd. (for versions cannot here prove anything), with Fr., Lchm. and others, I should consider rash. It may be thought that μέ here is superfluous, but I cannot regard it as inadmissible: Who do people say that I, the Son of Man, am? He had always designated Himself the Son of Man, and now desires to hear what is said of Him as the Son of Man. As to other passages, in which the Dutch critics in particular deny the existence of an apposition, and have, in consequence, rashly altered the text, see Bornem. diss. de glossem. N. T. cap. 5. prefixed to his Schol. on Luke.

In the same way, we must refer to this head (Apposition) the well-known use of ἄλλος before a substantive, which occurs not only in Homer, *e.g.* Odyss. 2, 412. μήτηρ δ' ἐμοὶ οὔτι πέπυται οὐδ' ἄλλαι δμωαί, *i.e.* *nor other persons* (that is) *servants*, 1, 132. (comp. Thiersch Gr. p. 588.); but in prose authors, *e.g.* Plato Gorg. 473 c. εὐδαιμονίζόμενος ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων *and the rest* (namely) *foreigners*, Xen. An. 5, 4, 25. οἱ πολέμιοι ὁμοῦ δὴ πάντες γενόμενοι ἐμάχοντο καὶ ἐξηκόντιζον τοῖς παλτοῖς καὶ ἄλλα δόρατα ἔχοντες, 1, 5, 5. comp. Elmsley Eurip. Med. p. 128 sq. Lips. Jacobs Athen. p. 22 sq. Krüger Dion. p. 139. Poppo Cyrop. p. 186. Vlc. Fritzsche quaest. Lucian. p. 54 sq. Zell Aristot. ethic. p. 62. The idiom probably does not exist in Jo. xiv. 16. καὶ ἄλλον παράκλητον δώσει ὑμῖν, but with the analogous ἕτερος it does exist in Luke xxiii. 32. ἤγαντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι, where, from the expression, Jesus also would seem to be called κακοῦργος (comp. x. 1. ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἐβδόμηκοντα δύο). See Thuc. 4, 67. Antiph. 6, 24.

Abbreviation in the expression of an apposition occurs in 2 Cor. vi. 13.: τὴν αὐτὴν ἀντιμισθίαν πλατύνθητε καὶ ὑμεῖς, instead of τὸ αὐτό, ὃ ἐστὶν ἀντιμισθία, see Fr. diss. in 2 Cor. II. 113 sqq.

An *epexegetical*, or explanatory, apposition may likewise be introduced by τοῦτ' ἐστίν, as in Rom. vii. 18. ἐν ἐμοὶ τοῦτ' ἐστίν ἐν τῇ σαρκί μου, Acts xix. 4. Mr. vii. 2. Heb. ix. 11. xi. 16. xiii. 15. 1 Pet. iii. 20. Phil. 12. An emphatic apposition is annexed by αὐτός in Eph. v. 23. ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος.

An apposition appears to be comprehended in a relative clause in 1 Jo. ii. 25. αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγελίατο ἡμῖν τὴν ζωὴν τὴν αἰώνιον, probably also in Ph. iii. 18. and 2 Cor. x. 13. see Mey. *in loc.*, comp. Plat. Phaed. 66 c. τότε -- ἡμῖν ἐσται οὗ ἐπίδου-

μου̐μεν - - φρονήσεως, Hipp. maj. 281 c. οἱ παλαιοὶ ἐκείνοι; ὧν
ὀνόματα μεγάλα λέγεται - - Πιπτακοῦ καὶ Βίαντος, - - φαίνονται
ἀπεχόμενοι, rep. 3. 402 c. 7. 533 c. Apol. p. 41 a. Lucian. Eunuch. 4.

8. That terms in apposition agree in case with the nouns to which they refer, is a well-known rule, which does not extend to their gender or Number (Ramshorn p. 294.). A Neuter (abstract) may refer to a personal noun; and a Plural in apposition, to a collective Singular, as in Ph. iv. 1. ἀδελφοί μου ἀγαπητοί - - χαρὰ καὶ στεφανός μου, 1 Cor. xv. 20. Col. iii. 4. Rev. i. 6. (Soph. Oed. C. 472. Eurip. Troad. 432., Plin. epp. 9, 26. Demosthenes, illa norma oratoris et regula, Liv. 1, 20, 3. virgines Vestae, Alba oriundum sacerdotium, 1, 27, 3. 8, 32, 5.), 1 Cor. i. 2. τῇ ἐκκλησίᾳ τοῦ Θεοῦ, ἡγιασμένοις ἐν Χρ., τῇ οὔσῃ ἐν Κορίνθῳ, 1 Jo. v. 16. δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον,¹ comp. 1 Kings xii. 10. Xen. Mem. 2, 3, 2. Hi. 3, 4. Comp. Vig. p. 41. Still greater discordance occurs in the apposition contained in Col. iii. 5. νεκρώσατε τὰ μέλη - - πορνείαν, ἀκαθαρσίαν etc., where the vices are placed beside the members employed in the indulgence of them, the results beside the instruments. See Matth. 974. But even from the agreement of the apposition with the noun in case (apart from what has been established above from 1 Cor. xvi. 21), there are exceptions.

a. According to a very common grammatical usage, the apposition is annexed in the genitive, governed by the principal noun itself (Bengel on Jo. ii. 21.), as in 2 Pet. ii. 6. πόλεις Σοδόμων καὶ Γομόρρας (Odys. 1, 2. Thuc. 4, 46. Krü. 97., like urbs Romae, flumen Rheni in Latin, comp. also Hoffmann Grammat. Syr. p. 298.), 2 Cor. v. 5. τὸν ἀρραβῶνα τοῦ πνεύματος the earnest of the Spirit (consisting in the gift of the Spirit), the Spirit as an earnest (Eph. i. 14.), Rom. iv. 11. σημεῖον ἔλαβε περιτομῆς (where some authorities give περιτομῆν as an improvement), Jo. ii. 21. xi. 13. Acts ii. 33. iv. 22. Rom. viii. 21. xv. 16. 1 Cor. v. 8. 2 Cor. v. 1. Eph. ii. 14. vi. 14. 16 f. Col. iii. 24. Heb. vi. 1. xii. 11. Jas. i. 12. 1 Pet. iii. 3. etc. Under this head comes also Eph. iv. 9. κατέβη εἰς τὰ κατώτερα (μέρη) τῆς γῆς (תַּהֲמוֹת הָאָרֶץ) to the lower parts, that is, of the earth, or which constitute the earth (similar is Isaiah

¹ Bornemann's exposition (bibl. Studien der sächs. Geistl. I. 71.), according to which αἰτῶ is referred to him that asks, and τοῖς ἁμαρτάνουσι is taken for a *Dativ. commodi* (shall give him life for them etc.), appears to me forced. Αὐτῷ cannot well be referred to ἀδελφός ἁμαρτάνων ἁμαρτίαν μὴ πρὸς θάνατον, as αἰτεῖν here manifestly denotes intercession.

xxxviii. 14. εἰς τὸ ὕψος τοῦ οὐρανοῦ, comp. Acts ii. 19. ἐν τῷ οὐρανῷ ἄνω - - ἐπὶ τῆς γῆς κάτω). The Apostle infers from ἀνέβη α κατέβη : now Christ strictly and properly came down on earth (and from it rose up again) ; this, contrasted with heaven, which is called ὕψος, is spoken of as a deep or lower region. Christ's descent into Hades (to which the expression in Evang. Apocr. p. 445. refers), as a matter of fact, cannot here be taken into consideration ; it would be limiting incongruously the expression αἰχμαλωτεύειν αἰχμαλωσίαν, to restrict it to this. Finally, the inadmissibility of rendering ἀπαρχὴ τοῦ πνεύματος in Rom. viii. 23. the Spirit as first-fruits, that is, of God's grace, has not yet been duly demonstrated, even by Mey. and Philippi. The main argument against it is, that the Genitive after ἀπαρχή must be (in Biblical diction? yet comp. Ex. xxvi. 21. Deut. xii. 11. 17.) partitive, is merely mechanical. According to this, it would in no case be allowable to say: *my first-fruits, the Pentecost first-fruits* etc. Living languages cannot be pent up within so narrow bounds, comp. Fr. Rom. II. 175. The Spirit is unquestionably a Divine gift, as well as σωτηρία or κληρονομία, and may with perfect propriety be regarded as the first-fruits of the gifts of God ; and this notion again, as Philippi will admit, may be more closely specified by ἁρραβὼν τοῦ πνεύματος. On the other hand, πνεῦμα, in Scripture language, never signifies the fulness of *ultimate* heavenly gifts.¹ Besides, the *Genitivus appositionis* is easily elucidated by a reference to the inherent import of the Genitive (*the sign of circumcision*, the Genitive of the closer specification of a general notion), and is not unfrequent in the Oriental idiom (Gesen. Lebrg. 677. Ewald 579.), while in Greek this usage appears to be confined to the above geographical expression (and even as such is, on the whole, but rare). Not one of the alleged instances adduced from Thuc. in Bauer Philol. Thuc. Paull. p. 31 sqq. is entirely satisfactory.² In Latin, however, comp. besides, the expressions, quite usual in ancient languages, but unnoticed by the moderns, *verbum scribendi*, *vocabulum silentii*, Cic. off. 2, 5. *collectis ceteris causis*, *eluvionis*, *pestilentiae*, *vastitatis rel.* (*i.e. quae consistunt in eluv., pestilentia, etc.*).

¹ It would be a great mistake to consider as an apposition the second Genitive in Col. ii. 17. ἃ ἐστὶ σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ. The words are undoubtedly to be so explained, as to make Χριστοῦ a part of the Predicate, and depending on ἐστὶ: *but the body is of Christ, belongs to Christ, is in Christ.*

² In the passage adduced by Mey. on Eph., as above, from *Erfurdt's* Soph. Antig. 355. and *Schaefer*. Apollon. Rhod. schol. p. 235., there is nothing connected with the Gen. apposit.

b. Sometimes we find the Nominative where the structure of the sentence would have led us to expect a different case, as in Jas. iii. 8. τὴν γλῶσσαν οὐδεὶς δύναται δαμάσαι ἀκατάστατον κακόν, μεστὴ ἰοῦ. The last words are to be regarded as a sort of exclamation, and, therefore, annexed with an independent construction, comp. Mr. xii. 40. Ph. iii. 18 f. So also might Rev. i. 5. ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός be understood. In regard to Luke xx. 27. προσελθόντες τινὲς τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι etc., it has been thought that τῶν ἀντιλεπόντων would have been more precise, and nothing is gained by a reference to Bhdy p. 68. (Mey.). Moreover, the passage (Thuc. 1, 110.) adduced by Bornem. *in loc.* is not entirely analogous. There is, however, some similarity in Cor. Nep. 2, 7. illorum urbem ut propugnaculum *oppositum* esse barbaris, where the gender (as elsewhere the case) is conformed to that, not of the substantive, to which it in sense belongs, but to one that is subordinate. Further, a parallel construction in the N. T. would be Mr. vii. 19., according to the reading καθαρίζων. On the other hand, Demosth. Aristocrat. 458 a. ὅρᾳ - - τῆς πόλεως οἰκοδομήματα καὶ κατασκευάσματα τηλικαῦτα καὶ τοιαῦτα, ὥστε - - προπύλαια ταῦτα, νεώσοικοι, στοαί etc. appears to be an intentional ἀνακόλουθον. It may probably be, in general, shown how a word in apposition, if it be introduced as independent, is put in the Nominative, without regard to the construction, as a sort of detached insertion.

2 Cor. xi. 28. ἡ ἐπισύστασίς μου etc. is not an abnormal apposition to χωρὶς τῶν παρεκτός;—Paul could not have committed such a solecism,—but the Nominative Subject, and such rendered prominent.

9. An apposition sometimes refers, not merely to single words, but also to *whole clauses* (Erfurdt Soph. Oed. R. 602. Monk Eurip. Alcest. 7. Matth. Eurip. Phoen. 223. Sprachl. II. 970 f. Stallb. Plat. Gorg. p. 228. Krü. 215.); and the nouns of which it consists, in the Nom. or Acc., according to the form of the sentence, may frequently be resolved into an independent sentence (Wannowski syntax. anom. p. 47 sqq. 197 sq.):

a. Substantives in the Acc. (comp. also Lob. paralip. p. 519.), as in Rom. xii. 1. παρακαλῶ ὑμᾶς, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν, i.e. ἥτις ἐστὶ λογ. λατρ. qui est cultus etc., 1 Tim. ii. 6. ὁ θεὸς ἐαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις — and in the Nominative, as in 2 Th. i. 4 f. ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι

ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν, αἷς ἀνέχεσθε, ἐνδεύματα τῆς δικαίας κρίσεως τοῦ Θεοῦ etc. (comp. Sueton. Calig. 16. decretum est, ut dies - - Parilia vocaretur, *velut argumentum* rursus conditae urbis, Curt. 4, 7, 13. repente obductae coelo nubes condidere solem, *ingens aestu* fatigatis *auxilium*, Cic. Tusc. 1, 43, 102. Hor. sat. 1, 4, 110. Flor. 3, 21.). S. Eurip. Orest. 1105. Herc. fur. 59. Electr. 231. Plat. Gorg. 507 d., as to Latin Ramshorn 296. Bengel, without ground, applies this usage to Eph. i. 23. τὸ πλήρωμα etc., where there exists a perfectly simple appositive relation (to σῶμα αὐτοῦ).

b. A Neuter adjective or participle refers to a whole clause in 2 Tim. ii. 14. διαμαρτυρ. ἐνώπιον τοῦ κυρίου μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, Mr. vii. 19. καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα which (namely ἐκπορ. εἰς τ. ἀφ.) purges all sorts of food; yet see above, 8, b. comp. § 63. [On the other hand, we must not, with Mey., take ἀνακαλυπτόμενον in 2 Cor. iii. 14. for such an impersonal apposition, it being used as regularly agreeing with κάλυμμα.]

In Rev. xxi. 17. μέτρον ἀνθρώπου is annexed as a loose apposition to ἐμέτρησε τὸ τεῖχος etc. A construction similar, but not exactly alike, is adduced by Mdv. p. 23.

10. The appositive word naturally follows the main substantive, but, for the sake of emphasis, is sometimes separated from it by several intervening words, as: 1 Cor. v. 7. τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη, Χριστός, Rom. viii. 28. 2 Cor. vii. 6. Heb. vii. 4. Stallb. Plat. Euthyd. p. 144. Weber Demosth. p. 152.; Jas. i. 7 f. μὴ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος, ὅτι λήφεται τι παρὰ τοῦ κυρίου, ἀνὴρ δίψυχος, ἀκατάστατος etc., *he, a double-minded man*. Rom. vii. 21. does not come under this head; and as to 2 Cor. xi. 2. see Mey. against Fr. It is not correct to say that the apposition sometimes precedes the principal substantive. For example, in Tit. i. 3. κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ the Predicate σωτὴρ ἡμῶν is the principal noun, but it is explained epexegetically (as elsewhere Christ only is so called) by the appositive Θεός. So also in 1 Tim. ii. 3. 2 Tim. i. 10. Acts xxiv. 1. 1 Pet. v. 8. 2 Pet. i. 11. ii. 20. (iii. 7.) Rev. ix. 11. Jo. vi. 27. Jude 4. Heb. ii. 9. comp. Aeschin. ep. 6. p. 124 b. Paus. 1, 10, 5. Alciph. 3, 41. Frequently also in Latin, as in Cic. orat. 1, 18. Liv. 1, 14. 10, 35. 27, 1. Suet. Tib. 2. Galb. 4. Otho 1. Nep. 20, 1.

Under this head come also adjectives or substantives placed at the beginning of a sentence, when they indicate, as an epexegetical apposition, the substance of the sentence (Krü. 215 f. Mdv. 229.): Heb. viii. 1. *κατάλοιον ἐπὶ τοῖς λεγομένοις τοιοῦτον ἔχομεν ἀρχιερέα* (Lycurg. orat. 17, 6.), where it is not necessary to supply *ἐστὶ*. Comp. Rom. viii. 3.

11. In conclusion, we must advert to the irregularities (solecisms) of government and apposition which occur in the Revelation (especially in the descriptions of visions), and which, from their number and nature, give the style the impress of considerable harshness; see, besides the well-known works of Stolberg and Schwartz (see above, p. 20.), Winer's exeget. Stud. I. 154 ff.¹ They are partly intended, and partly arise from inadvertency or indifference. In a Greek point of view, they are to be explained as instances of an *anakoluthon*, of the blending of two constructions, of *constructio ad sensum*, *variatio structuræ*, as should always have been done, instead of attributing them to the ignorance of the author, or pronouncing them mere Hebraisms, as most of them would be anomalies even in Hebrew, and as, in producing many of them, Hebrew may have had an indirect and incidental influence. But with all the simplicity and Oriental tone of the diction, the author understood and accurately observed the rules of Greek syntax, even in giving the equivalent of Hebrew expressions (Lücke p. 447.). Besides, analogous examples of such irregularities occur in the Sept., and even in Greek authors, though certainly not so often as in the Revelation. We subjoin the following special remarks:—

Rev. ii. 20. should, in all probability, be resolved thus: *ὅτι ἡ φρεὶς τὴν γυναῖκά σου ἱεζάβελ· ἢ λέγουσα ἑαυτὴν προφῆτιν καὶ διδάσκει καὶ πλανᾷ* etc. *while she pretends to be a prophetess, teaches and seduces* etc. The blending of two constructions explains vii. 9. *εἶδον, καὶ ἰδοὺ ὄχλος πολὺς - - ἐστῶτες ἐνώπιον τοῦ θρόνου - -, περιβεβλημένοις*, where the writer, in using the Nom., had *ἰδοὺ*, and in using the Acc. *περιβ.*, *εἶδον*, in his mind, and blended together both constructions, comp. iv. 4. Judith x. 7. Stallb. Plat. Euthyphr. p. 32.²

¹ What Hitzig (on Joh. Marcus. Zürich 1843. 8. p. 65 ff.) has collected regarding the diction of the Revelation, serves a special critical purpose, and it lays too much stress on alleged Hebraisms. A more correct view is taken by Lücke Apokal. II. 448 ff.

² In Rev. xiv. 14. *εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον νῦν ἀνθρώπου, ἔχων* etc., probably *καθήμενον* is not the Acc. Masc., but the Neuter used substantively: on the cloud something like unto etc. Afterwards the construction immediately passes into the Masculine.

In Rev. v. 11 f. ἤκουσα φωνὴν ἀγγέλων -- καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων -- λέγοντες, the last word does not refer to μυριάδες but to ἄγγελοι (as the words καὶ ἦν -- μυριάδες are to be considered parenthetical). Similar to this is Thuc. 7, 42. τοῖς Συρακουσίοις -- κατὰπληξίς οὐκ ὀλίγη ἐγένετο -- ὁρῶντες, Achill. Tat. 6, 13. πειρατῆριον ταῦτα εἶναί σοι δοκεῖ, -- ἄνδρα τοιοῦτον λαβοῦσα, Plat. Phaed. p. 81 a. οὐκοῦν οὕτω μὲν ἔχουσα εἰς τὸ ὅμοιον αὐτῇ τὸ ἀειδὲς ἀπέρχεται τὸ θεῖόν τε --, οἱ ἀφικομένη ὑπάρχει αὐτῇ εὐδαίμονι εἶναι, πλάνης -- ἀπηλλογμένη, ὥσπερ δὲ λέγεται κατὰ τῶν μεμνημένων, ὥς ἀληθῶς τὸν λοιπὸν χρόνον μετὰ θεῶν διαγούσα (instead of διαγούση). Elsewhere we find λέγων, λέγοντες iv. 1. vi. 9. xi. 15. with φωνή, φωναί, the reference being to the speakers themselves. It is even used quite absolutely xi. 1. xiv. 7. xix. 6., as in the Sept., corresponding to וְכָל, Gen. xv. 1. xxii. 20. xxxviii. 13. xlv. 16. xlviii. 2. Ex. v. 14. Josh. x. 17. Judges xvi. 2. 1 Sam. xv. 12. 1 Kings xii. 10. (and even Rev. v. 12. might be so taken). The anomalous apposition (§ 59, 8. b.) in Rev. iii. 12. appears singular: τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς Ἱερ., ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ -- καὶ τὸ ὄνομά μου τὸ καινόν (where, however, ἡ καταβαίνουσα etc., as it cannot well be taken for a *Nomin. tituli*, interrupts the structure as a significant parenthesis), and that also in xiv. 12. ὧδε ὑπομονὴ τῶν ἁγίων ἐστίν· οἱ τηροῦντες τὰς ἐντολάς etc. (i. 5.), where there is an abrupt transition to a new sentence; likewise, to some extent, that in Jas. iii. 8. τὴν γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι, ἀκατάσχετον κακόν, μεστὴ ἰού θανατηφόρου. Likewise in Rev. viii. 9. ἀπέθανεν τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχάς ix. 14. xvi. 3. perhaps the apposition is purposely inserted in an independent form; yet see xx. 2. In Rev. xxi. 11 f. there is a repeated change of construction: first we find καταβαίνουσιν regularly construed with τὴν πόλιν ver. 10.; then follows ὁ φαστῆρ etc., as an independent clause; ver. 12. refers back to πόλιν, but the adjectival word forms part of a new sentence, ἔχουσα etc. Comp. Cic. Brut. 35. Q. Catulus non antiquo more sed hoc nostro -- eruditus; multae literae, summa -- comitas etc. On the combination of two constructions, each of which is appropriate, in xviii. 12 f. xix. 12. see § 63. II. 1. That in xvii. 14. is less harsh. In i. 5 f. τῷ ἀγαπῶντι etc. is connected with αὐτῷ ἡ δόξα etc. The author, however, instead of writing καὶ ποιήσαντι etc., inserts this thought as an independent clause. The connection of two genders xiv. 19. we noticed above, No. 4, b. Still more singular is the construction in xi. 4. οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχναὶ αἱ ἐνώπιον τοῦ κυρίου ἐστῶτες (for ἐστῶσαι is a manifest correction), v.

6. (iv. 8. xiv. 1. Var.). Adjectival words, however, are construed *ad sensum*, when the substantives denote living creatures of the Masculine gender. As to i. 4. see p. 80.

Incongruities of a different kind have been occasionally noticed in the previous part of this Grammar. In p. 240. are adduced διδάσκειν τινί and αἰνεῖν τῷ Θεῷ. The conjunction ἵνα is frequently in good Codd. (p. 304 f.) construed with the Indic. Present, xiii. 17. xx. 3.

SECTION LX.

UNITY OF A SENTENCE.

1. In continued discourse, the unity of a sentence is the rule ; the incoherence of its parts (*asyndeton*), the exception.

An *asyndeton* is sometimes *grammatical*, and sometimes *rhetorical*.

a. Grammatically incoherent sentences are not merely such as begin a new (lengthened) section, the commencement of which exhibits marked want of connection, as in Rom. ix. 1. x. 1. xiii. 1. Gal. iii. 1. iv. 21. vi. 1. Eph. vi. 1. 5. 10. Ph. iv. 1. 4. 1 Tim. iii. 1. 14. v. 1. vi. 1. 3. 2 Tim. ii. 14. iv. 1. 1 Pet. v. 1. 2 Pet. iii. 1. 1 Jo. ii. 1. iv. 1 f. ; but such as occur in the uninterrupted flow of individual sentences, either in a narration where the connection, so far as regards the succession of time, is observed, or, particularly in the didactic style, in a series of injunctions, maxims and the like, where the sentences, while participating in one common thread of discourse, present themselves as individually independent. The former class are of very frequent occurrence in John, and constitute a peculiarity of that writer's style ; comp. the oft-recurring λέγει or εἶπεν αὐτῷ, ἀπεπρίθη αὐτῷ i. 38. 40. 42. 44. 46 f. 49. 52. ii. 4 f. 7. 8. iii. 3. iv. 7. 11. 15. 17. 19. 21. 25. 26. 34. 50. i. 26. 49 f. ii. 19. iii. 3. 5. 9. 10. 13. 17., though it is not to be denied that, by the *asyndeton* (comp. xx. 26. xxi. 3.), where it runs through several verses, the narration gains much in liveliness and impressiveness (as it is often accompanied with the *praesens historicus*), Jo. iii. 3-5. iv. 9-11. 15-17. v. 6-8. xx. 14-18., and the grammatical is combined with the rhetorical *asyndeton*.

The didactic *asyndeton* occurs in the sermon on the mount, Mt. v. vi. and vii., as also in Jas., but most frequently in John (in Christ's

discourses and in John's 1st Epistle). There is incessantly, as it were, a commencement of a new subject; and it is improper, in translating, to insert a connecting particle where there is no corresponding one in the original. Comp. Jo. ii. 7. iii. 30-33. v. 43. 45. vii. 17. 18. x. 3. 4. 17 f. xv. 2-24. 1 Jo. i. 6. 8-10. ii. 4. 6. 9 f. 15. 18 f. iii. 1 f. 4-10. 18-20. iv. 4-10. 12. v. 1 f. 5 f. 9 f. 12. 16-19. Jas. i. 16-18. iv. 7-10. v. 1-6. 8-10. Rom. xii. 9. 14. 16. 21. 1 Tim. iv. 11-16. v. 14. 22-24. Mt. x. 8.

2. The (*b.*) rhetorical *asyndeton*, of which Longinus 19. Gregor. Cor. in Walz rhet. graeci VII. II. 1211. Quintil. institut. 9, 3, 50 sq. treat, classing it very properly among rhetorical figures (Glassii philol. sacra I. 512 sq. Bauer rhetor. Paull. II. 591 sqq. comp. Hand lat. Styl. p. 302.),¹ is naturally found more frequently in the epistles than in the historical books of the N. T., but has not always been considered by expositors under the right point of view. Where it produces a precise and rapid advance in the discourse, it gives to the style liveliness and force. The following different sorts of *asyndeton* (Bhdy p. 448. Kühner II. 459 f.) between sentences (for as to *asyndeton* in the internal structure of a sentence, see § 58, 7.). The connecting particles are omitted,

a. When in continued discourse a series of parallel clauses are annexed to each other; particularly where, in a climax (Reiz and Lehmann on Lucian. v. hist. 2. § 35.), when the repetition of the copula would be clumsy. Mt. iv. 39. *σῴζωπα, περὶ μωσο*, 1 Cor. iv. 8. *ἤδη κεκορησμένοι ἐστέ· ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε*, xiii. 4-8. xiv. 26. 1 Th. v. 14. 1 Pet. ii. 17. 1 Tim. iii. 16. 2 Cor. vii. 2. Jas. v. 6. 1 Pet. v. 10. a. Similar is Demosth. Phil. 4. p. 54 a. Pantaen. 626 a. Xen. Cyr. 7, 1, 38. Weber Demosth. p. 363.

b. In antitheses, where the contrasted notion is thus held up to view in all its force: 1 Cor. xv. 43 f. *σπεύρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ, σπεύρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει, σπεῖρ. σῶμα ψυχικόν, ἐγείρ. σῶμα πνευματικόν*, Jas. i. 19. *πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκούσαι, βραδὺς εἰς τὸ λαλῆσαι*, comp. further, Mr. xvi. 6. Jo. iv. 22. vi. 63. viii. 41. Stallb. Plat. Crit. p. 144. and Plat. Protag. p. 52. So, in general, in the counterpoising of sentences, as in Acts xxv. 12. *καίσαρα ἐπικέκλησαι, ἐπὶ καίσαρα πορεύσῃ*, comp. Eurip. Iphig. Aul. 464

¹ See Dissen 2. excurs. to the Gotha ed. of Pindar, *Hm.* in Jahn's Jahrb. I. 54 ff., Nügelbach's Notes on the Iliad p. 266 ff. As to Latin, comp. Ramstorn p. 514 f. For the Hebrew, many examples (which, indeed, require sifting) are given by Nolde Concordant. particul. p. 313 sqq.

c. Especially when the ground of a statement is given (Krii p. 223.), or an application or exhortation is deduced from what has been said (Stallb. Plat. Alcib. 2. p. 319.), Rev. xxii. 10. *μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου ὁ καιρὸς ἐγγὺς ἐστίν*, Jo. iv. 24. viii. 18. xvii. 17. Rom. vi. 9. 1 Cor. vii. 4. 15. 2 Cor. xii. 11. Rev. xvi. 6. 15., Heb. iii. 12. *βλέπετε* (comp. ver. 7-11.) *μήποτε ἔσται ἐν τινὶ ὑμῶν καρδία πονηρὰ ἀπιστίας*, 1 Cor. vi. 18. v. 7. 13. vii. 23. 2 Cor. xi. 30. (see Mey.) Jo. xii. 35. A peculiar species of *asyndeton* deserves particular notice, according to which a statement is resumed in the repetition of the substantive without *καί*, as in Jo. x. 11. *ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων*, xv. 13. 1 Cor. viii. 2. In such passages we may supply in thought simply a *ὅτι* (γάρ) or *οὖν* (ὥστε), in order to feel how the expression would thus be impaired, comp. Lys. in Nicomach. 23. Aesch. Ctesiph. 48. (Kritz Sallust. I. 184.).

By an impropriety become usual, expositors unhesitatingly insert a connecting particle before sentences appended *ἀσυνδέτως*, and thus entirely overlook the rhetorical effect of the omission of the conjunction, *e.g.* 1 Cor. iii. 17. vii. 23. Jas. v. 3. see Pott *in loc.* With similar impropriety have copyists frequently inserted in the text a connecting particle.

3. The simplest form of connecting sentences is effected by the copulative particles *καί* and *τε* (negatively by *οὐδέ*), which denote nothing beyond mere grammatical annexation (see § 53.). Hence, according to Oriental simplicity, the transition from one fact to another is made by *καί* in the Gospels and the Acts, *τε* (Mdv. p. 212.) being used almost only in Acts; comp. *καί* Mt. iv. 23-25. vii. 25. viii. 23-25. ix. 1-4. xiii. 53-58. Mr. i. 13. ii. 1 f. Jo. ii. 7 f. 13-16. iii. 22. iv. 27. v. 9. Acts ii. 1-4. xii. 7-9. 24-26., *τε* Acts xii. 6. 12. 17. xiii. 4. 46. 50. 52. xiv. 11-13. 21. xv. 4. 6. xvi. 23. 34. xvii. 26. xviii. 4. 26. xix. 2 f. 6. 11. xx. 3. 7. xxv. 2. xxvii. 3. 8. 29. xxviii. 2.¹ Especially after the time is specified in the event subjoined by *καί*, as in Mr. xv. 25. *ἦν ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν*, Jo. xi. 55. *ἦν ἐγγὺς τὸ πάσχα καὶ ἀνέβησαν πολλοί*, iv. 35. etc. (comp. § 53, 3.). For the form in which the Greeks expressed time at which something occurred, when the time was to be made prominent, see Mdv. 213 f.

The narration is continued, however, still more regularly by

¹ What Rost p. 723 f. says of this connective *τε*, as used in Attic prose, scarcely receives any support from any passage of Luke.

means of the connecting particles *δέ* and *οὖν* (see § 53.). These, when the first statement or term signifies something else, distinct, new, and the latter indicates the sequence, are, in a loose application, peculiarly adapted to the historical style. Hence the N. T. writers, by an interchange of *καί*, *δέ*, *οὖν*, impart to their narration a certain degree of diversity, which, even in the Gospels, conceals the Hebraistic tincture. Comp. Jo. ii. 1 (*καί* twice). 2 (*δέ*). 3 (*καί*). 8 (*καί*). 8 f. (*δέ*). iv. 4 (*δέ*). 5 (*οὖν*). 6 (*δέ* and *οὖν*). 39 (*δέ*). 40 (*οὖν*). 41 (*καί*). 42 (*τε*). Acts xii. 1-3 (*δέ* four times). 5 (*οὖν* and *δέ*). 6 (*δέ*). 7 (*καί* twice and *δέ*). 8 (*δέ* twice and *καί*). 9 (*καί* twice and *δέ*). 10 (*καί* twice and *δέ*). 11 (*καί*). 12 (*τε*). 13 (*δέ*). 14 (*καί* and *δέ*). 15 (*δέ* three times). 16 (*δέ* twice). 17 (*δέ*, *τε*, and *καί*). 18 (*δέ*). 19 (*δέ* and *καί*). 20 (*δέ* twice). 21. 22 (*δέ*). 23 (*δέ* and *καί*). 24 f. (*δέ*). xxv. 1 (*οὖν*). 2 (*τε*). 4. 5 (*οὖν*). 6. 7 (*δέ*). etc.

Not more characteristically, but so as to produce still greater diversity, the connection, in the historical style, is effected by *τότε* (especially in Mt.), *μετὰ τοῦτο* or *ταῦτα* (especially in Jo. and Luke), *ἐν ἐκείναις ταῖς ἡμέραις* etc. (only once *εἶπα*).

The *polysyndeton* between sentences is employed for the purpose of exhibiting these as individual portions of a compound sentence, e.g. Jo. x. 3. *τούτῳ ὁ θυρωρὸς ἀνοίγει καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά* verses 9. 12. comp. Acts xiii. 36. xvii. 28. 1 Cor. xii. 4 ff.

4. The connection of sentences is more close when it is based on a contrast. This occurs, either, in general, when two sentences are joined together, like an *arsis* and *thesis*, by *μέν* - *δέ* (Mdv. 215.) or *καί* - *καί* (Mdv. 212.), negatively by *οὔτε* - *οὔτε*, e.g. : Acts xxii. 9. *τὸ μὲν φῶς εἰδεάσαντο, τὴν δὲ φωνὴν οὐκ ἤκουσαν*, xxiii. 8. xxv. 11. i. 5. (comp. § 53, 7.), Mr. ix. 13. *καὶ Ἡλίας ἐλήλυθεν καὶ ἐποίησαν αὐτῶ ὅσα ἠθέλον*, Jo. ix. 37. see § 53, 4. ; or where an affirmative sentence is opposed to a negative, or *vice versa*, as in Jo. iii. 17. *οὐκ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος*, Rom. ix. 1. *ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι*, comp. § 55, 8.

To this form of expression (*antithesis*) are likewise to be referred,

a. Comparative sentences, as : Mt. xii. 40. *ὥσπερ ἦν Ἰωάννης ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας κ. τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τ. γῆς*, Mt. v. 48. *ἐσεσθε ὑμεῖς τέλειοι, ὡς ὁ πατὴρ ὑμῶν τέλειός ἐστιν*, Jo. iii. 14. *καθὼς Μωϋσῆς ὑψώσεν - - οὕτως ὑψώθηται δεῖ, Luke vi. 31. καθὼς θέλετε, ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι - - καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως*.

b. *Temporal* sentences (see § 53, 8.), as: Luke i. 23. ὡς ἐπλήσθησαν αἱ ἡμέραι - ἀπῆλθεν, Acts xxvii. 1. Jo. iv. 1., Mt. xvii. 25. ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν - πρόεφθασεν, vi. 2. ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, etc.

c. Even *conditional* sentences (§ 53, 8.) 1 Cor. ix. 17. εἰ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω, Luke vii. 39. εἰ ἦν προφήτης, ἐγίνωσκεν ἂν, Jo. vii. 17. εἰάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιῆν, γινώσκεται etc. That this also is properly to be reduced to the same form, is apparent from the construction, which we have elsewhere examined, that occurs in Jas. v. 13. κακοπαθεῖ τις ἐν ὑμῖν, προσευχέσθω, where a conditional sentence is presented as independent: *Some one among you is afflicted* (I suppose the case); 1 Cor. vii. 21. δοῦλος ἐκλήθης, μή σοι μελέτω, comp. Jas. ii. 19 f. Mdv. 224. Here εἰ has by some been unwarrantably supplied. But it is equally inadmissible to regard the first sentence as interrogative, see above, p. 300. comp. Bhdy 385. Dissen Demosth. cor. p. 284 sq. So in Latin Terent. Eunuch. 2, 2, 21. negat quis, nego; ait, ajo. Heind. Horat. serm. 1, 1, 45. Kritz Sall. II. 349.

5. In the cases which we have just adduced under *a—c*. (as well as in causal sentences) a *protasis* and *apodosis* are contrasted (Luke i. 1: v. 4. Mt. iv. 3. v. 13. Heb. ii. 14. etc.), though the latter does not, as in German (and English), begin with *so*. In most cases, however, the equivalent of this should be expressed, it being sometimes doubtful where the *apodosis* begins, as in Jas. iii. 3 f. iv. 15. etc. When οὕτως is thus employed, or when εἶτα, τότε, and in *hypothetical* constructions ἀλλά, δέ (Jacobs Ael. anim. p. 27 sq. praef.), ἄρα (οὖν? see § 63.), is put before the *apodosis*, as in Mr. xiii. 14. Mt. xii. 28. Jo. vii. 10. xi. 6. xii. 16. 1 Cor. i. 23. xv. 54. xvi. 2. 2 Cor. xiii. 4. 1 Th. v. 3. etc., it is intended to give prominence to the *apodosis*, by a resumed reference, through οὕτως, to the circumstances expressed in the *protasis*.

It is only in comparative sentences that

a. A οὕτως or καί, introducing the *apodosis*, corresponds to the ὥς, ὥσπερ, καθὼς of the *protasis*, Rom. v. 15. 2 Cor. xi. 3. 1 Th. ii. 7. Mt. xii. 40. Jo. v. 21. xv. 4. 9. xx. 21. (οὕτως is the most regular consecutive of ὥσπερ). After conditional clauses, οὕτως has been, moreover, thought purely pleonastic. But in Rev. xi. 5. οὕτως is equivalent to *hoc modo* (see the sentence preceding), and 1 Th. iv. 14. it refers to the similarity of the sufferings and consequent triumph of believers to those of Christ (ἀπέθανε καὶ ἀνέστη); and these instances have no resemblance to what has been adduced by

Mtth. 1457. Still less is *οὕτως* a mere expletive after participles in Jo. iv. 6. Acts xx. 11. see § 65. In the case of an accumulation of *protases* and *apodoses*, a *protasis* is usually repeated in a distinct form after an *apodosis*, so as to produce a double *apodosis*, as in Rev. ii. 5. *μετανοήσον· εἰ δὲ μὴ (μετανοῇς), ἔρχομαί σοι ταχύ - -, ἐὰν μὴ μετανοήσῃς*, where the length of the sentence occasioned the repetition. This, however, was probably not the case in Mt. v. 18. see § 65.

6. Objective, consecutive, final, and causal sentences are conceived as distinctly dependent on the principal sentence, and are, accordingly, presented in the form of dependent sentences introduced respectively by *ὅτι*, *ὥς*, *ὥστε*, *ὥς* (not *ἵνα*, see § 53, 10. 6.), *οὖν*, *ἄρα*, *ἵνα* or *ὅπως*, *γάρ*, *ὅτι* etc. see § 53. (where, partly, the relation of grammatical dependence is expressed by the indirect moods of the verb). Causal are akin to objective sentences; hence both are introduced by *ὅτι* (*quod*), signifying both *because* and *that*. For this reason *εἰ* is used after verbs of emotion, where the objective *ὅτι* might have been expected (Jacob Lucian. Toxar. p. 52. Mdv. 225.), e.g.: Mr. xv. 44. *ἐθαύμασεν εἰ ἤδη τέθνηκεν* miratus est si jam mortuus fuerit, 1 Jo. iii. 13. *μὴ θαυμάζετε, εἰ μισεῖ ὑμᾶς ὁ κόσμος* comp. Fr. Marc. p. 702. But *ὅτι* is employed when the emotion of surprise (grief etc.) is produced by a positive matter of fact, which either appears doubtful to the speaker, or, at least, is to be represented as such: marvel not, *if* the world hate you (Weber Demosth. p. 535. Mtth. 1474 f. Rost 622.). Sometimes the selection of this form of expression, instead of the other, is intended to convey a difference of meaning. Similar is Acts xxvi. 8.

The affinity of objective and relative sentences is illustrated in Acts xiv. 27. *ἀνήγγελλον, ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξεν* etc.

7. *a.* Relative sentences still more distinctly assume a dependent form when they are of an appositive nature, whether more or less requisite to complete the sentence, as: Mt. ii. 9. *ὁ ἀστέρ, ὃν εἶδον, προῆγεν αὐτούς*, Rom. v. 14. *Ἀδάμ, ὃς ἐστὶ τύπος τοῦ μέλλοντος*, 1 Cor. i. 30. *Χριστῶ, ὃς ἐγενήθη σοφία ἡμῖν* etc., Acts i. 2. xv. 10. The form of a relative sentence is, further, adopted in two other cases: (*α*) when the discourse is continued by *ὅς*, and that can be resolved by *καὶ οὗτος*, as in Acts xiii. 43. *ἠκολούθησαν πολλοί - - τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ, οἵτινες προσλαλοῦντες ἔπειδον αὐτούς* etc., Acts xvi. 24. *ἔβαλον εἰς φυλακὴν παραγγέλλαντες τῷ δεσμοφύ-*

λακι -- ὃς παραγγελίαν τοιαύτην etc., Luke x. 30. Acts iii. 3. xiii. 31. xiv. 9. xvi. 14. 16. xvii. 10. xix. 25. xxi. 4. xxii. 4. xxiii. 14. xxviii. 23.; (β) when the Subject or Predicate is a relative sentence, e.g.: Acts xiii. 25. ἔρχεται, οὗ οὐκ εἰμι ἄξιος τὸ ὑπόδημα λῦσαι, verse 48. ἐπίστευσαν, ὅσοι ἦσαν τεταγμένοι εἰς ζῶν αἰῶνιον, verse 37., Jo. xi. 3. ὃν φιλεῖς, ἀσθενεῖ, Mt. x. 27. xxiii. 12. Jo. i. 46. iii. 34. xv. 7. 1 Jo. ii. 5. iv. 6. Acts xiii. 37. Rom. viii. 25. In this case the relative clause is often placed before the principal, as in Jo. iii. 34. xiii. 7. 1 Jo. iii. 17. Acts x. 15. Rom. viii. 25., or, there is frequently a reference from the latter to the relative clause, by means of a demonstrative, as in Mt. v. 19. Luke ix. 26. Jo. v. 19. 1 Jo. ii. 5.

Not unfrequently several relative clauses (sentences) are combined, as in 1 Pet. iii. 19–22., either as co-ordinate, as in Acts xiv. 15 f. i. 2 f. iii. 2 f. xxvii. 23. xxiv. 6. 8. (Tdf.), or with the one subordinate to the other, as in Acts xiii. 31. (Ἰησοῦς) ὃς ὤφθη τοῖς συναναβᾶσιν αὐτῷ -- οἵτινες νῦν εἰσὶν μάρτυρες αὐτοῦ etc. xxv. 15 f. xxvi. 7. Rom. i. 2. 5. 6.

b. Indirect interrogative sentences (which in classic Greek were always formed by means of ὅστις, ὅποιος, ὅσος etc.), as: Jo. vi. 64. ἤδει τίνες εἰσὶν οἱ μὴ πιστεύοντες, Mt. x. 11. ἐξετάσατε τίς ἄξιός ἐστιν, Jo. iii. 8. οὐκ οἶδας πόθεν ἔρχεται κ. ποῦ ὑπάγει, Acts x. 18. ἐπυνθάνετο εἰ Σίμων ἐνθάδε ξενίζεται, Luke xxii. 23. ἤρξαντο συζητεῖν πρὸς αὐτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν, Acts xxv. 20. ἀπορούμενος ἐγὼ -- ἔλεγον, εἰ βούλοιο πορεύεσθαι etc. Comp. on this Schleiermacher Hermen. p. 131.

8. As, thus far, the mutual connection of sentences is affected by certain connective words, including in a wider sense relatives; so it may be arranged by means of forms of inflection, namely, the Infinitive or Participle, in such a manner as to render the accessory sentences constituent parts of the principal sentence, as:

a. 1 Cor. xvi. 3. τούτους πέμψω ἀπενεγκεῖν τὴν χάριν (ἵνα ἀπενέγκωσι), Mr. iv. 3. ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι, Acts xxvi. 16. εἰς τοῦτο ὤφθη σοι, προχειρίσασθαί σε, Ph. i. 7. διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς (ὅτι ὑμᾶς ἐν τῇ κ. ἔχω), Acts xviii. 2. xxvii. 9., xix. 1. ἐγένετο ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, xx. 1. μετὰ τὸ παύσασθαι τὸν Δόρυβον -- ὁ Παῦλος ἐξῆλθεν. Especially do Infinitives with prepositions serve to give compactness and roundness to sentences, in the same way as the Acc. with the Inf., which usually represent an objective sentence, as in Heb. vi. 11. ἐπιθυμοῦμεν ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν, 1 Tim. ii. 8. βούλομαι προσεύχεσθαι ἀνδρας etc. § 44, 3.

b. 2 Cor. vii. 1. ταύτας ἔχοντες ἐπαγγελίας καθαρίσωμεν ἑαυτούς, Luke iv. 35., Acts xxv. 13. κατήντησαν ἀσπασόμενοι τὸν Φῆστον, Acts xxv. 1. Φῆστος ἐπιβὰς τῇ ἐπαρχίᾳ - - ἀνέβη, Luke iv. 2. ἦγετο ἐν τῇ ἐρήμῳ πειραζόμενος, Acts xii. 16. ἐπέμενε κρούων (§ 45, 4.). Particularly are participles in the Gen. abs. employed to denote accessory circumstances, *local* or *temporal* (§ 30. Note, p. 220.), e.g. : Acts xxv. 13. ἡμερῶν διαγενομένων τινῶν Ἀγρίππας καὶ Βερνίκη κατήντησαν, x. 9. ἐκείνων τῇ πόλει ἐγγιζόντων ἀνέβη Πέτρος, Luke iv. 40. δύνοντος τοῦ ἡλίου πάντες - - ἤγαγον, ix. 42. ἐτι προσερχομένου αὐτοῦ ἐρῶξεν αὐτὸν τὸ δαιμόνιον, Mr. xiv. 3. καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνή etc. And this gradually became so usual a mode of expression, that it was employed even when the subject was the same as that of the principal sentence, see 220 f. Besides, *one* and the same principal sentence frequently contains several participial constructions co-ordinate or subordinate to each other, by which means the structure of the sentence is rendered more organic, e.g. : Acts xii. 25. Βαρνάβας καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην, xvi. 27. ἐξυπνος γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεφωγμένους τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἤμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγῆναι τοὺς δεσμίους, xxiii. 27. τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν ἐπιστας σὺν τῷ στρατεύματι ἐξελάμην αὐτόν, μαδῶν etc. Acts xiv. 19. xviii. 22 f. xxv. 6 f. 2 Tim. i. 4. Tit. ii. 13. 1 Cor. xi. 4. Luke vii. 37 f.

Hence it must be noticed that, in this manner, compound sentences receive not merely greater variety, but a closer texture. The latter is effected still more decidedly by the blending of two sentences into *one*,—by *Attraction* (§ 66.), for which purpose relatives possess very extensive aptitude (§ 24.). Attraction, too, is itself very diversified, and occurs in the N. T. in every form, from the most simple (as in Luke v. 9. ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων, ἧ συνέλαβον, Acts iv. 13. ἐπεγίνωσκον αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν) to the most complex, as in Rom. iii. 8. τί ἐτι καὶ γὰρ ὡς ἁμαρτωλὸς κρίνομαι; καὶ μὴ, καθὼς βλασφημούμεθα καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν, ὅτι ποιήσωμεν τὰ κακά, ἵνα ἐλθῇ τὰ ἀγαθὰ;

Note. The opposite of condensed and blended sentences, is that structure according to which a simple Infinitive is superseded by a conjunction and finite verb, as: Mr. xiv. 21. καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος, 1 Jo. v. 2. ἐν τούτῳ ἐγνώκαμεν, ὅτι - , ὅταν τὸν Θεὸν ἀγαπῶμεν (ii. 3.), Acts xxvii. 42. τῶν στρατιωτῶν

βουλὴ ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσιν, Rev. xix. 8. This mode of expression is not always adopted from a love of amplification (a peculiarity of the later language), but is employed sometimes to give more forcible prominence, and sometimes to attain a more flexible construction.

9. By means of these various connectives, the style of the N. T. possesses so organic a texture as to be by no means destitute of diversity, though, of course, it is in this respect inferior to the style of native Greek authors. It thus exhibits occasionally coherent sentences of considerable length, especially in Luke (and particularly in the Acts), *e. g.*: Luke i. 1–3. Acts xii. 13 f. xv. 24–26. xvii. 24 f. xx. 9. 20 f. xxiii. 10. xxvi. 10–14. 16–18. Rom. i. 1–7. 1 Pet. iii. 18–22. Heb. ii. 2–4. 2 Pet. i. 2–7. At the same time, it must be admitted that, when long periods occur, the thread of the arrangement is frequently broken, and that the structure often remains *anakoluthetical* and abrupt, as in Rom. iii. 8. xii. 6–8. xvi. 25 f. 27. Mr. vi. 8 f. Gal. ii. 4 f. 2 Pet. ii. 4–8. 2 Th. ii. 3 f. see § 63. The N. T. writers further exhibit a mode of constructing ramified sentences, independently of the practice of expressing the statements of a third party, though of small extent, directly and in his own words, without being introduced by *ὅτι* as an external connective, or by *λέγων*, as in Mt. ix. 18. xxvi. 72. Mr. xi. 32. Luke v. 12. Jo. i. 20. Acts iii. 22. v. 23. etc. They often, even when they begin with an indirect account of what a third party had said, pass abruptly into the *directa oratio*, as in Luke v. 14. Acts i. 4. xxiii. 22. see § 63. The same takes place after verbs of requesting. The substance of the request, instead of being indirectly expressed by the Inf. or a clause with *ἵνα* (§ 44.), is stated in the precise words of the person who makes the request, as in Luke xiv. 18. *ἐρωτῶ σε, ἔχε με παρητημένον*, verse 19. v. 12. Jo. iv. 31. ix. 2. Ph. iv. 3. Acts ii. 40. xvi. 15. xxi. 39. Mt. viii. 31. xviii. 29. 1 Cor. iv. 16. What the style thus loses in compactness, it gains in animation and perspicuity.

Note. It is interesting to remark, in parallel paragraphs, especially in the first three gospels, the variety exhibited in respect to the structure and connection of sentences. Luke will be found, by such comparison, invariably the most expert writer, and the most careful in the selection of words. He prefers, for instance, idiomatic expressions, *verba composita* and *decomposita*. This subject, however, belongs to N. T. *Stylistic*.

SECTION LXI.

PECULIARLY IRREGULAR POSITION OF WORDS AND CLAUSES
(HYPERBATON).

1. The arrangement of the individual words of a sentence is, in general, determined by the order in which the conceptions are formed, and by the specific relation that the different parts of the sentence (as groups of words) bear to each other. This relation requires, for instance, that the adjective should regularly be placed in immediate contact with its substantive, the adverb with its verb or adjective, the Genitive with its governing noun, the preposition with its case, and the one member of an antithesis with the other. In particular circumstances, however, the connection of a clause with what precedes (comp. Heb. xi. 1. 1 Tim. vi. 6. Col. ii. 9. Ph. iv. 10.), the greater amount of (rhetorical) emphasis to be attached to a word, even the greater or less degree of euphony to be attained, regulate the respective position of the words. Sometimes, however, the arrangement depends on the nature or the conventional importance of the ideas (e.g. *terra marique*, etc.). It is not necessary that the emphatic word should be placed at the commencement of the clause. It may even stand at the end (see *e.g.* Jacob Lucian. Alex. p. 74.). Its position must be that which, from the nature of the case, may give it the most striking prominence. If, *e.g.*, the connection with what precedes is to be forcibly marked, a relative pronoun, even in an oblique case, usually begins the clause or sentence. The position of words is also regulated by the laws of the succession of thought and rhetorical principles (Hm. Soph. Trach. p. 131.). These, indeed, leave great latitude to the taste and judgment of the writer, and are never felt by the practised author as fetters. As, however, the arrangement of words decidedly serves logical and rhetorical purposes, it usually receives, in some degree at least, so habitual attention, that the usage of a writer in regard to it might be viewed as a prominent feature of his style.¹

¹ I have not devoted thorough attention to the arrangement of words in Greek. *Kühner*, however, deserves thanks for having in his *Inquiry* (ii. 622 ff.) claimed for this subject (under the name of *Topic*) its due place in grammar. *Adv.* also has collected some observations on the subject (*Syntax*, p. 258 ff.). In regard to Latin, special inquiries were previously instituted in connection with the doctrine of sound, and the subject ably though briefly handled, by *Zumpt* *Grammat.* p. 626 ff. Comp. also *Hand Lehrb. des lat. Styls* p. 307 ff.

2. The arrangement of words in the N. T. is mainly determined by the same principles as in native Greek authors, as those principles are but to a very small extent confined to any particular nation. It must be remarked, however, that

a. The arrangement of words is bolder and more diversified in the didactic writings, particularly those of Paul, than in the historical books, owing to their more strongly rhetorical strain; while, in the first three gospels, the Hebraistic type of arrangement predominates.

b. Especially in the narrative style, a wide separation of two essential parts of a sentence, the Subject and the verb (Predicate), is avoided; and, in accordance with the Hebrew mode of expression, sometimes the verb is put remarkably close to the Subject, sometimes, when the Subject is complex, only the principal Subject precedes, and the other follows, the verb (§ 58, 6.), lest the attention should be kept too long in suspense. The relative clauses, too, are, if possible, so placed as to be introduced only after the full enunciation of the principal clause. On the whole, the arrangement of words in the N. T. is entirely free from affectation, as well as from stiffness or monotony. Gersdorf, in his well-known work, has professed to point out numerous peculiarities of individual N. T. writers; but, on strict examination, it will be found,

a. That he has not duly investigated the ground of the arrangement of words.

b. That, under the impression that it might become the invariable usage of any particular to place, *e.g.*, the adverb *before* or *after* the verb, he has propounded and partly executed a species of critical inquiry that must be pronounced capricious. An able and logical work on this subject would be a great acquisition to verbal criticism.

It is by no means a matter of indifference whether a writer employs the expression τὸ πνεῦμα τοῦ Θεοῦ or τὸ πνεῦμα τοῦ τοῦ Θεοῦ (comp. § 20, 1.), or, without the articles, πνεῦμα Θεοῦ or Θεοῦ πν. Every individual passage of the N. T. must be elucidated according to its respective *stylistic* conformation. To lose sight of this in consulting the Codd. (or, in fact, the ancient versions, or the more or less free quotations in the Fathers), and invariably attribute to a writer one and the same arrangement of words, is empirical pedantry. If the adjective is *usually* placed thus: φόβος μέγας, ἔργον ἀγαθόν,

Gernhard commentatt. gramm. P. 8. (Jen. 1828. 4.). On the ancient languages in general, see *H. Weil* de l'ordre des mots dans les langues anciennes etc. Par. 1844. 8. As to the usage of individual writers, *Tzschirner*, *e.g.*, who tried to establish a prosaic rhythmus, has not succeeded in any of his attempts.

or the adverb, in reference to its adjective, thus: *χαλεπὸς λίαν, μεγάλη σφόδρα* (Strabo 17. 801.), the arrangement is very natural. The opposite arrangement either aims at giving prominence to the adjectival or adverbial notion, which may be accounted an intended antithesis habitual to many writers (*καλὰ ἔργα* is Paul's usual arrangement); or the (antithetical) nature of a definite adjectival notion may require that it should precede, like *ἄλλος, εἷς, ἴδιος*, etc. That *ὁ ἄνθρωπος οὗτος* should occur more frequently than *οὗτος ὁ ἄνθρωπος*, is, in the same way, by no means strange. The latter arrangement implies an emphasis on the pronoun (*this man, no other*), which can only be indicated *δεικτικῶς*, or by prominent force of utterance. The predominance of the latter arrangement in John (Gersdorf 444 f.) is, in the first place, by no means decided, and, secondly, the special reason for such arrangement may easily be perceived in the passages in which it occurs. *Ταῦτα πάντα* Luke xii. 30. and *πάντα ταῦτα* Mt. vi. 32. are not exactly of the same import (Gersd. 447 f.). The former means: *the whole of this taken together*; the latter, *all this*. In the first expression, *πάντα* is a closer specification of *ταῦτα*; in the second, *πάντα* is expressed demonstratively by means of *ταῦτα*. *Πάντα ταῦτα* may be the more rare, like *omnia haec* in Latin, yet in Mt. xxiii. 36. xxiv. 33 f. Luke vii. 18. it is the better established reading, comp. Bengel on Mt. xxiv. 33.—A narrator's saying, in wishing to specify the date of an event: *ἐν ἐκείναις ταῖς ἡμέραις*, will not be considered by any observant reader as an arbitrary deviation from the usual arrangement: *ἡ πόλις ἐκείνη*. To what purpose are remarks such as: *πάλιν, ἐκεῖθεν* etc., are placed sometimes before and sometimes after?¹ Finally, I cannot imagine how Gersd. could be able to tell so exactly the proper place of the adjective, as even to venture to correct the text in passages that did not tally with his theory. If we find in Mt. xv. 34. *πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον ἑπτὰ καὶ ὀλίγα ἰχθύδια*, we find, on the other hand, in Mr. viii. 7. *καὶ εἶχον ἰχθύδια ὀλίγα*. The antithesis with *ἑπτὰ* required that *ὀλίγα* should precede its noun, whilst the contrasting of *bread* and *fish* would require: they had also in fish a small provision. That Paul should write in 1 Tim. v. 23. *οἶνω ὀλίγω*, and James iii. 5. *ὀλίγον* (Var. *ἥλικον*) *πῦρ*, nobody perhaps will think strange, who has studied the language with attention. In Jo. v. 22. *τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ*, *πᾶσαν* is quite appropriately placed immediately before *δέδωκε*, as it belongs to it (He gave it to Him not in part, but all, 1 Cor. xii. 12.), comp. also Mt. ix. 35. Rom. iii. 9. xii. 4. Acts xvi. 26. xvii. 21. 1 Cor. x. 1. (Xen. Hell. 2, 3, 40. Thuc. 7, 60. etc.). Along with the arrangement *πᾶσα ἡ πόλις* occurs also

¹ Even the more precise remarks of *van Hengel* Philipp. p. 201. on *πάλιν* as used in Paul's epistles, I cannot admit as a canon, according to which critical or exegetical inquiries could, absolutely, be conducted. As to Ph. ii. 28. I adhere to the exposition propounded in § 45, 4.

ὁ πᾶς νόμος Gal. v. 14., τὸν πάντα χρόνον Acts xx. 18. 1 Tim. i. 16. (Thuc. 4, 61. Isocr. Dem. p. 1. Herod. 1, 14, 10. Stallb. Phil. 48.). On the simple *precedence* of a word involving an emphasis (Jo. vi. 57. viii. 25. ix. 31. xiii. 6. Rom. vii. 23. xiii. 14. 1 Cor. xii. 22. xiv. 2. xv. 44. Luke ix. 20. xii. 30. xvi. 11. Heb. x. 30. Jas. iii. 3. 1 Pet. iii. 21. 2 Pet. i. 21.), no remark is necessary. Yet see below, No. 3.

3. The grounds of every unusual arrangement (transposition) of words, when it originates in the writer's free choice, may, with greater or less distinctness, be ascertained. The following cases are to be distinguished :

a. When the unusual position of the words is occasioned by *rhetorical* causes, and is, consequently, intentional, as in 1 Pet. ii. 7. the appositive (Weber Demosth. p. 152.) τοῖς πιστεύουσιν is reserved for the conclusion, as the conditional, *as believers, if they are believers*, thus obtains greater prominence, particularly as it is brought close to the antithetical ἀπειθοῦσι.¹ Comp. 1 Jo. v. 13. 16. Jo. xiii. 14. Rom. xi. 13. Heb. vi. 18. (Stallb. Plat. Euthyd. p. 144.), also Heb. vii. 4. ἧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροδινίων, ὁ πατριάρχης unto whom even the patriarch Abr. gave the tenth, xi. 17. Other instances of the same sort are Heb. vi. 19. ἦν ὡς ἄγκυραν ἔχομεν τ. ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν καὶ εἰσερχομένην etc. x. 34. 1 Pet. i. 23., 1 Cor. xiii. 1. ἐὰν ταῖς γλώσσαις τ. ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, Acts xxiv. 17. xxvi. 22. The Genitive in particular is put last, as in 1 Th. i. 6. Jo. vii. 38. 1 Tim. iii. 6. etc. In purposely placing a certain word first (see above, No. 2.), there is a manifest antithesis, as in 1 Cor. x. 11. ταῦτα τύποι συνέβαινον ἐκείνοις, ἐγράφη δὲ πρὸς etc., Luke xvi. 12. xxiii. 31. Jo. ix. 17. xxi. 21., likewise 2 Cor. ii. 4. οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε, xii. 7. 1 Cor. ix. 15. Acts xix. 4. Rom. xi. 31. Col. iv. 16. Gal. ii. 10. (Cic. div. 1, 40. Mil. 2. fin. Krü. 236.), as well as 1 Cor. vi. 4. βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε (such transposition of ἐὰν is frequent in Demosth. see Klotz Devar. p. 484.), Rom. xii. 3. ἐκάστῳ ὡς ἐμέρισεν μέτρον πίστεως, 1 Cor. iii. 5. viii. 17. Jo. xiii. 34. (Cic. off. 2, 21. 72.), 2 Th. ii. 7. μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται, finally Rom. viii. 18. οὐκ ἄξια τὰ παθήματα τ. νῦν καιροῦ πρὸς τ. μέλλουσιν δόξαν ἀποκαλυφθῆναι, Gal. iii. 23. Heb. x. 1. 1 Cor. xii. 22.

b. At other times we find a closer specification, which only occurred to the writer after the sentence had been arranged, and

¹ Comp. with this Demosth. fals. leg. 204 c. εἰαὶ τοίνυν ὁ κατηγορῶν ἐξ ἀρχῆς ἐγὼ τούτων, τούτων δ' οὐδεὶς ἐμοῦ.

which is, therefore, placed last, as : Acts xxii. 9. τὸ μὲν φῶς ἐδεῶσαντο, τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι, iv. 33. μεγάλη δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, Heb. xii. 11. Jo. iv. 39. vi. 66. xii. 11. 1 Cor. x. 27. Luke xix. 47. 1 Pet. i. 13. 2 Pet. iii. 2. (Acts. xix. 27.) comp. Arrian. Al. 3, 23, 1. τοὺς ὑπολειφθέντας ἐν τῇ διώξει τῆς στρατιᾶς. To this head should probably be referred also Rev. vii. 17.

c. Words which are to be joined together in sense, are placed near each other, as : Rom. ix. 21. ἔχει ἐξουσίαν ὁ κεραμεὺς τ. πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι etc., 1 Pet. ii. 16. 1 Cor. ii. 11. In Eph. ii. 4. φύσει belongs to τέκνα, and, accordingly, is appropriately placed.

d. Sometimes the transposition is unavoidable, as in Heb. xi. 32. ἐπιλείψει γὰρ με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ τε καὶ Σαμψών etc. As a long series of names follows, with which in ver. 33. a relative clause is to be connected, the arrangement adopted was matter of necessity, vi. 1. 2. 1 Cor. i. 30.

e. An effort to keep an unimportant word in the background, is manifest in Heb. iv. 11. ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ etc., v. 4. 1 Pet. ii. 19. Acts xxvi. 24. So probably also in 1 Cor. v. 1. ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν (*that one should have his father's wife*), Luke xviii. 18. See Weber Demosth. p. 139. 251. Likewise in Heb. ix. 16. ὅπου διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαδεμένου, the main thought θάνατον ἀνάγκη would have been weakened, if the last word had been placed anywhere else. Occasionally, even in those N. T. writers that most resemble each other in style, the *aurium judicium*, on which Cicero laid so much stress, exerts an influence, and produces a flowing and harmonious arrangement of words.

As to placing in immediate succession words of similar or kindred form, as κακοὺς κακῶς ἀπολέσει, see § 68, 1. comp. Kühner II. 628.

The antecedent position of the Predicate (as, *e.g.*, in Jo. i. 1. 49. comp. ver. 47. iv. 19. 24. vi. 60. Rom. xiii. 11. 2 Pet. i. 14. 1 Jo. i. 10. Rev. ii. 9.) is, in general, to be determined according to the principles stated above. Moreover, it is quite natural that particularly in sentences bearing the form of an address, as well as in *makarisms*, the Predicate should be placed at the beginning (the omission of the substantive verb being in such sentences the predominant usage), *e.g.* Mt. xxi. 9. εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, xxiii. 39. Luke i. 42. 68. 2 Cor. i. 3. 1 Cor. ii. 11. 1 Pet. i. 3., Mt. v. 3. μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ver. 4–11. xxiv. 46.

So also, usually, in forms of praise in the Old T. (מְבָרֵךְ, בְּרִיךְ) Gen. ix. 26. 1 Sam. xxvi. 25. 2 Sam. xviii. 28. Ps. cvi. 48. etc. But only an empirical expositor could regard this position as an unalterable rule; for, when the Subject constitutes the principal notion, especially when it is antithetical to another Subject, the Predicate may and must be placed after it, comp. Ps. lxvii. 20. Sept. In Rom. ix. 5., if the words *ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητός* etc. refer to God, the position of the words is quite appropriate, and even indispensable, as, with other critics, *Harless*, on Eph. i. 3., has pointed out.

As to placing, in particular, the Genitive before the governing noun, see § 30, 3. Note 4. Careful writers avoid such arrangement, if it might produce ambiguity or misapprehension. Hence in Heb. vi. 2. *βαπτισμῶν διδασκῶν* is not instead of *διδασκ. βαπτ.*, especially as in the other groups the position of the Genitive is in accordance with the rule. In the passages adduced by Tholuck from Thuc. and Plut., any ambiguity is impossible.

Formerly, attention to the arrangement of words in the N. T. was confined to those cases in which parts of sentences are found separated from those words with which they are logically connected (1 Th. ii. 13. 1 Pet. ii. 7. Rom. xi. 13. Heb. ii. 9.). This arrangement was denominated *Trajection*.¹ Such restriction of the Subject was not so much to be censured, as the almost entire overlooking of the reasons which, in each particular case, gave occasion to this trajection. The N. T. writers were invariably guided by such considerations, which, in fact, force themselves on every writer's attention. Very seldom indeed do they transpose words, when either the nature of the ideas (Quintil. instit. 9, 4, 24.) suggest the arrangement of the words (Mt. vii. 7. Jo. vii. 34., Rev. xxi. 6. xxii. 13., Mt. viii. 11., Heb. xiii. 8.), or when the grouping or order of the words had been conventionally fixed according to the nature and importance of the ideas, or, as was sometimes the case, from a regard to simplicity of expression. Thus: *ἄνδρες καὶ γυναῖκες* Acts viii. 3. ix. 2., *γυναῖκες καὶ παῖδιά* or *τέκνα* Mt. xiv. 21. xv. 38. Acts xxi. 5., *ζῶντες κ. νεκροί* Acts x. 42. 2 Tim. iv. 1. 1 Pet. iv. 5., *νύκτα κ. ἡμέραν* Acts xx. 31. xxvi. 7., *νυκτὸς κ. ἡμέρας* 1 Th. ii. 9 iii. 10., *σὰρξ κ. αἷμα* Mt. xvi. 17. Gal. i. 16. Jo. vi. 54. 56., *ἐσθίειν* (τρώγειν) κ. *πίνειν* Mt. xi. 18. Luke vii. 34. xii. 45. 1 Cor. xi. 22. 29., *βρῶσις κ. πόσις* Rom. xiv. 17. Col. ii. 16., *ἔργα κ. λόγῳ* Luke

¹ See on such transpositions in Greek, *Abresch* *Aristaenet.* p. 218. *Wolf* *Demosth.* Lept. p. 300. *Reitz* *Lucian.* VII. 448. *Bip.* *Krüger* *Dion. Hal.* p. 139. 318. *Engelhardt* *Euthyphr.* p. 123 sq.

xxiv. 19. (Fr. Rom. III. 268.), ὁ οὐρανὸς καὶ ἡ γῆ Mt. v. 18. xi. 25. xxiv. 35. Acts iv. 24. etc., ὁ ἥλιος κ. ἡ σελήνη Luke xxi. 25. Rev. xxi. 23., ἡ γῆ κ. ἡ θάλασσα Acts iv. 24. xiv. 15. Rev. vii. 1. 3. xiv. 7. etc., *right - left* Mt. xx. 21. xxv. 33. Mr. x. 40. Luke xxiii. 33. 2 Cor. vi. 7. Rev. x. 2., δοῦλοι - ἐλεύθεροι 1 Cor. xii. 13. Gal. iii. 28. Eph. vi. 8., Ἰουδαῖοι κ. Ἕλληνες Acts xviii. 4. xix. 10. Rom. iii. 9. 1 Cor. i. 24. (comp. Rom. ii. 9 f.) and the like. Deviations from this order occur but sparingly (cases, indeed, may be conceived in which a different order might be the more natural, comp. Rom. xiv. 9. Heusinger Plut. educ. 2, 5.); and though there should be predominant or even exclusive MS. authority for the converse, this order must unhesitatingly be maintained, e.g. Eph. vi. 12. αἷμα κ. σάβζ Heb. ii. 14., Mt. xxiii. 15. ἡ θάλασσα κ. ἡ ξηρά, Acts ix. 24. ἡμέρας κ. νυκτός Luke xviii. 7., Rom. xv. 18. λόγῳ κ. ἔργῳ, Col. iii. 11. Ἑλλήν κ. Ἰουδαῖος. (Cod. D has in Mt. xiv. 21. xv. 38. παῖδιά καὶ γυναῖκες.) In the N. T. the order οἱ πόδες καὶ αἱ χεῖρες predominates, as in Mt. xxii. 13. Jo. xi. 44. xiii. 9. Acts xxi. 11. Only in Luke xxiv. 39 f. we find the converse, τὰς χεῖράς μου καὶ τοὺς πόδας (probably with a reference to the fact, that only the hands of persons crucified were pierced, and, therefore, considered principal parts, as Jo. only mentions the hands). In Rom. xiv. 9. the order νεκροὶ καὶ ζῶντες is determined by the preceding ἀπέθανε καὶ ἔζησεν.

The arrangement of words in the N. T. is more unrestrained, when a series of ideas is to be expressed. General and special conceptions are not grouped together, but the order of words is regulated by a loose association of ideas, or even by a resemblance of sound, Rom. i. 29. 31. Col. iii. 5. See, in general, Lob. paralip. p. 62 sqq.

It is necessary to be very cautious in applying to such abnormal arrangements of words the name of *Hysteron proteron* (comp. Odys. 12, 134. τὰς μὲν ἄρα θρέψασα τεκοῦσά τε, Thuc. 8, 66. Nitzsch on the Odys. I. 251 f.). We previously remarked, that on Jo. i. 52. ἀγγέλους θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας, Lücke had stated the right view of the matter; and that vi. 69. πεπιστεύκαμεν καὶ ἐγνώκαμεν (comp. x. 38.) must not, on account of 1 Jo. iv. 16. ἐγνώκαμεν καὶ πεπιστεύκαμεν (Ev. xvii. 8.), be considered an inversion of thought, see BCrus. *in loc.* Likewise, in other passages of the N. T. it would be a mistake to suppose there is a *hysteron proteron*: In 1 Tim. ii. 4. πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν the general and ultimate end is first mentioned, and then the immediate object (as the means of attaining it) — (καί and therefore). The matter of fact mentioned in Acts xiv. 10.

ἤλατο καὶ περιεπάτει, is quite as congruous as in iii. 8. περιπατῶν καὶ ἀλλόμενος. The *hysteron proteron* which Bornem. Acts xvi. 18. has adopted from Cod. D, rests on too little authority. Further, see Wilke Rhetor. 226.

4. f. Sometimes, however, particular words were misplaced through inadvertency, or, still more, because the ancients, expecting none but intelligent readers, were released from the necessity of minute accuracy. Such irregularity occurred not unfrequently in prose writers, in the use of certain adverbs (Stallb. Plat. Phaed. p. 123.), to which, from the sense, every reader could at once assign the proper position in the sentence, even though the author's arrangement might not be the most logical. This applies to αἰεὶ in Isocr. Paneg. 14. διετέλεσαν κοινὴν τὴν πόλιν παρέχοντες καὶ τοῖς ἀδικουμένοις αἰεὶ τῶν Ἑλλήνων ἐπαμύνουσιν, Xen. Oec. 19, 19. Thuc. 2, 43. etc. (see Krüger Dion. p. 252. Schaef. Demosth. II. 234.); also to πολλάκις Stallb. Plat. rep. I. 93.; to ἔτι Rom. v. 6. ἔτι Χριστὸς ὄντων ἡμῶν ἀσθενῶν (instead of ἔτι ὄντ. ἡμ. ἀσθ.) comp. verse 8. Plato rep. 2. 363 d. Achill. Tat. 5, 18. and Poppo Thuc. I. I. 300 sqq.; lastly, to ὅμως 1 Cor. xiv. 7. ὅμως τὰ ἄψυχα φωνὴν διδόντα -- ἐὰν διαστολὴν τοῖς φιδόγγοις μὴ δᾶ, πῶς γνωσθήσεται τὸ αὐλούμενον etc., instead of τὰ ἄψυχα, (καίπερ) φων. διδ., ὅμως, ἐὰν μὴ etc.; and Gal. iii. 15. ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀδετεῖ instead of ὅμ. οὐδεὶς ἀδετεῖ (see Bengel and Winer's Comment. *in loc.*), comp. Plato Phaed. 91 c. φοβεῖται μὴ ἡ ψυχὴ ὅμως καὶ θειότερον καὶ κάλλιον ὃν τοῦ σώματος προαπολλύηται, see Hm. and Lob. Soph. Aj. 15. Doederlein Soph. Oed. C. p. 396. Pflugk Eurip. Androm. p. 10. and Hel. p. 76.¹

Likewise the transposition of a negative is not altogether rare in Greek authors (especially among the poets, see Hm. Eurip. Hec. verse 12.). It is either accompanied with a suppressed antithesis, *e.g.* Plat. Crit. 47 d. πειθόμενοι μὴ τῇ τῶν ἐπαϊόντων δόξῃ, legg. 12. 943 a. Xen. M. 3, 9, 6. comp. Kühner II. 628.;² or the negation,

¹ We must not, however, with Fr. Mr. p. 19., refer to this head εὐθέως (εὐθύς). In Mr. ii. 8. v. 30. it belongs to the participle beside which it stands. In Mr. i. 10. ix. 15. it is put at the beginning of the sentence (see above in the text), and is to be construed with the principal verb. Even πάλιν in 2 Cor. xii. 21. is not transposed, but made to precede the whole sentence: *lest, when I come again, my God humble me.* So, probably, also σχεδόν in Heb. ix. 22. as if: *and almost the rule holds: all things are to be purged with blood.* Comp. Galen. protrept. c. 1. τὰ μὲν ἄλλα ζῶα σχεδόν ἄτεχνα πάντ' ἐστί. Aristot. polit. 2, 8.

² What Valckenaer schol. N. T. II. 574. has adduced, is not all well selected. As to other passages, in which even recent scholars assert erroneously the existence of a *trajectio* of a negation (*e.g.* Thuc. 1, 5, 3, 57.), see Sintenis Plut. Themist. p. 2.

instead of being joined to the word denied, is prefixed to the whole sentence, as in Plato Apol. 35 d. ἂ μήτε ἡγοῦμαι καλὰ εἶναι μήτε δίκαια, Xen. Eph. 3, 8. ὅτι μὴ τὸ φάρμακον θανάσιμον ἦν; So also in Acts vii. 48. ἀλλ' οὐχ ὁ ὑψιστος ἐν χειροποιήτοις κατοικεῖ. Many expositors think they find a misplaced negative¹ in Rom. iii. 9. τί οὖν; προεχόμεθα; οὐ πάντως, i.e. *by no means* (πάντως οὐ 1 Cor. xvi. 12.). If this acceptance is unavoidable, προεχόμεθα may be rendered: *Have we any advantage? Have we any privilege?* The linguistic admissibility of this signification is proved from Theogn. 305. (250 f.)² and Epiphan. haer. 38, 6., as well as by analogies such as οὐδὲν πάντως Herod. 5. 34, 65.³ Only a special transposition is not to be thought of. The expression is rather to be understood thus: *no, assuredly not; no, by no means.* The difference between οὐ πάντως when it means *not entirely*, and when it denotes *entirely not*, might probably be indicated by the mode of utterance. Hence, it was without reason that van Hengel despaired of giving a satisfactory exposition of this passage, and concluded that there must be an early corruption of the text. On the other hand, in 1 Cor. v. 9 f. ἔγραψα ὑμῖν -- μὴ συναναμίγνυσθαι πόρνοις, οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, the expression οὐ πάντως *non omnino* (Sext. Emp. Mathem. 11, 18.), and the last words, are a corrective explanation of μὴ συναναμ. πόρνοις: *to have no intercourse with fornicators, not, generally with the fornicators of this world*, for then it would be necessary to separate one's self from the world (but, strictly, to have intercourse with impure members of the church). So the passage was understood by Luther. Likewise Heb. xi. 3. εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι is erroneously supposed to contain a transposed negation. It has, however, been correctly rendered by Schulz: *so that things which may be seen, were not made of things visible; comp. also Bengel in loc.* That which

¹ I do not understand on what grounds these expositors maintain that *Grotius'* rendering: *not in all points*, is contrary to linguistic propriety. As little, however, is οὐ πάντως *omnino non* a Hebraism; כֹּל שֶׁ in immediate connection means also *non omnis*. Οὐ πᾶς for οὐδεὶς is always so separated, that the οὐ is construed with the verb, see § 26, 1. כֹּל שֶׁ, however, with the omission of the verb, according to *Koppe's* quotation *in loc.*, I do not remember to have found in the O. T.

² Οἱ κακοὶ οὐ πάντως κακοὶ ἐκ γαστρὸς γεγόνασιν,
ἀλλ' ἀνδρεσι κακοῖς συντέμενοι Φιλίην.

³ But οὐ πᾶν (μὴ πᾶν) means generally, *not particularly*. It is sometimes mild, as to the expression, but strong as to the sense, a sort of *litotes*, see *Weber Demosth.* p. 340. *Franke Demosth.* p. 62. In Rom. as above, owing to the context and tone of the passage, οὐ πάντως cannot be, in the same way, understood as an earnest or ironical *litotes*, and rendered, *not entirely*.

is denied, is ἐκ φαινομένων τὰ βλέπομενα γεγονέναι, and the negation is, in perfect conformity to rule, prefixed to this sentence. The instance of a transposition of a negation, to which great importance has been attached, adduced from 2 Macc. vii. 28. ὅτι οὐκ ἐξ ὄντων ἐποίησεν αὐτὰ ὁ θεός is uncertain, as only the Cod. Alex. has that reading. Tdf. has printed ἐξ οὐκ ὄντων. Lastly, 2 Cor. iii. 4 f. πεποιθήσω - - ἔχομεν, οὐχ ὅτι ἡμεῖς ἐσμεν etc. must not be explained by arranging the words thus: ὅτι οὐχ (μή) etc. Much rather is it to be rendered: *not* (referring to 2 Cor. i. 24.) *that we have any sufficiency of ourselves, but our sufficiency is of God.* In 2 Cor. xiii. 7. P. states the aim of εὐχόμεθα - - μηδέν, in the words οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, first negatively: *not that I* (if ye abstain from evil) *may appear approved* (as your teacher). In 1 Jo. iv. 10. the propriety of the arrangement is obvious. In Rom. iv. 12. the negation is not transposed, but the singularity consists in the repetition of the article before στοιχοῦσιν. This irregularity Fr. has tried to explain away by an exposition; while Philippi freely admits it. In regard to 1 Cor. xv. 51. πάντες (μὲν) οὐ κοιμηθήσονται, πάντες δὲ ἀλλαγησόμεθα, after the remarks of Fr. de conformatione text. Lachm. p. 38 sq. and of van Hengel Cor. p. 216 sqq., I can only agree with Mey. Verse 52. shows that ἀλλάττεισθαι is not applied in the wider sense (even to the risen), but is used in its stricter meaning, as opposed to ἐγείρεσθαι. The passage must be rendered: *we shall all* (the generation whom Paul addressed)—*not fall asleep,—but perhaps all shall be changed.* Paul's meaning was, that some of the πάντες might die, and would then be comprehended among the νεκροῖς verse 52., and ἡμεῖς would stand loosely in opposition. Any doubt regarding Paul's having foretold something of this sort, does not induce me to assign to ἀλλάττει in verse 51. a signification different from what it has in verse 52. Mey. has answered all objections. That in Rom. xiii. 14. τῆς σαρκὸς πρόνοιαν μὴ ποιῶσθαι εἰς ἐπιθυμίαν is not put for μὴ εἰς ἐπιθυμ., is, from all the circumstances of the case, clear, see Fr. *in loc.* Expositors, including Luther, have maintained the existence of a *trajectio* in 2 Cor. xii. 20.; but the arrangement of the Greek is perfectly regular.

In Rom. xv. 20. οὐχ ὅπου is, according to Bengel, used instead of ὅπου οὐκ, for greater force; while, according to BCrus., it is a milder, more modest form of expression. The only correct way of construing the passage is: οὕτως, οὐχ ὅπου - - ἀλλὰ etc. In Rom.

viii. 12. οὐ τῇ σαρκί obviously points to the antithetical ἀλλὰ τῷ πνεύματι. To the difference (in import) between ἔδνη τὰ μὴ νόμον ἔχοντα and νόμον μὴ ἔχοντες in Rom. ii. 14. Bengel had already directed attention, see also Mey. *in loc.*

Some critics have thought that there is a *hyperbaton* in 2 Tim. ii. 6. τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν. The Apostle, from ver. 5., appears to say: the husbandman that *first* laboureth, must be partaker of the fruits; i.e. the husbandman must first labour, before he be partaker of the fruits; so that πρῶτον belongs to κοπιᾶν, and the sentence should be understood accordingly, comp. Xen. C. 1, 3, 18. ὁ σὸς πρῶτος πατὴρ τεταγμένα ποιῇ, i.e. ὁ σὸς πατὴρ πρῶτος τετ. π. To get rid of the *hyperbaton*, Grotius makes πρῶτον signify *denum*, which is inadmissible. Later expositors, laying the emphasis on κοπ. as purposely placed first, explain the passage thus: the labouring (not the idle) husbandman has the first right to partake of the fruits (or must be first partaker of the fruits), see, especially, Wiesinger *in loc.* Similar and even more remarkable *hyperbata* are not unfrequent in Greek prose. For other instances of singular *hyperbata*, see Plat. rep. 7. 524 a. Xen. Cyr. 2, 1, 5. comp. Bornem. Xen. Anab. p. 21. Franke Demosth. p. 33.

In Greek authors, one word, or several words, of a relative sentence are put before the relative for the sake of emphasis (Stallb. Plat. rep. I. 109.), see above, No. 3. Several expositors have attributed this idiom to Acts i. 2., and punctuated the passage thus: τοῖς ἀποστόλοις, διὰ πνεύματος ἁγίου οὓς ἐξελέξατο, but with little plausibility, as ἐντέλλ. διὰ πνεύμ. ἁγ. was here (in reference to the sequel of the Acts) a point of great importance in Luke's mind; while ἐκλέγ. διὰ τοῦ πν. fell within the range of the previous history of the Gospel, and could not be here stated for the first time. The general reference contained in οὓς ἐξελέξ., by which the apostles were indicated, was not superfluous, as it was by their previous election that they had been prepared to receive the directions διὰ τοῦ πν., see Valcken. *in loc.* There would be more ground for such punctuation in Acts v. 35. προσέχετε ἑαυτοῖς, ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν (see Bornem. *in loc.*), although the usual mode of connecting the words gives a suitable meaning: *take heed to yourselves in regard to these men, what ye intend to do to them.*

On the other hand, it is inconceivable that Luke could have written, in Acts xxvii. 39., κόλπον τινὰ κατενόουν ἔχοντα αἰγιαλόν for αἰγ. ἔχοντα κόλπον τινά. Grotius had remarked: non frustra hoc additur, sunt enim sinus quidam maris, qui litus non habent, sed praeruptis rupibus cinguntur. See also Bengel. Besides, αἰγ. ἔχοντα must be directly joined to the relative clause εἰς ὃν etc.: *which had a beach, on which they determined to land*, i.e. a beach of such a description, as may have induced them to attempt a landing. Rom. vii. 21. εὕρισκω ἄρα τὸν νόμον τῷ θέλοντι ἑμοί ποιῆν τὸ καλὸν ὅτι

ἐμοὶ τὸ κακὸν παράκειται, it would be equally harsh to construe, as some do, thus : τῷ θέλοντι ἐμοὶ τὸν νόμον ποιεῖν, τὸ ἀγαθόν. It has always appeared to me that the words most naturally admit the following construction : εὐρ. ἄρα τὸν νόμον, τῷ θέλ. -- ὅτι ἐμοὶ τὸ κακὸν παράκειται, invenio hanc legem (normam) volenti mihi honestum facere, ut mihi etc. See, also, Philippi *in loc.*

Many (Mtth. 867.) find a *trajectio*, sanctioned by long usage and affecting the construction (case), even in Jo. xii. 1. πρὸ ἑξ ἡμερῶν τοῦ πάσχα *six days before the Passover*, and xi. 18. ἦν ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε *about 15 furlongs from it*, comp. xxi. 8. Rev. xiv. 20. The expressions, it has been thought, should, regularly, run thus : ἑξ ἡμέραις πρὸ τοῦ π., ὡς σταδίων δεκ. ἀπὸ Ἱερσ. (Luke xxiv. 13.). It would appear, however, that, in *local* specifications, Greek phraseology was regulated by a different point of view, ἀπὸ σταδίων δεκ. (properly : *situated at a distance of 15 furlongs*), as in Latin, *e.g.* Liv. 24, 46. Fabius cum a quingentis fere passibus castra posuisset. Ramshorn p. 273.¹ If it were necessary to specify the speaker's point of view, it would be expressed in the Genitive. The same applies to *temporal* specifications. As it was usual to say, πρὸ ἑξ ἡμερῶν, the form of expression was retained when it was necessary to indicate the point of time from which the period in question was counted (conversely), as πρὸ ἑξ ἡμερῶν τοῦ πάσχα (comp. Evang. apocr. p. 436 f.). However the matter may be considered, the fact is, that both these forms of expression (the *temporal* and the *local*) were of frequent occurrence in later Greek, comp. Ael. anim. 11, 19. πρὸ πέντε ἡμερῶν τοῦ ἀθανισθῆναι τὴν Ἑλίαν, Xen. Eph. 3, 3. Lucian. Cronos 14. Geopon. 12, 31, 2. Achill. Tat. 7, 14. (and Jacobs *in loc.*) Epiphan. Opp. II. 248 a. Strabo 10. 483., 15. 715. καταλαβεῖν ἄνδρας πεντεκαίδεκα ἀπὸ σταδίων εἴκοσι τῆς πόλεως, Plutarch. Philop. 4. ἦν ἄγρὸς αὐτῷ καλὸς ἀπὸ σταδίων εἴκοσι τῆς πόλεως, Diod. S. 2, 7. see Reiske Const. Porphyrog. II. 20. ed. Bonn. Schaef. Long. p. 129. Kühnöl directs attention to the following passages of the Sept. : Amos i. 1. πρὸ δύο ἑτῶν τοῦ σειсмоῦ, iv. 7. πρὸ τριῶν μηνῶν τοῦ τρυγητοῦ, with Sing. πρὸ μιᾶς ἡμέρας τῆς Μαρδοχαϊκῆς ἡμέρας, 2 Macc. xv. 36. (Joseph. antt. 15, 11, 4. Plut. symp. 8, 1, 1.). Such expressions (in a *temporal* sense) are also composed with μετὰ, as in Plut. Coriol. 11. μετ' ἡμέρας ὀλίγας τῆς τοῦ πατρὸς τελευτῆς, Malal. 4. p. 88. μετὰ νβ' ἔτη τοῦ τελευτῆσαι τὴν Πασιφάν, Anon. chron. (before Malal. ed. Bonn.) p. 10. μετὰ δύο ἔτη τοῦ κατακλυσμοῦ, see Schaef. ad Bos. ellips. p. 553 sq.

5. The position of certain particles and enclitical pronouns is

¹ We find in Polyæn. 2, 35. τοὺς πολλοὺς ἐκέλευσεν ἀπὸ βουχίος διαστήματος ἕπεσθαι.

fixed, with greater or less precision, according to their respective importance in the sentence. Μέν (*μενοῦνγε*, *μέντοι*), οὖν, δέ, γάρ, γε, τοίνυν, ἄρα, are *never* the first words of a sentence. Ἄρα is never the first word even in an accessory clause, Xen. C. 1, 3, 2. 8, 4, 7. This rule is, in regard to most of these, observed likewise in the N. T.¹ Δέ, γάρ, οὖν, have sometimes the 2d, sometimes the 3d, sometimes even the 4th place, in a sentence (though the Codd. do not everywhere agree). They occupy the 3d or 4th place, when it is necessary to avoid separating words that are intimately connected, as in Gal. iii. 23. πρὸ τοῦ δὲ ἐλθεῖν, Mr. i. 38. εἰς τοῦτο γὰρ ἐξελήλυθα, Luke vi. 23. xv. 17., 2 Cor. i. 19. ὁ τοῦ Θεοῦ γὰρ υἱός, Acts xxvii. 14. μετ' οὗ ποῦ δὲ ἐβαλε etc., Jo. viii. 16. καὶ ἐὰν κρίνω δὲ ἐγώ, 1 Jo. ii. 2. οὐ περὶ τῶν ἡμετέρων δὲ μόνον, 1 Cor. viii. 4. περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθυτῶν, 2 Cor. x. 1. ὅς κατὰ πρόσωπον μὲν σαπηνός, Jo. xvi. 22. Acts iii. 21. Comp. on δέ (Her. 8, 68. Aelian. anim. 7, 27. Xen. M. 2, 1, 16. 5, 4, 13. Diod. S. 11, 11. Thuc. 1, 6. 70. Arrian. Al. 2, 2, 2. Xen. eq. 11, 8. Lucian. eunuch. 4. dial. mort. 5, 1. Sext. Emp. math. 7, 65. Strabo 17. 808.) Hm. Orph. p. 820. Boisson. Aristaenet. p. 687. Poppo Thuc. I. I. 302. III. I. 71. Stallb. Phileb. p. 90. Franke Demosth. p. 208.; on γάρ Schaeff. melet. crit. p. 76. V. Fritzsche quaest. Lucian. p. 100.; on μὲν Hm. Orph. as above, Bornem. Xenoph. conv. p. 61. Weber Demosth. 402. On the other hand, ἄρα (see Hm. Soph. Antig. 628.) is frequently, contrary to Greek usage, placed as the *first* word, as in Luke xi. 48. Rom. x. 17. 2 Cor. v. 15. Gal. ii. 21. v. 11. etc.; so also ἄρα οὖν begin a sentence in Rom. v. 18. vii. 3. 2 Th. ii. 15. Eph. ii. 19. etc. Likewise μενοῦνγε begins a period in Luke xi. 28. Rom. ix. 20. x. 18. see Lob. Phryn. p. 342. So also τοίνυν in Heb. xiii. 13. The latter is very seldom used as the first word in a sentence by the classic Greek authors. For instances in later writers, see Lob. Phryn. *l. c.* Such instances are not rare in Sext. Emp., as in Math. 1, 11. 14. 25. 140. 152. 155. 217. etc. For the Byzantines, comp. Cinnam. p. 125. 136. ed. Bonn.²

Whether the indefinite τις can stand as the first word of a sentence, has been doubted, Mtth. Eurip. suppl. 1187. and Sprachl.

¹ "Εξη, inserted in the direct discourse of a third party, occurs only in Acts xxiii. 35.; but φησὶ in Mt. xiv. 8. Acts xxv. 5. 22. xxvi. 25. etc. Usually we find in the N. T. ὁ Πάπλος ἔφη, ὁ δὲ ἔφη, before the *recta oratio*, which, in Greek authors, is the more rare usage, *Mdv.* p. 260.

² But μέντοι always stands after some other word that commences the sentence. It is otherwise in late writers, see *Boissonade Anecd.* II. 27.

1081. Though, from the nature of its import, it may rarely begin a sentence, distinguished critics have, with great apparent propriety, restored it to the first place in Soph. Trach. 865. and Oed. R. 1471. (comp. ver. 1475.) Aeschyl. Choeph. 640. (Hm.). In prose, comp. Plat. Theaet. 147 c. Plut. tranq. c. 13. In the N. T. *τίς*, on unquestionable authority, commences a sentence in Mt. xxvii. 47. Luke vi. 2. Jo. xiii. 29. 1 Tim. v. 24. Ph. i. 15.

Ἀλλά γε *yet at least* are, in the more ancient authors, always separated by a word, though they form but one particle, Klotz Devar. p. 15 sq. This rule is not observed in Luke xxiv. 21. ἀλλά γε σὺν πᾶσι τοῦτοις τρίτην ταύτην ἡμέραν ἄγει, see Bornem. *in loc.*

Moreover, μέν is usually placed after the word to which, according to the sense, it belongs.¹ There are, however, some exceptions to this rule: Acts xxii. 3. ἐγὼ μέν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατετραμμένος δὲ ἐν τῇ πόλει ταύτῃ (for ἐγὼ ε. ἀ. Ἰ. γεγενν. μέν etc.), Tit. i. 15. πάντα μέν καθαρά τοῖς καθαροῖς, τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν for τοῖς μὲν καθαρ. πάντα καθ. etc. or πάντα μὲν καθ. - - οὐδὲν δὲ καθ. τ. μ., 1 Cor. ii. 15. Comp. Xen. M. 2, 1, 6. 3, 9, 8. Ael. anim. 2, 31. Diog. L. 6, 60. see Hm. Soph. Oed. R. 436. Hartung Partik. II. 415 f. Yet good Codd. have omitted μέν in the above three passages of the N. T., and recent editors have been satisfied with such authority. Might it not have been discarded merely from caprice?

The proper position of τε is immediately after the word which stands parallel to another, as in Acts xiv. 1. Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος, ix. 2. xx. 21. xxvi. 3. It is, however, not unfrequently inserted elsewhere, without strict attention to the rule, as in Acts xxvi. 22. (Elmsley Eurip. Heracl. 622., yet comp. Schoem. Isae. p. 325.); and, in particular, it stands immediately after a preposition or article, as in Acts x. 39. ii. 33. xxviii. 23. Jo. ii. 15. etc., in which case it sometimes indicates that the preposition or article belongs in common to the two parallel members, as in Acts xxv. 23. σὺν τε χιλιάρχοις καὶ ἀνδράσιν, xiv. 5. x. 39. comp. Plat. legg. 7, 796 d. εἰς τε πολιτείαν καὶ ἰδίους οἴκους, Thuc. 4, 13. and the examples collected by Elmsley as above (also Joseph. antt. 17, 6, 2.) and Ellendt lexic. Soph. II. 796. See, in general, Sommer in Jahn's Archiv I. 401 ff. In the same way γε is placed after an article or monosyllabic particle in Rom. viii. 32. 2 Cor. v. 3. Eph. iii. 2., comp. Xen. M. 1, 2, 27. 3, 12, 7. 4, 2, 22. Diod. S. 5, 40. see Matthiae Eurip. Iphig. Aul. 498. Ellendt as above, I. 344.

¹ When several words have a grammatical connection, as article and noun, preposition and noun, μέν may be placed immediately after the first, e.g. Luke x. 2. ὁ μὲν θερσισμός, Heb. xii. 11. πρὸς μὲν τὸ παρόν, Acts i. 1. viii. 4. etc. (Demosth. Laerit. 595 a.). So also μὲν οὖν in Lysias pecun. publ. 3. ἐν μὲν οὖν τῷ πολέμῳ. Comp. Bornem. Xen. conv. p. 61. As to γὰρ immediately after the Article, see Erfurdt Soph. Antig. 686.

Many expositors, *e.g.* Schott, have supposed the existence of a violent *trajectio* in Heb. vii. 4. ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν, for ᾧ δεκάτην καὶ Ἀβρ. ἔδ. But the emphasis in this passage lies in the giving of a tenth, as Schulz has correctly pointed out.

6. As violent transpositions of clauses¹ have been regarded—

a. Acts xxiv. 22., where Beza, Grotius, and others, have, in explaining the words ὁ Φηλιξ, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἶπας, ὅταν Λυσίας καταβῇ, διαγνώσομαι etc., included εἰδὼς in the clause εἶπας etc., and rendered the passage thus: *Felix, quando accuratius -- cognovero, inquit, et Lysias huc venerit* etc. But the arrangement of the text is quite natural and regular, as later expositors unanimously admit. Comp. Bornem. in Rosenm. Repert. II. 281 f.

b. 2 Cor. viii. 10. οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι, where an inversion has been assumed: *non velle solum sed facere incepistis* (Grotius, Schott, Stolz, and others). This has been deduced from ver. 11. ἡ προθυμία τοῦ θέλειν, but erroneously. The *will* strictly indicates merely the decision (to collect), and, if προενήρξασθε was said comparatively, that is, with a reference to the Macedonian Christians, may be put before ποιῆσαι, as expressing a point of greater weight: Not only in execution, but even in *intention*, ye were before the Macedonians. So much the more fitting is it now, that the collection should at once be completed and carried into effect.² It might have been quite possible for the Corinthians to have been prompted by the decision of the Macedonians to a similar decision. Mey. *in loc.*, after an elaborate discussion, arrives at the exposition propounded by Fritzsche (diss. in Cor. II. 9.), which de Wette ably combats. This critic has recently returned to the above explanation, and I recall the view that I formerly upheld. As to Jo. xi. 15., see above, § 53, 6. In Mr. xii. 12. there is nothing whatever of the nature of a *trajectio*. To a sentence with two members is annexed, after its conclusion, the ground of the first member, and then, by means of καὶ ἀφέντες etc., the result is expressed. Similar is Mr. xvi. 3. In Ph. i. 16 f. the two clauses should, on the best evidence, be thus arranged: οἱ μὲν ἐξ ἐριθείας -- οἱ δὲ ἐξ ἀγά-

¹ On this subject see W. Kahler *satura duplex de veris et fictis textus sacri trajectionib. ex Evangg. et Actis Apost. collect.* Iemgov. 1728. 4. and E. Wassenbergh *de transposit. salub. in sanandis vett. scriptor. remedio.* Francq. 1786. 4. (also reprinted in *Seebodé's Miscell. Crit.* I. 141 sqq.).

² I cannot admit that in this sense ver. 11. should have run: καὶ ἐπιτελέσατε τὸ ποιῆσαι: the θέλω was, of course, completed long ago, but it is necessary to complete the ποιῆσαι.

πης, thus in converse relation to ver. 15. This makes the passage perfectly easy to every reader.

When, in the arrangement of individual clauses, the dependent are placed before the principal, *e.g.* the final, as in Mt. xvii. 27. Acts xxiv. 4. Jo. i. 31. xix. 28. 31. 2 Cor. xii. 7. Rom. ix. 11. (see Fr. Rom. II. 297.), the relative, as in Mr. xi. 23. Jo. iii. 11. Rom. viii. 29. etc., the conditional, as in 1 Cor. vi. 4. xiv. 9., the grounds of such arrangement are obvious to every attentive reader, comp. Kühner II. 626. Under this head comes, probably, also 1 Cor. xv. 2. τίνι λόγῳ εὐηγγελισάμεν ὑμῖν εἰ κατέχετε. See Mey. *in loc.*

SECTION LXII.

INTERRUPTED STRUCTURE OF SENTENCES.

1. Interrupted sentences are those whose grammatical connection is obstructed by the insertion of an independent clause,¹ as : Acts xiii. 8. ἀνδίστατο αὐτοῖς Ἐλύμας ὁ μάγος — οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ — ζητῶν διαστρέψαι etc., Rom. i. 13. οὐ θέλω ὑμᾶς ἀγνοεῖν ὅτι πολλάκις προεδέμην ἐλθεῖν πρὸς ὑμᾶς — καὶ ἐκαλύφην ἄχρι τοῦ δεῦρο — ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν. An inserted clause is denominated a *parenthesis*,² and is usually pointed out to the eye by the well-known parenthetical marks,³ as distinct from the rest of the period. According to the preceding definition, the name of *parentheses* cannot be applied to inserted accessory sentences, though of considerable length, if they are connected in construction with the principal by a relative or a Genitive absolute (Rom.

¹ The definition given in *Ruddiman's Instit.* II. 396. ed *Stallb.* is not amiss : parenthesis est sententia sermoni, antequam absolvatur, interjecta. *Wilke's* definition (*Rhetor.* p. 227.) is too comprehensive.

² *Ch. Wolle* comment. de parenthesi sacra. Lips. 1726. 4. *J. F. Hirt* diss. de parenthesi et generatim et speciatim sacra. Jen. 1745. 4. *A. B. Spitzner* comment. philol. de parenthesi libris V. et N. T. accommodata. L. 1773. 8. *J. G. Lindner* 2 comment. de parenthesibus Johanneis. Arnstad. 1765. 4. A work de *parenthesibus Paullinis* is a desideratum. Comp. also *Clerici ars crit.* II. 144 sqq. Lips. *Baumgarten* ausführl. Vortr. über die Hermeneutik S. 217 ff. *Keil* Lehrbuch der Hermen. p. 58 f. (mostly incorrect).

³ To throw away all external marks of a (true) parenthesis, and yet retain interpunction, would be inconsistent. But in by far the greatest number of cases, commas suffice for distinguishing inserted words. Round brackets would be very suitable as parenthetical marks.

xvi. 4. ix. 1. 1 Pet. iii. 6. 1 Cor. v. 4. Luke i. 70. ii. 23. Eph. vi. 2. Acts iv. 36.), still less to appositions such as Jo. xiv. 22. xv. 26. 1 Pet. iii. 21. 2 Jo. 1. Acts ix. 17. Mr. vii. 2. 1 Cor. ix. 21., or to explanations or reasons annexed to concluded sentences, such as Jo. iv. 6. 8. 10. xi. 2. 51 f. xiii. 11. xviii. 5. xix. 23. Mr. vii. 3 f. 26. Mt. i. 22 f. Luke i. 55. Acts i. 15. viii. 16. Rom. viii. 36. 1 Cor. ii. 8. xv. 41. Gal. ii. 8. Eph. ii. 8. Heb. v. 13. viii. 5. vii. 11. Rev. xxi. 25.; or, lastly, to those with which the continuation of the discourse, beyond the alleged parenthesis, is grammatically connected, as 1 Cor. xvi. 5. ἐλεύσομαι πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω (Μακεδονίαν γὰρ διέρχομαι), πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ, where, indeed, Μακεδ. and ὑμᾶς, διέρχ. and παραμ. stand obviously in mutual relation, Gal. iv. 24. Heb. iii. 4. Jo. xxi. 8. Rom. ix. 11. Mr. v. 13. vii. 26. Parentheses are introduced either *asyndetically* or by καί (Fr. Rom. I. 35.), δέ or γάρ Rom. i. 13. vii. 1. Eph. v. 9. Heb. vii. 11. Jo. xix. 31. 1 Tim. ii. 7. Acts xii. 3. xiii. 8. 1 Jo. i. 2., and after them the construction either proceeds regularly, or the remainder of the sentence is annexed by the repetition of a word from the principal clause (sometimes with some alteration), with or without a conjunction, as in 2 Cor. v. 8. 1 Jo. i. 3. It does not, however, follow from the latter circumstance, that a series of words must be regarded as a parenthesis, as in Eph. i. 13. ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε etc. ii. 11 ff. 1 Cor. viii. 1. (see Mey.), 2 Cor. v. 6 ff. Jo. xxi. 21., so that, where the construction which had been commenced is not grammatically resumed, but the thread of the discourse continued in a new and independent form, the peculiarity is not called a parenthesis, but an *anakoluthon* (§ 63.), e.g. Rom. v. 12 ff.

2. The number of parentheses in the N. T. is not small, but not so large as earlier expositors and editors (even Knapp included) supposed. Besides the insertion of detached words, which is common both in Greek and in Latin authors (comp. *nudius tertius*), as in 2 Cor. viii. 3. κατὰ δύναμιν, μαρτυρῶ, κ. παρὰ δύναμιν αὐδαίρετοι, Heb. x. 29. πόσῳ, δοκεῖτε, χείρονος ἀξιώδησεται τιμωρίας,¹ 2 Cor. x. 10. αἱ μὲν ἐπιστολαί, φησὶν, βαρεῖαι (see above, § 58, 9.), xi. 21. Rom. iii. 5.; in the historical books, explanations regarding the place, time, occasion etc. of an event, are expressed

¹ Aristoph. Acharn. 12. πῶς τοῦτ' ἔσεισέ μου, δοκεῖς, τὴν καρδίαν; Villos. anecd. II. 24. πόσῳ, οἷσθε, θυγατέρας - ἐξέδωκεν;

parenthetically, as in Acts xii. 3. προσέθετο συλλαβεῖν καὶ Πέτρον — ἦσαν δὲ ἡμέραι τῶν ἀζύμων — ὧν etc., i. 15. xiii. 8., Luke ix. 28. ἐγένετο μετὰ τ. λόγους τούτους, ὥσει ἡμέραι ὀκτώ, καὶ etc. (comp. Isocr. Phil. p. 216. Lucian. dial. mar. 1, 4.),¹ Acts v. 7. ἐγένετο δέ, ὥς ὠρῶν τριῶν διαστήματα, καὶ ἡ γυνή etc., Mt. xv. 32. (comp. Lucian. dial. mar. 1, 4. Schaef. Demosth. V. 388.) Luke xxiii. 51., Jo. iii. 1. ἦν ἄνθρωπος, Νικόδημος ὄνομα αὐτῶ, ἄρχων τῶν Ἰουδαίων, xix. 31. (Diog. L. 8, 42.), Luke xiii. 24. πολλοί, λέγω ὑμῖν, ζητήσουσιν etc. Frequently the narrator passes into the direct words of a third party in such a manner as the following: Mr. vii. 11. εἰπὼν ὁ ἄνθρωπος· κορβαῖν, ὃ ἐστι δῶρον, ὃ εἰπὼν ἐξ ἐμοῦ ὠφεληθῆς, Jo. i. 39. οἱ δὲ εἶπον αὐτῶ· ῥαββί, ὃ λέγεται ἑρμηνεύμενον διδάσκαλε, ποῦ μένεις;² Sometimes an admonition or warning is introduced in the same way, as in Mt. xxiv. 15 f. ὅταν ἴδῃτε τὸ βδέλυγμα - - ἐστὸς ἐν τόπῳ ἁγίῳ, ὃ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ etc.

3. There is no parenthesis in Jo. xi. 30. Verse 30. is so far connected with verse 29. as it was necessary to mention the place to which Mary went; and, after her going out had been fully recounted, the narrator then passes in verse 31. to the persons who went out also to accompany her. In Jo. xix. 5. the sentence proceeds quite regularly, for the change of the subjects does not render a parenthesis necessary. In Mt. xvi. 26. parenthetical marks appear altogether superfluous (though Schulz has retained them). In verse 26. to

¹ The Greek idiom, to which this has been compared by Kühnöl and others (called schema Pindaricum, see Fischer Weller. III. 345 sq. Vig. p. 192 sq. Hm. Soph. Trach. 517. Boeckh Pindar. II. II. 684 sq. J. V. Brügge diss. in loc. Luke ix. 28. Jen. 1739. 4.), lies too remote, being almost entirely poetic (Kühner II. 50 f.), and its application is not supported by ἐγένετο, usually employed absolutely (nowhere ἐγένοντο ἡμέραι ὀκτώ etc.). Further, Mt. xv. 32. also is to be explained in the same way as Luke ix. 28.: ὅτι ἦδη ἡμέραι τρεῖς, προσμένονσί μοι according to the best Codd., where Fr., overlooking the loose manner in which such specifications of time are introduced, has printed (from D): ἦδη ἡμέραι τρεῖς εἰσι καὶ προσμέν. etc., which is a manifest correction. In regard to Mr. viii. 2. he, however, admitted the accuracy of the usual text. See also his letter on the merits of Tholuck, p. 17. In respect to Luke xiii. 16. ἦν ἔθηκεν ὁ σατανᾶς, ἰδοὺ δέκα καὶ ὀκτὼ ἔτη etc., I have no hesitation in taking it in the same way, with Bengel.

² Different from this is the case in which the writer annexes an explanation of the words of another, and then proceeds with his narration as before, Jo. ix. 7. ὑπάγε νίψαι εἰς τ. κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται ἀπεσταλμένος. ἀπῆλθεν οὖν etc., i. 42. 44. Mt. i. 22 f. xxi. 4 f. Here there is no trace of a parenthesis. Still less ground is there for finding in Mt. ix. 6. a parenthesis than a blending of the *oratio directa* and *indir.*; and in Heb. x. 8. the author introduces, indeed, his own words in the midst of the quotation, but he does this by means of a relative clause.

τὴν δὲ ψυχὴν ζημιωθεῖσθαι a reflection is added on the value of the ψυχῇ. In verse 27. the reference is to verses 25. and 26. inclusively. No interruption of the construction can be perceived. In xxi. 4 f. a remark is added by the narrator; but in verse 6. the simple narrative continues. Similar is Jo. vi. 6.—In Jo. i. 14. probably the words καὶ ἐθεασάμην. - - πατρός were not regarded as an insertion by the Evangelist, who, after completing a sentence consisting of several members, adds the complex conception πλήρης χάριτος καὶ ἀληθείας as grammatically independent, nearly as in Ph. iii. 19. or Mr. xii. 40.—Luke vii. 29 f. contain no parenthesis (Lchm.), but words of Christ, who previously, and again in verse 31., is represented as speaking. In Mr. iii. 17. the assumption of a parenthesis would not be sufficient to explain the construction. Verses 16–19. contain the *oratio variata*, see § 63. There is no parenthesis in Jo. vi. 23., which is connected with ὅτι in verse 22. The proposal of Ziegler (in Gabler's Journ. für theolog. Lit. I. 155.) to include in parenthetical marks the words καὶ ἦσαν - - γυναικῶν Acts v. 13 f. has, very properly, found no favour with editors (except Schott). Those critics, however, who have suspected something spurious in verses 12–15. (Eichhorn, Beck, Kühnöl), have been too precipitate. The words ὥστε κατὰ τὰς πλᾶτειάς ἐκφέρειν τοὺς ἀσθενεῖς are very aptly connected with verse 14. From the two facts, that the apostles were held in high estimation, and the number of believers had increased, it is understood why the sick should have been brought out into the streets. The words, indeed, may be more appropriately referred to verse 14. than to verse 11. Are we to understand by πολλὰ σημεῖα καὶ τέρατα (ἐν τῷ λαῷ) merely the preceding events, the effect of which was ὥστε ἐκφέρειν etc.? To adopt this interpretation would be sacrificing the perspicuity of the narrative. What were those πολλὰ σημεῖα but miracles of healing? In the words ὥστε κατὰ etc. their author returns to what had been only briefly indicated in verse 11., in order to give further details (verse 15 f.). Accordingly, I cannot agree with Lchm., who makes verse 14. a parenthesis. On the other hand, in Acts x. 36. τὸν λόγον is probably to be connected with verse 37., and the words οὗτος etc., which, as an independent clause, express a leading thought, that Peter could not well connect by a relative, form a parenthesis: and in verse 37. the speaker, after this interruption, proceeds by an *extension* of the thought.

4. It is particularly in the Epistles that short parentheses occur,

which contain sometimes a limitation, 1 Cor. vii. 11., sometimes a corroboration, 1 Tim. ii. 7. 1 Th. ii. 5., sometimes a reason or more precise explanation, Rom. vii. 1. 2 Cor. v. 7. vi. 2. x. 4. xii. 2. Gal. ii. 8. Eph. ii. 5. v. 9. Jas. iv. 14. 2 Th. i. 10. 1 Jo. i. 2. 1 Tim. iii. 5., or any thought whatever that pressed itself on the writer (Col. iv. 10. Rom. i. 13.). But we find in the Epistles some parentheses also of greater length, as in Heb. vii. 20 f. *οἱ μὲν γάρ - - εἰς τὸν αἰῶνα*, as *καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας* verse 20. is obviously connected with verse 22. *κατὰ τοσοῦτο κρείττονος* etc.;—Rom. ii. 13–15., as verse 16. *ἐν ἡμέρᾳ ὅτε κρινεῖ* etc. may be most appropriately connected with *κριθήσονται* verse 12., as *κρινεῖ* refers to *κριθήσονται*. Verses 13–15., however, constitute an independent group of thoughts, appended as explanatory to verse 12.; verse 13. relates to the doing, not to the hearing, of the law; but the heathen who live righteously, are also doers of the law, verses 14. 15. But many more lengthened insertions, as they interrupt merely the tenor of the thought, and not the sequence of the construction, are not parentheses, but digressions. So in 1 Cor. viii. 1–3., Paul, after grammatically concluding the clause *περὶ δὲ - - ἔχομεν*, falls into a digression, from *ἡ γινῶσις* to *ὕπ' αὐτοῦ*, on *γινῶσις* in relation to *ἀγάπη*, and, resuming the thread of the discourse, returns in verse 4. *περὶ τῆς βράσεως οὖν* etc. to verse 1. Similar digressions occur in 1 Cor. xv. 9. 10. and 2 Cor. iii. 14–18. (iv. 1. is connected with iii. 12.). In Rom. xiii. 9 f., by *καὶ τοῦτο εἰδότες* Paul returns to *μηδενὶ μηδὲν ὀφείλετε*, which is to be mentally repeated. Finally, in most of the passages usually regarded as parentheses, there is neither parenthesis nor digression. In Tit. i. 1 ff. *κατὰ πίστιν* is connected with *ἀπόστολος*, and the definition of Paul's apostleship is fully brought out in the clause *κ. πίστ. - - αἰωνίου*, but to *ζωῆς αἰών.* is appended the relative clause *ἣν* as far as *θεοῦ*. Likewise in Rom. i. 1–7., where even Schott in his last edition assumes two parentheses, the whole passage flows with one unbroken thread, with only this peculiarity, that the two main conceptions stated in verses 3 f. 5. 6. are extended by a relative clause. So also in Col. iii. 12–14., where *ἀνεχόμενοι* (corresponding to *ἐνδύσασθε*) is a modal specification of *μακροθυμίαν* (probably also to *πραότητα*), but is itself enforced by *καθώς* etc. Only *οὕτω καὶ ὑμεῖς* may appear to interrupt the structure, as the thought is already expressed through *καθώς* in the supplement to the preceding sentence. But if *χαριζόμενοι* be there supplied, the construction becomes regular. In Heb. xii. 20. 21. there is the less

ground for assuming a parenthesis (Lehm.), as in verse 22. προσελλύδατε is repeated from verse 18., so that a new sentence begins, an affirmative opposed to the group of sentences verses 18–21. In 1 Cor. i. 8. ὅς refers to Χριστός verse 7.; and verses 5. and 6. contain no parenthesis. In Rom. xvi. 4. the two relative clauses annexed to each other, and occasioning no break in the structure, cannot be regarded as parenthetical. In 1 Pet. iii. 6. ἀγαποποιεῖσθαι is connected with ἐγενήθητε, and the words ὡς -- τέκνα are not parenthetical. In Eph. iii. 5. ὃ ἐτέραις etc. is joined to ἐν μυστηρίῳ τοῦ Χ. verse 4.; and in 2 Pet. i. 5. (Schott) αὐτὸ τοῦτο δὲ σπ. παρεισενέγκαντες stands parallel to ὡς πάντα -- δεδαρημένης etc., and verse 4. is an explanatory relative clause to the words διὰ δόξης καὶ ἀρετῆς. In regard to 1 Jo. iv. 17 ff. Eph. i. 21. hardly any remark is required. In Eph. ii. 11. οἱ λεγ. -- χειροπ. is an apposition to τὰ ἔθνη ἐν σαρκί, and the repetition of ὅτι in verse 12. cannot convert what precedes into a parenthesis. Lastly, *anacolutha* occur in Col. iii. 16. 2 Pet. ii. 4–8. (in the latter passage occasioned by verse 8. see § 63, 1.) and in 1 Tim. i. 3 ff.

In Eph. iii. 1 ff. the Predicate is not ὁ δέσμιος, for, otherwise, the article would be omitted, if the meaning were *ego Paulus vinculis detineor*. The sense, however, *I am the prisoner of Christ* (κατ' ἐξουσίαν), cannot be upheld. The simplest mode of explaining the passage is, after Theodoret, to conclude that in τούτου χάριν verse 14. the thought, interrupted in verse 1., is resumed. This is rendered still more probable by the fact, that Paul had been, by his imprisonment, withdrawn from his personal labours. Thus τούτου χάριν in verse 1. receives its natural import. With far less reason, some join iv. 1. to iii. 1. There ὁ δέσμιος seems to refer to ἐγὼ ὁ δέσμιος. Comp. Cramer on Eph. p. 71 ff., who quotes and tests other conjectures, and Harless.

SECTION LXIII.

ABRUPT AND INCOHERENT STRUCTURE OF SENTENCES.

I. 1. An *anacoluthon*¹ exists when the construction with which

¹ *Hm.* Vig. 894 sqq. (who almost exclusively explains poetical *anacolutha*), *Poppo* Thuc. I. I. 360 sqq. *Kühner* II. 616 ff. *Adv.* 253 ff. *F. Richter* de praecip.

a sentence began is not continued throughout. This happens when the writer allows insertions (including also parentheses, see Beier Cic. off. II. 365.) to lead him away entirely from the structure adopted at the beginning of the sentence; or when, for the sake of a favourite mode of expression (Weber Demosth. 538.), he frames the subsequent part of the sentence inconsistently with the grammatical tenor of the commencement.¹ Hence an *anakoluthon* either arises from inadvertency or is intentional. To the latter class belong also those which are strictly rhetorical (Stallb. Plat. Gorg. p. 221.), or which originate, as Hm. Vig. 895. expresses it, *a motu animi vel ab arte oratoris vim aliquam captante*. From writers of great mental vivacity and activity, more taken up with the thought than the expression, *anakolutha* are most to be expected. Hence their frequent occurrence in the epistolary style of the Apostle Paul. We specially point out the following: Acts xv. 22. ἔδοξεν τοῖς ἀποστόλοις - ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι - - γράψαντες διὰ χειρὸς αὐτῶν (Lys. in Eratosth. 7. ἔδοξεν αὐτοῖς - - ὥσπερ - - πεποιηκότες, Antiphon. p. 613. Reisk. ἔδοξεν αὐτῇ βουλομένη βέλτιον εἶναι μετὰ δαίπνον δοῦναι, ταῖς Κλυταιμνήστρας τῆς τούτου μητρὸς ὑποθήκαις ἅμα διακονοῦσα, *vice versa* Plat. legg. 3. 686 d. ἀποβλέψας πρὸς τοῦτον τὸν στόλον, οὗ περὶ διαλεγόμεθα, ἔδοξέ μοι πάγκαλος εἶναι [as, in general, often with ἔδοξε], Plat. Apol. 21 c. Xen. Cyr. 6, 1, 31. Lucian. Astrol. 3. Schwarz soloecism. p. 86 sq.);² Acts xx. 3. ποιήσας μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς - - μέλλοντι ἀνάγασθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη etc. In Rom. xvi. 25. 27. τῷ δυναμένῳ - - μόνῳ σοφῷ Θεῷ διὰ Ἰησοῦ Χρ., ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, Paul is led away from the intended construction by an extended statement regarding God in verses 25. 26., and, instead of immediately annexing ἡ δόξα εἰς τοὺς αἰῶνας, forms a relative clause from the substance of the doxology, as if the Dative Θεῷ concluded a sentence. Similar to this is Acts xxiv. 5., where ἐκρατήσαμεν verse 6. should, without anything further, have been added to

græc. lingu. anacoluth. Mühlh. 1827 f. 2 spec. 4. v. Wannowski Syntax. anomal. græc. pars cet. Lips. 1835. 8. F. W. Engelhardt Anacoluth. Plat. spec. 1-3. Gedani 1834 ff. 4. (comp. Gernhard Cic. offic. p. 441 sq. Matthiae de anacoluth. ap. Ciceron. in Wolf Analect. lit. III. 1 sqq.). For the N. T. Fritzsche Conjectan. spec. 1. (Lips. 1825. 8.) p. 33 sq.

¹ Accordingly, in 1 Jo. i. 1 ff. there is no *anakoluthon*, as verse 3., by a regular grammatical repetition of the words of the first verse after the intermediate clause, verse 2., strictly corresponds to the beginning of the sentence.

² In Latin comp. Hirt. bell. afric. 25. dum hæc ita fierent, rex Juba, cognitis - -, non est visum etc. Plin. ep. 10, 34.

the participle *εὐρόντες τὸν ἄνδρα τοῦτον*. Luke, however, complicated the sentence by the relative clause *ὃς καὶ* etc.; and even made *ἐκρατήσαμεν* part of the relative clause *ὃν καὶ ἐκρατ.*—More remarkable are *anakolutha* in periods of smaller extent,¹ as in Acts xix. 34. *ἐπιγνόντες, ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων* (instead of *ἐφώνησαν ἅπαντες*), Mr. ix. 20. *ἰδὼν (ὁ παῖς) αὐτόν, τὸ πνεῦμα εὐθύς ἐσπάραξεν αὐτόν* (instead of *ὑπὸ τοῦ πνεύματος ἐσπαράχθη*), to which *Fr.* compares Anthol. pal. 11. 488. (?) *κἀγὼ δ' αὐτὸν ἰδὼν, τὸ στόμα μου δέδεται*, see also Plat. legg. 6. 769 c. Still bolder, in Luke xi. 11. *τίνα ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λῖθον ἐπιδώσῃ αὐτῷ*; The question, *will he give?* supposes a protasis: *a father asked for bread by his son*; or, *a father whom his son asks for bread* (Mt. vii. 9.). In Acts xxiii. 30. *μηνυθείσης μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσσεσθαι*, the conclusion of the clause should have been *μελλούσης ἔσσεσθαι*. The Inf. *μέλλειν* might have been employed, had the clause run thus: *μηνυσάντων ἐπιβουλὴν* etc. Probably the construction is intentionally altered in 1 Cor. xii. 28. *οὓς μὲν ἔδετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφῆτας, τρίτον διδασκάλους* etc., where Paul might have commenced: *οὓς μὲν - ἀποστ., οὓς δὲ προφ.* etc.; but instead of employing mere juxtaposition, he preferred an arrangement according to rank. The *οὓς μὲν* stands isolated, and the subsequent *abstracta ἔπειτα δυνάμεις* are appended to the simple *ἔδετο*, which alone the writer still had in his mind. Likewise in Tit. i. 3. the Apostle, by the introduction of *τὸν λόγον αὐτοῦ* in connection with *ἐφάνερωσε δέ* etc., seizes on a more suitable turn of expression. Comp. also 2 Cor. vii. 5. (1 Cor. vii. 26.). Still more incoherence is there between the *anakoluthetical* portions of a period in Jo. vi. 22. *τῇ ἐπαύριον ὁ ὄχλος - ἰδὼν, ὅτι - (ἄλλα δὲ ἤλθε πλοιάρια -), ὅτε οὖν εἶδεν ὁ ὄχλος* etc., where *εἶδεν*, in consequence of the words inserted, receives a more comprehensive object than belonged to *ἰδὼν*. In Gal. ii. 6. *ἀπὸ δὲ τῶν δοκούντων εἶναι τι - ὅποιοί ποτε ἦσαν, οὐδὲν μοι διαφέρει - ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέδεντο*, the Apostle should have continued the Passive form of structure, but, influenced by the insertions, begins a new sentence with *γάρ*.² So in verse 4 f. *διὰ δὲ τοὺς*

¹ One of the most singular may be considered, that adduced by *Kypke* II. 104.: *Hippocr. morb. vulg. 5, 1. ἐν Ἡλίδι ἡ τοῦ κηπωροῦ γυνὴ πυρετός εἶχεν αὐτὴν ξυνεχῆς καὶ φάρμακα πίνουσα οὐδὲν ὠφελέετο*. Comp. also Bar. 1, 9. *μετὰ τὸ ἀποικίσαι Ναβουχοδονόσορ τὸν Ἰερουσαλὴμ - καὶ ἡγάγευ αὐτόν* etc. Act. apocr. p. 69.

² In sense *Herm.*'s explanation (*Progr. de locis ep. ad Gal. p. 7.*) agrees with this. He assumes, however, an *aposiopesis* after *ἀπὸ δὲ τῶν δοκ.* - - τι. See, on

παρεισάκτους ψευδαδελφους -- οἷς οὐδὲ πρὸς ὄραν εἴξαμεν τῇ ὑποταγῇ etc., the parenthetical insertion in verse 4. occasioned the *anakoluthon*. The Apostle might either have said: *on account of false brethren* (to please them) -- *we did not permit Titus to be circumcised*; or, *we could by no means* (in this respect) *give in to the false brethren*. Both constructions are here blended.¹ In Rom. ii. 17 ff. verses 17–20. constitute the *protasis*; in verse 21. begins the *apodosis*. Paul, having continued through several clauses the thought which he brought out as *protasis*, loses sight of εἰ verse 17., and, appending the *Apodosis* ver. 21., falls into another turn of expression, by means of οὖν, which particle occasions the *anakoluthon*. The explanation would be but slightly different, if οὖν be taken for a conjunction employed to resume and recapitulate the *protasis* (Klotz Devar. II. 718 sq.), as it so frequently in Greek authors begins the *apodosis*. The words ὁ διδάσκων etc. ὁ κηρύσσων etc. naturally alter the strain of the sentence, whether they be taken as a question, or as an assertion of reproach. The *protasis* that Paul had in his mind after εἰ δέ etc. might simply be: *so shouldst thou carry into effect this knowledge of the law by a corresponding conduct* (comp. verse 23.). The superior force of the mode of expression selected by Paul is obvious.² The *anakoluthon* in the following passages is harsher: In 2 Pet. ii. 4. the *protasis* εἰ γὰρ ὁ Θεὸς ἀγγέλων οὐκ ἐφείσατο etc. has no grammatical *apodosis*. The Apostle wished to say; *so neither* (much less) *will He spare these*

the other hand, *Fritzsche* 2. Progr. p. 13. (Opusc. *Fritschior*. p. 211 sq.). He considers the words ἀπό - - τι, with which, as he thinks, verse 5. should conclude, parallel to διὰ δὲ τοὺς παρεισάκτους ψευδαδ., and renders the passage: *propter irreptitios autem et falsos sodales* (se circumcidi non passus est), *quippe qui - - quibus - ut - a viris autem, qui auctoritate valerent* (circumcisionis necessitatem sibi imponi non sivit). See, on the other hand, *Mey*. I have found no reason to give up my own view of the passage.

¹ To repeat, with *Fr.* (Progr. I. in ep. ad Gal. p. 24., Opusc. p. 178 sq.), after διὰ δὲ τοὺς παρεισάκτους ψευδαδ., the words οὐκ ἠναγκάσθη περιτμ. (ὁ Τίτος), would not in the least contribute to remove the difficulty. Paul, unless we regard him as an inexperienced writer, could only omit these words, if the appended relative sentence had made him lose sight of the commencement of the period. Thus all proposed explanations of a sentence decidedly irregular amount pretty much to the same thing. Besides, there would be no singularity of style in the statement: *neither Titus was compelled to be circumcised; but because of the false brethren unawares brought in, he was not compelled to be circumcised*.*

² In a grammatical point of view, comp. Xen. C. 6, 2, 9., where the commencement ἐπεὶ δὲ - - ἤλθον etc. § 12. is resumed in the words ὡς οὖν ταῦτα ἤκουσεν ὁ στρατὸς τοῦ Κύρου, and thus is formed the connection of the *apodosis*.

* The Tr. submits his impression, that the most natural interpretation of the passage is to supply περιτμήθη: Titus was not compelled to be circumcised, but on account of the false brethren etc. (was circumcised). Paul protested against the alleged necessity of circumcision; but, while refusing to give in τῇ ὑποταγῇ, to the measure on doctrinal grounds, he approved it as a matter of Christian expediency.—TR.

false teachers. But as one instance of Divine punishment suggested itself to his mind after the other (verses 4-8.), he first in verse 9. reverts, with an altered construction, to the thought, and that generalised, which was to form the *apodosis*. In Rom. v. 12., to the words ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε one might have expected the *apodosis*: οὕτω δι' ἑνὸς ἀνθρώπου (Χριστοῦ) δικαιοσύνη καὶ διὰ τῆς δικαιοσύνης ἡ ζωή. But by the explanation in verses 12-14., annexed to εἰσῆλθεν ἡ ἁμαρτία καὶ ὁ θάνατος, the regular construction is broken (though in ὅς ἐστι τύπος τοῦ μέλλοντος the antithesis is indicated); and the Apostle, further, recollects, that not merely a simple parallel between Adam and Christ might be drawn (ὥσπερ - οὕτως), but that something greater and more comprehensive is derived from Christ than from Adam. Hence the *epanorthosis*, which was noticed by so early an expositor as Calvin. The connection is restored by the words ἀλλ' οὐχ ὡς τὸ παράπτωμα etc. in ver. 15., in which the *apodosis* is logically absorbed; and in εἰ γὰρ - ἀπέθανον the substance of the *protasis* is briefly recapitulated. After this Paul combines the twofold parallel (likeness and unlikeness) in one final result. In a similar way must be explained 1 Tim. i. 3 ff. Καθὼς παρεκάλεσα entirely wants an *apodosis*, which escaped the attention of Paul, while he directly introduces into the *protasis* the object of παρακαλεῖν. The *apodosis* should run thus: οὕτω καὶ νῦν παρακαλῶ, ἵνα παραγγείλῃς etc. To consider verses 5-17. as parenthetical, is quite unwarrantable, though Bengel does so. It is still more absurd, however, to take καθὼς for a particle of transition not to be translated (Heydenreich). Other and more recent expositors regard Rom. ix. 22 ff. as a very singular and partly double *anakoluthon*; see the different views in *Reiche*. It is much simpler, however, to join καὶ ἵνα verse 22. to ἤνεγκεν, and at the end of verse 23. to conceive the *apodosis* as running thus: *God, determined to manifest His wrath, bore with all long-suffering the vessels of His wrath, - for the very purpose of showing forth the riches, etc.: what then? What shall we say of the matter?* (must not, then, all censure be silent?) The bearing of the σκεύη ὀργῆς is not merely regarded as a proof of his μακροθ., but, at the same time, as taking place for the express purpose of bringing into view the riches of glory intended for the σκεύη ἐλέους. The instant destruction of the σκεύη ὀργῆς (here are meant the unbelieving Jews) would have been perfectly just; but God endured them with long-suffering (thus softening justice by goodness), both the

design and the result of this being the more striking display (by the contrast) of the greatness of His mercy towards the *σπεύη ἐλέους*. Verse 22., in which *ὅς* is used, and not *οὗν*, is, probably, not a continuation of the thought expressed in verses 20. 21. That God is perfectly free in bestowing the tokens of His mercy, had been sufficiently stated. The creature cannot contend with the Creator,—that is enough. But, subjoins Paul, God is not so rigorous as He might be, without having to fear the censure of men. As to Acts x. 36. see above, § 62, 3. On Rom. xii. 6 ff. see below, under II. 1. Col. i. 21. is undoubtedly an *anakoluthon*, whether we read with Lchm. *ἀποκατηλλάγητε*, or with the *rec.* *ἀποκατήλλαξεν*. As to 2 Pet. i. 17. see p. 368, and on 1 Cor. xii. 2. Mey.

In several other passages where expositors suppose the existence of an *anakoluthon*, I can discover nothing of the sort. Rom. vii. 12. *εὕρισκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται*, where, according to Fr. (Conject. p. 50.), there is supposed to be a blending of two constructions, has by this learned critic been subsequently explained otherwise, that is, in accordance with Knapp's view. See above, § 61, 4. Likewise, in Heb. viii. 9. there is no blending of two constructions (Fr. Conject. p. 34.). The quotation from the Sept. *ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν* may be an unusual expression, but it is not incorrect. The form of the expression was unquestionably occasioned by the Hebrew (for it is a quotation from Jer. xxxi. 32.) *בְּיוֹם הַחֲוִי בְּיָדַי*. The participle is used instead of the Infin., as in Jer. xxix. 2. comp. Bar. ii. 28.—In 1 Pet. ii. 7. *ἀπειθοῦσι δὲ* is grammatically connected by the words of the quotation, *οὗτος ἐγενήθη* etc. In Rom. i. 26. 27. it would be difficult to determine the true construction, were it only for the fact, that readings vary between *ὁμοίως δὲ καὶ* and *ὁμοίως τε καί*. The first reading appears to have more external evidence in its support; and Bornem. (neues theol. Journ. VI. 145.) has preferred it (as Lachm. has), and endeavoured to vindicate it by the frequent recurrence of the expression in the N. T. (Mt. xxvi. 35. xxvii. 41. [Mr. xv. 31.] Luke v. 10. x. 32. 1 Cor. vii. 3 f. Jas. ii. 25., and also in Greek authors, as Diod. Sic. 17, 111.). But as none of these passages contains a *τε*, they do not establish the point; comp., however, the passage quoted by Fr. from Plat. symp. 186 e. *ἢ τε οὖν ἰατρικὴ - - ὡσαύτως δὲ καὶ γυμναστική*. The reading in question is also supported by the most authoritative Codd., and would be very appropriate, as the Apostle obviously wishes to give prominence to what was done by the *ἄρρενες* (he dwells on in verse 27., severely condemning the wickedness). It may now be asked, whether an *anakoluthon* is formed by one of the two readings, or by both together? As little is there an *anakoluthon* if the reading be *ὁμο.*

τε καί, as there is in the Latin *nam et feminae - - et similiter etiam mares*. On the other hand, if we are to read ὅμ. δὲ καί, the natural sequence is broken, exactly as in Latin *et feminae - - similiter vero etiam mares*. Klotz. Devar. II. 740.—In Heb. iii. 15. we must probably seek for the *apodosis* in verse 16. *τίνες γάρ quinam* etc., as Bleek, Tholuck, and others, have done. In 2 Cor. viii. 3. *αὐθαίρετοι* is connected with *ἐαυτοὺς ἔδωκαν* verse 5. In 1 Cor. v. 11., in the words *τῷ τοιούτῳ μηδὲ συνεσθίειν* we ought to recognise, not, as Erasmus does, an *anakoluthon*, but an intensive recapitulation of *συναναμίγν*. In Jas. ii. 2 ff. the *anakoluthon* will disappear, if verse 4. καὶ οὐ etc. be taken interrogatively, as is done by most critics, and also by Lchm. Jo. xiii. 1. contains no grammatical *anakoluthon*. The difficulty must be got over hermeneutically. 1 Cor. ix. 15., if ἵνα for *τις* is spurious (Tdf. has restored it), would be not so much an *anakoluthon* as an *aposiopesis*, see Mey. Lastly, in Eph. iii. 18. the participles are probably to be connected with the clause ἵνα ἐξισχύσητε etc., see Mey. *in loc.*

2. The *anakolutha* which we have hitherto elucidated, are of such a nature that they might occur in any language. In Greek, there are some *anakolutha* sanctioned by usage, and of so peculiar a kind, as to require mention :

a. When a sentence contains several participles, these, when at a distance from the governing verb, not unfrequently assume an abnormal construction in regard to case (see Vig. p. 337 sqq. Rost 704.), e.g.: Eph. iv. 2 f. *παρακαλῶ ὑμᾶς - - περιπατῆσαι - - ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες* etc. (as if the exhortation were direct: *περιπατήσατε*), also i. 18. (where Mey. creates a gratuitous difficulty); Col. iii. 16. *ὁ λόγος τοῦ Χριστοῦ ἑνοικίτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νοουθετοῦντες ἑαυτοὺς* etc.; ii. 2. *ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν συμβιβασθέντες ἐν ἀγάπῃ* etc. (as if *παρακαλεῖσθαι* were to be applied to the persons themselves), Col. ii. 10.; 2 Cor. ix. 10 f. *ὁ ἐπιχορηγῶν - - χορηγῆσαι καὶ πληθύναι τὸν σῶρον ὑμῶν - - ὑμῶν, ἐν παντί πλουτιζόμενοι* etc.; verse 12 f. *ἡ διακονία (ἐστὶ) περισσεύουσα διὰ πολλῶν εὐχαριστιῶν, διὰ τῆς δοκιμῆς τ. διακονίας ταύτης δοξάζοντες τὸν Θεόν* (as if the preceding context were *ὅτι πολλοὶ εὐχαριστοῦσιν*) comp. Xen. Cyr. 1, 4, 26. See also 2 Cor. i. 7. vii. 5. Ph. i. 29 f. Acts xxvi. 3. Jude 16. Comp., in general, Markland Lys. p. 364. Reiske Vol. V. Buttm. Soph. Philoct. p. 110. Seidler Eurip. Iphig. T. 1072. Kühner II. 377 f. Schwarz soloecism. p. 89. also Stallb. Plat. apol. p. 135 sq. and sympos. p. 33. Some of the *anakolutha* of this sort may be considered intentional. Conceptions expressed by the *casus*

recti of participles, are exhibited with greater prominence; whereas the *casus obliqui* rather direct attention to the whole of the sentence (singularly so in Jude 16.), and are indicated as accessory conceptions. But the greatest number of them are occasioned by the author's having intended, in the preceding part of the sentence, to employ a different substantive kindred in sense. Besides, comp. Evang. apocr. p. 169. 445.

Of a different description are such passages as Mr. xii. 40. Phil. iii. 18 f., on which see § 59. In Rom. xiii. 11. *καὶ τοῦτο εἰδότες* is connected with *ὀφείλετε* verse 8.

b. Frequently after a participle the construction passes to a finite verb, which may be accompanied by *δέ*, as in Col. i. 26. *πληρῶσαι τὸν λόγον τοῦ Θεοῦ, τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων* - - *νυνὶ δὲ ἐφανερώθη* instead of *νυνὶ δὲ φανερωθέν* (comp. Her. 6, 25. Thuc. 1, 67.), 1 Cor. vii. 37. *ὅς ἑστήκεν ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει* (instead of *ἔχων*).¹ We must not, with Mey., refer to this head 1 Cor. iv. 14., nor Eph. ii. 3., where *ἤμεν* is parallel to *ἀνεστράφημεν*. This transition occurs without *δέ* in Eph. i. 20. *κατὰ τὴν ἐνέργειαν* - - *ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν* - - *καὶ ἐκάθισεν*, 2 Cor. vi. 9. Jo. v. 44. Col. i. 6. (Paus. 10, 9, 1.). As to 2 Jo. 2. see below, II. 1. An effort to attain a more simple structure, or to give prominence to the second thought (particularly 2 Cor. vi. 9. comp. Xen. Cyr. 5, 4, 29.), is not unfrequently the cause of an *anakoluthon*. Heb. viii. 10. (from the Old T.) is to be explained in the same way: *αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ* - - *διδούς νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς*. To render *καί* before *ἐπιγρ.* by *etiam*, as some (Böhme, for instance) do, is forced and awkward. As to Jo. i. 32. *τεθέαμαι τὸ πνεῦμα καταβαῖνον* - - *καὶ ἔμεινεν ἐπ' αὐτόν* (comp. verse 33. *ἐφ' ᾧ ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν*), the proper explanation has already been indicated by BCrus. Comp. also Schaef. Dion. H. p. 31. and Demosth. II. 75. V. 437. 573. also Plutarch. IV. 323. Blume Lycurg. p. 147. Mtth. p. 1527 f. In the Codd. in such passages the participle is sometimes found as a correction, e.g., in Eph., as above, where Lchm., notwithstanding, has adopted *καθίσας* as genuine. A kindred sort of *anakoluthon* occurs in 2 Cor. v. 6 ff. *Θαρρόυντες οὖν πάντοτε* - - *Θαρρόμεν δὲ καὶ εὐδοκοῦμεν*, where Paul, after several intermediate clauses, repeats

¹ The case examined by Hm. Soph. El. p. 153. and Buttm. Demosth. Mid. p. 149. is different.

δαρρόοντες, which he intended to construe with εὐδοκ., in the form of the finite verb.

c. A sentence, which had begun with ὅτι, concludes with the (Acc. and) Infin., as if that particle had not been employed at all, as in Acts xxvii. 10. *Θεωρῶν, ὅτι μετὰ ὑβρεως καὶ πολλῆς ζημίας - - μέλλειν ἔσεσθαι τὸν πλοῦν* comp. Plat. Gorg. 453 b. *ἐγὼ γὰρ εὖ ἴσθ' ὅτι, ὡς ἐμαυτὸν πείδω, εἴπερ - - καὶ ἐμὲ εἶναι τούτων ἕνα*, see above, § 44. Note 2. p. 355 f. *Vice versa*, in Aelian. 12, 39. the construction *φασὶ Σεμίραμιν* consists of an Acc. with the Inf., but is followed by *μέγα ἐφρόνει*, as if ὅτι had preceded. Similar to this is Plaut. Trucul. 2, 2, 62. With this may be compared also Jo. viii. 54. *ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐστι* (where *Θεὸν ὑμῶν εἶναι* might have been used). This, however, is rather to be considered an Attraction. See below.

d. The principal verb in the sentence does not regularly correspond to the Nominative or Acc. placed at the beginning of the sentence (*casus pendentes* Wannowski Syntax. anomal. p. 54 sq.), as: 1 Jo. ii. 24. *ὑμεῖς, ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω*, and verse 27. *καὶ ὑμεῖς, τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ ἐν ὑμῖν μένει* and *you, the anointing, which - - abides in you*. In both passages, *ὑμεῖς*, if placed in relative clause, would (Lchm.) in that position be too emphatic. Luke xxi. 6. *ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι, ἐν αἷς οὐκ ἀφειθήσεται λίθος ἐπὶ λίθῳ* etc. *these things, which ye behold,—the days will come, in which* (even to the last stone they will be destroyed) *not a stone (of them) will be left on another*. So also in Jo. vi. 39. vii. 38. xv. 2. Mt. vii. 24. xii. 36. Rev. ii. 26. iii. 12. 21. Comp. Ex. ix. 7. Xen. Cyr. 2, 3, 5. Oec. 1, 14. Ael. 7, 1.—2 Cor. xii. 17. *μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς*; *for, was it to defraud you that I sent any one to you of those I have sent?* Rom. viii. 3. *τὸ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθάνει - - ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας - - κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, ὃ ὅτι ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθάνει - - ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας - - κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, what to the law was impossible, God condemned, sending His Son, sin in the flesh, for, that God did, and condemned, etc.* Here, however, *τὸ ἀδύν.* may also be regarded as a Predicate placed before an independent sentence, and resolved thus: *ὃ γὰρ ἀδύνατόν ἐστι, as in Heb. viii. 1. κεφάλαιον ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα* etc. see § 32, 7. comp. Kühner II. 156.

Several critics, besides Olsh., have supposed that there is an Accus. absol. (?) in Acts x. 36. *τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ* etc. *the word, which* (or which word) *He sent first to the*

children of Israel (namely, the word verse 35. ἐν παντὶ ἔδνει etc.). Yet see § 62, 3.

An *anacoluthon*, peculiar to the N.T., sometimes occurs, according to which the writer proceeds in the words of an Old T. statement, instead of his own, *e.g.* Rom. xv. 3. καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ, καδῶς γέγραπται, οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπυσαν ἐπ' ἐμέ (instead of—but, in order to please God, He submitted to the cruelest reproaches) verse 21. ix. 7. comp. 1 Cor. ii. 9. iii. 21. Heb. iii. 7. Yet see below, § 64, 7.

e. Under the head of *anacolutha* comes also the use of μέν without a subsequent parallel clause (made prominent by δέ), Hm. Vig. 841 sq. The parallel member suppressed is either

(α) Easily supplied from the member with μέν, being in a manner implied in it, as in Heb. vi. 16. ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι *men swear by the greater* (by one greater), but God can swear only by Himself, comp. ver. 13. (Plat. Protag. 334 a.), nevertheless this μέν is doubtful; Col. ii. 23. ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας ἐν ἐδελοδρησκειᾷ καὶ etc. *which, indeed, have an appearance of wisdom*, but, in fact, evince no wisdom (Xen. An. 1, 2, 1.), Rom. x. 1., where, probably, Paul purposely avoided the painful antithesis (which is brought out in ver. 3. softened by a compliment), see, further, 1 Cor. v. 3. Comp. Xen. Hier. 1, 7. 7, 4. Mem. 3, 12, 1. Plat. Phaed. 58 a. Aristoph. pax 13. see Stallb. Plat. Crit. p. 105. Held Plutarch. A. Paull. p. 123.—Or

(β) The correspondent member is perceptibly indicated under another turn of expression, as: Rom. xi. 13 f. ἐφ' ὅσον μὲν οὖν εἰμὶ ἐγὼ ἔθνων ἀπόστολος, τὴν διακονίαν μου δοξάζω, εἴπως παραζηλώσω μου τὴν σάρκα etc. Here the clause with δέ is included in εἴπως παραζ., instead of Paul's writing regularly: *inasmuch as I am the apostle of (to) the Gentiles, I magnify mine office* (preaching earnestly to the Gentiles), *but I have in this the benefit of the Jews in view* (I will thus render the Jews emulous),—I am indeed an apostle to the Gentiles, but, at the same time, I am, in purpose, an apostle to the Jews.—Or

(γ) The construction is entirely broken, and the parallel clause is to be deduced by the reader from the sequel, *e.g.* Acts i. 1. τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων - - ἀνελήφθη. Instead of then proceeding thus: *from this point of time* (the Ascension) *I shall commence the second part of my work*, the writer is led, by the mention of the apostles ver. 3., to refer to Christ's appearance after His resurrection, and immediately connects with it the sequel of the narration.

Rom. vii. 12. ὥστε ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή the law, indeed, is holy, and the commandment is holy, but ἁμαρτία, prompted by the σὰρξ, misuses it (in the way indicated ver. 8.). This thought the Apostle brings out by a different turn of expression in ver. 13. Comp., further, Rom. i. 8. iii. 2. 1 Cor. xi. 18. (here, as to πρῶτον μὲν generally, see below), Heb. ix. 1. 2 Cor. xii. 12. (see Rück. *in loc.*), Acts iii. 13. xix. 4. (in the latter passage μὲν is not fully established), xxvi. 4. The following instances in Greek writers may be consulted: Eurip. Orest. 8. Xen. C. 2, 1, 4. 4, 5, 50. Mem. 1, 2, 2. 2, 6, 3. Plato Apol. 21 d. Reisig Soph. Oed. Col. p. 398. Locella Xen. Ephes. p. 225. etc. [In Luke viii. 5 ff. Jo. xi. 6. xix. 32. Jas. iii. 17. the correlative particle is not entirely omitted, only for δέ we find sometimes ἔπειτα (Heind. Plat. Phaed. p. 133. Schaef. melet. p. 61.), sometimes καί; and that, even in Greek authors, μὲν - - ἔπειτα, μὲν - - καί (Thuc. 5, 60. and 71.), μὲν - - τε are used correlatively, is well known, and not strange, comp. Ast Plat. legg. p. 230. Matthiae Eurip. Orest. 24. Baiter ind. ad Isocr. paneg. p. 133. Weber Demosth. 257. Maetzner Antiph. p. 209. 257. Sometimes the clause with δέ is at a distance, as in 2 Cor. ix. 1. 3. (Thuc. 2, 74.), also perhaps 1 Cor. xi. 18. (see immediately), or, in point of expression, is not a complete parallel, as in Gal. iv. 24. 26.]

Rom. i. 8. πρῶτον μὲν εὐχαριστῶ etc. is unquestionably an *anacoluthon*. The Apostle had here in view a δεύτερον or an εἴτα, which, however, was lost sight of, in consequence of the altered structure. The remark of Wyttenbach (Plut. Mor. I. 47. ed. Lips.) is to the purpose: si solum posuisset πρῶτον, poterat accipi pro *maxime, ante omnia* (so it is rendered by nearly all expositors): nunc quum μὲν addidit, videtur voluisse alia subjungere, tum sui oblitus esse. Comp. also Isocr. Areopag. p. 344. Xen. M. 1, 1, 2. Schaef. Demosth. IV. 142. Maetzner Antiph. p. 191.—In regard to 1 Cor. xi. 18. πρῶτον μὲν γὰρ συνερχομένων ὑμῶν etc., ἔπειτα δέ is probably implied in ver. 20 ff.; and Paul properly meant: In the first place, *I hear that there are divisions in your meetings, and, further, that disorders occur at the Lord's Supper.* Paul conceives the latter from a different point of view than the divisions. As to Rom. iii. 2. Thol. has already given the correct interpretation.

Likewise in Mt. viii. 21. ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι etc. there is nothing correspondent to πρῶτον; but *we, too*, should say: let me *first (in the first place)* go and bury. The meaning is easily perceived from the context: I will then return (and follow Thee, ver. 19. 22.). When in the connection τε - - καὶ a πρῶτον comes after τε, as in Rom. i. 16. ii. 9 f., it means *especially*. In 2

Cor. viii. 5. *πρῶτον* - - *καί* does not stand for *πρῶτον* - - *ἔπειτα*, see Mey.

We sometimes find a similar *anacoluthon* with *καί* as with *μέν*, when *καί* should strictly have been repeated (*as well as*). Thus in 1 Cor. vii. 38. ὥστε καὶ ὁ ἐκγαμίζων καλῶς ποιεῖ, ὁ δὲ μὴ ἐκγαμίζων κρεῖσσον ποιεῖ the sentence should have been properly so constructed as to make καὶ ὁ μὴ - - καλῶς ποιεῖ follow. But Paul, while intending to express himself thus, corrects himself, and employs the comparative, where the adversative particle appears more appropriate. There is, however, weighty evidence against δέ; and transcribers may have, from grammatical considerations, introduced it instead of the original *καί*.

II. 1. Different from the *anacoluthon* is the *oratio variata* (Jacob Lucian. Alex. p. 22. Jacobs Aelian. p. 6. Bremi Aeschin. II. 7. Mtth. 1530 ff.). It takes place when, in parallel sentences and members of sentences, two (synonymous) constructions have been adopted, each of which is complete in itself—*heterogeneous* structure of a sentence. It is found in accurate writers when the sequence of the previous construction would have been heavy, ambiguous, or not entirely suited to the thought (Engelhardt Plat. Menex. 254. Beier Cic. off. II. 38.). Sometimes, also, it arises from a regard to variety of expression. We subjoin, in the first place, some instances of a simple description :

1 Jo. ii. 2. ἡλασμός περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου (where, either instead of the last words, περὶ τῶν ὅλου τοῦ κόσμου, or, instead of the first, περὶ ἡμῶν, might have been used), Heb. ix. 7. Acts xx. 34. (1 Kings iii. 1. iv. 30. Lucian. parasit. 20.); Eph. v. 33. καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φόβηται τὸν ἄνδρα (comp. § 43, 5. and Jo. xiii. 29.); Eph. v. 27. ἵνα παραστήσῃ ἑαυτῷ ἑνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπῖλον - - ἀλλ' ἵνα ἡ (ἡ ἐκκλησία) ἁγία κ. ἄμωμος;¹ Ph. ii. 22. ὅτι, ὡς πατὴρ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον that, as a son with a father, so with me (*me* in my apostolic capacity, more especially), *he has served* etc., Rom. iv. 12. (Ael. an. 2, 42.) Luke ix. 1. i. 73 f.² Rom. i. 12. comp. Mtth. 1529 f. Schwarz soloec. p. 89 sq.; 1 Cor. xiv. 1. *ζηλοῦτε τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε* (where

¹ Jo. xi. 52. (ἡμελλεν ἀποθνήσκειν) οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα - - συναγάγῃ εἰς ἓν. does not come under this head. There was here no more suitable mode of expression for the second clause.

² On the other hand, in Luke i. 55. the words τῷ Ἀβραάμ etc. belong to *μνησθῆναι ἐλέους*, especially on account of εἰς τὸν αἰῶνα.

Paul might have written τὸ προφητεύειν), comp. ver. 5. and ver. 11. Acts xxii. 17. The following are bolder :

Mr. xii. 38 f. τῶν θελούντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοῦς (ἀσπάζεσθαι) ἐν ταῖς ἀγοραῖς etc. ; Jo. viii. 53. μὴ σὺ μέζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέδανε; καὶ οἱ προφηταὶ ἀπέδανον, where the regular construction required the continuation of the interrogative form : καὶ τῶν προφητῶν, οἵτινες ἀπέδ. ; 1 Cor. vii. 13. γυνή, ἥτις ἔχει ἄνδρα ἄπιστον καὶ οὗτος συνευδοκεῖ (καὶ συνευδοκοῦντα) οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω αὐτόν, see above, p. 162. comp. similar instances in Luke xvii. 31. and Jo. xv. 5.—In Rom. xii. 6. ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν -- εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως, εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ, εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει the construction (the Acc. governed by ἔχοντες) is kept up only as far as ἐν τῇ διακ., then commences a new construction with concretes, for which Paul might have written εἴτε διδασκαλίαν -- παράκλησιν etc.—In 2 Cor. xi. 23 ff. P. enumerates the sufferings attendant on the apostolic office, by which he had proved himself to be, and that in no ordinary degree, a servant of Christ. First, ἐν κόποις περισσοῦ. etc. is simply appended, each particular is enhanced by an adverb of degree, then follow narrative Aorists and Perfects ver. 24 f. ; Paul then returns to substantives with the instrumental Dative and the instrumental ἐν by turns ver. 26. 27. See, further, Jo. v. 44. Ph. i. 23 f. 1 Jo. iii. 24. The construction is manifestly altered intentionally, that is, for the purpose of bringing out the thoughts more forcibly than could have been done by a uniform structure, 2 Jo. 2. διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μετ' ἡμῶν ἔσται εἰς τὸν αἰῶνα.¹ The oratio variata occurs, combined with an ellipsis, in 2 Cor. viii. 23. Rom. ii. 8. xi. 22. and Mr. vi. 8. παρήγγειλεν αὐτοῖς, ἵνα μηδὲν αἴρῃσιν εἰς ὁδόν -- ἀλλ' ὑποδεξιζόμενοις σανδάλια (sc. πορεύεσθαι) καὶ

¹ Mr. ii. 23. can hardly, though Fr. thinks otherwise, be brought under the head of *variatio structuræ*, if tested by the standard of refined prose : ἐγένετο παραπορεύεσθαι αὐτόν -- διὰ τῶν σπορίμων, καὶ ἤροξαντο οἱ μαθηταὶ etc. for ἀξίωσαι τοὺς μαθητάς. The latter construction would be too heavy for the narrative style of the Evangelists. Besides, ἐγένετο stands in no necessary relation to ἀξίωσαι τοὺς μαθ. (as if, it came to pass that, as He --, the disciples plucked ears of corn) ; but Mark meant : It came to pass, that He went through the corn fields (growing corn) on the Sabbath day, and that the disciples plucked etc. Still less can I perceive in 1 Cor. iv. 14. Eph. ii. 11-13. any remarkable alteration of the construction. No writer expresses himself with so stringent propriety as never to say, *I write not these things to shame you, but as my beloved sons I warn you*, instead of, not shaming you --, but -- warning. But in Acts xxi. 28. (Fr. conject. I. 42. sq.) εἴ τι τι shows that Luke wished to give prominence to the sequel, and hence the independent construction of this new sentence.

μὴ ἐνδύσασθαι (here ἐνδύσῃσθε is the better reading) δύο χιτῶνας, see Fr. *in loc.* In Rom. xii. 2. we should probably read the Inf. συσχηματίζεσθαι, and not the Imperat. συσχηματίζεσθε. From Greek authors many similar instances might be adduced. Thus Paus. 1, 19, 5. τοῦ Νίσου λέγεται θυγατέρα ἐρασθῆναι Μίνω καὶ ὡς ἀπέκειρε τὰς τρίχας τοῦ πατρός, 5, 1, 2., 8, 22, 4. Πείσανδρος δὲ αὐτὸν ὁ Καμυρεὺς ἀποκτείνει τὰς ὀρνιδας οὐ φησίν, ἀλλὰ ὡς ψόφω κροτάλων ἐκδιώξειεν αὐτάς. Thuc. 8, 78. Xen. M. 2, 7, 8. Hell. 2, 3, 19. Anab. 2, 5, 5. Aelian. anim. 10, 13. As to Mr. xii. 38 f. comp. especially Lys. caed. Eratosth. 21. From the Sept. may be quoted Gen. xxxi. 33. Judg. xvi. 24. 3 Esdras iv. 48. viii. 22. 80. Neh. x. 30.—In Mr. iii. 14 ff., with the principal words ἐποίησε δώδεκα, ἵνα etc. ver. 14. 15., which are complete in themselves, is connected first the detached statement ver. 16. καὶ ἐπέδηκεν ὄνομα τῷ Σίμωνι etc. in reference to the chief of the apostles, then follow in ver. 17–19. the names of the rest in direct dependence on ἐποίησεν, and only in ver. 17. is subjoined a similar statement, which no more breaks the flow of the discourse than in ver. 19. ὃς καὶ παρέδωκεν etc. does. The whole structure would be regular, had the Evangelist said, in ver. 16. Σίμωνα, ᾧ ἐπέδηκεν ὄνομα etc.

Under this head comes also the transition from a relative construction to a personal, in 1 Cor. viii. 6. εἰς θεὸς - - ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, 2 Pet. ii. 3. οἷς τὸ κρίμα ἐκπαλαι οὐκ ἄργεῖ καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει, see above, p. 162. Weber Demosth. p. 355 sq. Of essentially similar a nature is Luke x. 8. εἰς ἣν ἂν πόλιν εἰσέρχησθε, καὶ δεῶνται (οἱ πολῖται) ὑμᾶς etc.

As to Rev. vii. 9. εἶδον καὶ ἰδοὺ ὄχλος - - ἐστῶτες - - περιβεβλημένους comp. xiv. 14. see above, § 59, 11. Both passages contain a blending of two constructions, as in Rev. xviii. 12 f., where are appended to τὸν γόμον first appositive Genitives, then an Acc. (πᾶν ξύλον), afterwards (κ. ἵππων etc.) Genitives again, lastly (ψυχὰς ἀνδρ.) another Acc. On the other hand, in ii. 17., in accordance with the proper distinction of cases, first a Gen. and then an Acc. are made to depend on δώσω.

2. Moreover, the transition (very frequent in Greek authors) from the *oratio obliqua* to the *recta*, and *vice versa*, deserves special attention (d'Orville Charit. p. 89. and 347. Heind. Protag. p. 510 sq. Jacobs Aelian. p. 46. 475. Ast Plat. legg. p. 160. Held Plutarch. Timol. p. 451. Bornem. Xen. Mem. p. 253. Fr. Marc. p. 212.): Acts xxiii. 22. ἀπέλυσεν τὸν νεανίαν παραγγείλας μηδεὶ ἐκκαλεῖσθαι, ὅτι ταῦτα ἐνεφάνισας πρὸς με, ver. 23. 24. εἶπεν ἐτοιμά-

σατε -- κτήνη τε παραστήσαι. Luke v. 14. παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον, Mr. vi. 9. comp. Xen. Hell. 2, 1, 25. An. 1, 3, 14. and the passages from Joseph. in Kypke I. 229 sq. Mr. xi. 32. ἐὰν εἴπωμεν ἐξ οὐρανοῦ, ἐρεῖ· διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἀλλ' εἴπωμεν ἐξ ἀνθρώπων, ἐφοβοῦντο τὸν λαόν (where the narrator proceeds in his own words). With Acts i. 4. comp. Lysias in Diogit. 12. ἐπειδὴ δὲ συνήλθομεν, ἤρετο αὐτὸν ἡ γυνή, τίνα ποτὲ ψυχὴν ἔχων ἄξιόν περὶ τῶν παίδων τοιαύτη γνώμη χρῆσθαι, ἀδελφὸς μὲν ὢν τοῦ πατρός, πατὴρ δ' ἐμός etc. (Geopon. 1, 12, 6.). See also Acts xvii. 3. On the other hand, in Mt. ix. 6. the narrator introduces in the words of Christ what was said to the paralytic, τότε λέγει τῷ παραλυτικῷ, comp. Mr. ii. 10. Luke v. 24. The explanation given by Mey. is very obviously forced.¹

A transition from the Sing. to the Plur., and *vice versa*, occurs in Rom. iii. 7 f. xii. 16 ff. 20. 1 Cor. iv. (2) 6 f. (Aelian. 5, 8.) 2 Cor. xi. 6. Jas. ii. 16. Gal. iv. 6 f. (vi. 1.) Schweigh. Arrian. Epict. II. l. 94. 278. Matthiae Eurip. Orest. 111. Schaef. Demosth. IV. 106. Schwarz soloec. 107. Likewise Rom. ii. 15. ἐν τ. καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως may be referred to this head. The transition from the Sing. to the Plur. in Luke v. 4. is intentional, see Bornem. *in loc.* As to the appositive Plur. to a Sing. in 1 Jo. v. 16. see § 59.

A heterogeneous construction in an apposition occurs in Rev. i. 6. ἐποίησεν ἡμᾶς βασιλείαν ἱερεῖς τῷ Θεῷ, see § 59, 8. So also in other constructions, the Greek authors place concretes and abstracts in juxtaposition, see Bremi Aeschin. Ctesiph. § 25. Weber Demosth. 260. Comp. also Caes. civ. 3, 32. erat plena *lictorum et imperiorum* provincia.

¹ Mt. xvi. 11. πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων etc., is of a different sort, as here only the direct words of Jesus, used in ver. 6., are as such repeated. Likewise Jo. x. 36. contains nothing remarkable.

SECTION LXIV.

DEFECTIVE STRUCTURE OF SENTENCES—ELLIPSIS,¹ APOSIOPESIS.

I. Erroneous and vague notions regarding the nature of Ellipsis (and Pleonasm), derived from the uncritical compilations of *L. Bos*² and his followers, and particularly from the annotations of N. T. philologists, continued, till a very recent period, to be generally received. Comp. Haab p. 276 ff. Sound views on the subject were first propounded and established by Herm. de ellipsi et pleonasmō in Wolf and Buttmann's *Mus. antiq. studior.* Vol. I. fasc. I. p. 97–235., in Herm. Opusc. I. 148–244., and especially in his notes on Vig. 869 sqq.³ Mainly following this eminent scholar, we shall, under this head, confine ourselves, in a great measure, to an explanation of the different sorts of ellipses, as Glassius and Haab have already accumulated examples in great abundance.⁴

1. Ellipsis (not including Aposiopesis, to be examined under No. II.) consists in the omission of a word the notion of which is necessarily understood to complete the sentence.⁵

The omission, for the sake of brevity or on any other ground,⁶ of

¹ See *K. F. Krumholz* de ellips. in N. T. usu freq. in his operar. subseciv. lib. 1. Norimb. 1736. 8. No. 11. *F. A. Wolf* de agnitione ellipseos in interpretatione libror. sacror. Comment. I.–XI. Lips. 1800–1808. 4. (Comm. I.–VI. have been reprinted in Pott *Sylloge commentt. theol.* IV. 107 sqq. VII. 52 sqq. VIII. 1 sqq.), an uncritical collection. Comp., besides, *Bauer* Philol. Thucyd. Paull. 162 sqq. *Bloch*, in his *Theologian* Part. I. (Odensæ 1791.) on the Ellipses in Paul's Epistles.

² *Lamb.* Bos Ellipses graecae. Francsq. 1712. 8. Traj. ad Rh. 1755. 8. ed. *C. Schoettgen* 1713. 1728. 12. ed. *J. F. Leisner*. Lips. 1749. 1767. 8. ed. *N. Schwebel*. Norimb. 1763. c. nott. *C. B. Michaelis*. Hal. 1765. 8. c. prior. editor. suisq. observatt. ed. *G. H. Schaefer*. Lips. 1808. 8. (reprinted at Oxford 1813. 8.), comp. *Fischer* Weller. III. I. 119 sqq. III. II. 29 sqq.

³ The doctrine of the Latin Ellipsis is expounded by *J. W. Schlickeisen* de formis linguae latinae ellipticis. Mühlhausen 1830 and 43. 2 Pr. 4. An earlier work of *J. G. Lindner* on Latin Ellipses (Frkft. a. M. 1780. 8.) is of little value even as a collection of examples.

⁴ In allusion to the great liberties that expositors have taken with the books of Scripture, *Hm.* Opusc. p. 217. uses the expression, *cereos flecti quorundam artibus*.

⁵ *Hm.* opusc. p. 153.: ellipseos propria est ratio grammatica, quae posita est in eo, ut oratio, etiamsi aliquid omisum sit, integra esse censeatur, quia id, quod omisum est, necessario tamen intelligi debeat, ut quo non intellecto sententia nulla futura sit.

⁶ The omission of a word may arise entirely or partly from a rhetorical cause. See below, No. 3.

a word to be understood, is allowable only when, owing to the particular structure of the sentence, or the use of a conventional phrase, the word omitted is obviously implied in the expressions employed (Hm. opusc. p. 218.). Such omissions may, in reference to the three constituent parts of every simple sentence, be divided into ellipses of the *subject*, of the *predicate*, and of the *copula* (Hm. Vig. 870 sq.). A *real*, that is, an *entire* ellipsis of the predicate, is scarcely, if at all, admissible. Owing to the endless diversity of possible predicates, the writer or speaker cannot leave this part of a sentence to be supplied by the reader or hearer (Hm. 872.). Accordingly, there remain but the other two sorts of ellipses, of which those of the *subject* are, naturally, very limited in number.

The case in which a word or phrase of a preceding clause must, to complete one following, be repeated, either unchanged or in such form as the construction may require (Glass. I. 632 sqq.), cannot be properly called an ellipsis, there being, in the circumstance, no real omission of a word (Hm. Vig. 869. Opusc. 151 sq. Poppo Thuc. I. I. 282.).² Examples :

a. 2 Cor. i. 6. εἴτε θλιβόμεθα, ὑπὲρ τῆς ὑμῶν σωτηρίας sc. θλιβόμεθα (v. 13. vii. 12.); Luke xxii. 36. ὁ ἔχων βαλλάντιον, ἀράτω - - ὁ μὴ ἔχων sc. βαλλάντιον (κ. πήραν), Jas. ii. 10. Jo. iv. 26. ; xii. 28. δοξάσον σοῦ τὸ ὄνομα - - καὶ ἐδόξασα καὶ πάλιν δοξάσω sc. τὸ ὄνομά μου. Comp. also Rom. iii. 27. viii. 4. xi. 6. xiii. 1. (αἱ δὲ οὐσαι sc. ἐξουσίαι, which but few authorities express)³ Jo. iv. 53. Acts xxiii. 34. 1 Cor. vii. 3 f. xi. 25. (comp. ver. 23.) xv. 27. 2 Cor. xi. 11. Rev. ii. 9. So, in particular, in answers: Jo. xviii. 5. τίνα ζητεῖτε; - - Ἰησοῦν τὸν Ναζωραῖον, ver. 7., Luke xx. 24. τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; ἀποκριδέντες εἶπον· Καίσαρος, vii. 43. Mt. xxvii. 21.; Heb. v. 4. οὐχ εἰαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ καλούμενος ὑπὸ τ. Θεοῦ sc. λαμβάνει τ. τιμ. (but λαμβ. in the sense of *receiv*e).

¹ Neither of these can, for instance, be shown by those expositors who, to get over the historical difficulty, would supply *hoc die* (*festo*) in connection with ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα.

² It must not be overlooked that such phraseology gives style greater periodic compactness; while, in most circumstances, the repetition of the same or a similar expression would be stiff and heavy.

³ 1 Jo. iii. 20. would, according to Lücke's exposition, come under this head, as γινώσκωμεν (οἶδαμεν) is supplied after the second ὅτι, verse 19. I must confess, however, that to me this explanation seems very forced. A transcriber might easily have added, from inadvertence, a second ὅτι. Lchm. has with A rejected the second ὅτι. The omission, however, might also have been owing to a misapprehension; otherwise, why might not the transcriber himself have repeated the ὅτι, as well as in Eph. ii. 11 f.? see *Fr. Progr.* ad Gal. p. 5. (*Fritzsche's* opusc. p. 236.). The passage has never, as yet, been satisfactorily explained.

b. Mr. xiv. 29. εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ (σκανδαλισθήσομαι comp. Mt. xxvi. 33.); Eph. v. 24. ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ. οὕτω -- αἱ γυναῖκες τοῖς ἀνδράσιν (ὑποτασσέσθωσαν); 2 Tim. i. 5. ἥτις ἐνάκησεν ἐν τῇ μάμμῃ σου -- πέπεισμαι δέ, ὅτι καὶ ἐν σοί (ἐνοικεῖ); Rom. xi. 16. εἰ ἡ ἀπαρχὴ ἁγία, καὶ τὸ ζύραμα (ἅγιον); Heb. v. 5. ὁ Χρ. οὐχ ἑαυτὸν ἐδόξασεν -- ἀλλ' ὁ λαλήσας πρὸς αὐτὸν (ἐδόξ. αὐτόν); 1 Cor. xi. 1. μιμηταί μου γίνεσθε, καθὼς καὶ ὁ Χριστοῦ (μιμητής εἰμι); xiv. 21. εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς (λαλεῖτωσαν); Luke xxiii. 41. ἐν τῷ αὐτῷ κρίματι εἴ καὶ ἡμεῖς μὲν δικαίως (ἐσμέν sc. ἐν τῷ κρίματι τούτῳ); 1 Cor. ix. 12. 25. xi. 16; 2 Cor. iii. 13. καὶ οὐ καδᾶπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ (τίθειμεν καθ. ἐπὶ τὸ πρ. ἡμῶν).¹ yet compare Mt. xx. 23. xxvi. 5. Jo. xiii. 9. xv. 4. 5. xvii. 22. xviii. 40. Rom. i. 21. ix. 32. xiv. 23. Ph. iii. 5. Heb. (ii. 13.) v. 5. x. 25. xii. 25. Rev. xix. 10. Mt. xxv. 9. Under this head comes also 1 Cor. vii. 21. δοῦλος ἐκλήθης; μὴ σοι μελέτω, if, as the passage most easily admits, τῆς δουλείας be supplied (Lob. paralip. p. 314.). See Mey., who has overlooked the fact that, even in the fifth edition, I made this suggestion. Such indispensable repetitions are very frequent. See Rom. xii. 6 ff.

c. Neither is there a real ellipsis, when an affirmative is to be supplied from a foregoing negative,—a case of frequent occurrence in Greek authors (as: Thuc. 2, 98, 3. *πορευομένων αὐτῶ ἀπεγίγνετο μὲν οὐδὲν τοῦ στρατοῦ εἰ μὴ τι νόσω, προσεγίγνετο δέ*, see Stallb. Plat. apol. p. 78. sympos. p. 80. and Euthyd. p. 158. Maetzner Antiph. p. 176., on the Lat. comp. Kritiz Sallust. II. 573.), as: 1 Cor. vii. 19. ἡ περιτομὴ οὐδὲν ἐστίν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ (ἐστί τι or τὰ πάντα ἐστί), iii. 7, 1 Cor. x. 24. μηδεὶς τὸ ἑαυτοῦ ζητεῖτω. ἀλλὰ τὸ τοῦ ἑτέρου sc. ἑκάστος. Otherwise in Eph. iv. 29. 1 Cor. iii. 1. Still more scanty is the phraseology in Mr. xii. 5. καὶ πολλοὺς ἄλλους, τοὺς μὲν ὀρόντες, τοὺς δὲ ἀποκτείνοντες, where from these two Participles a finite verb is to be supplied, that would combine both verbal notions,—such as *outrage* (comp. Fr. *in loc.*). Also in Rom. xiv. 21. καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφεός σου προσκώπτει etc., after the second μηδὲ, the general word *ποιεῖν* (Aristot. Nicom. 8, 13, 6.), or such an expression as *make use of*, is to be supplied. As to Ph. ii. 3. see below, No. 2. (Lob. paralip. p. 382.). In Heb. x. 6. 8. *ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εἰδόκησας* the general notion *θυσιάαι* is to be annexed to *περὶ ἁμ.* from *ὅλοκ.*, as in Heb. x. 38. the general term *ἄνθρωπος* is to be gathered from *δίκαιος* (comp. Kühner II. 37.). Yet here, too, the omission is but partial. For examples of all the preceding cases from Latin, see Lindner lat. Ellips. p. 240 ff. They all agree in this, that some-

¹ This case, in which the verb is construed, not with the principal subject, but with the subject of the secondary clause, may be regarded as a sort of attraction, see *Krüger gramm. Untersuch. III. 72.*, where many similar constructions are adduced, as Xen. C. 4, 1, 3. Thuc. 1, 82, 3, 67.

thing is required, both logically and grammatically, to complete the sense.

This does not apply to Jo. viii. 15. ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα, where, on the contrary, the second clause is completed by οὐδένα, and nothing whatever requires to be supplied: *ye judge according to the flesh, but I judge no one* (not merely, no one according to the flesh, but no one in any manner whatever). The supplying of κατὰ τὴν σάρκα, from the foregoing clause, could only be justified by incongruity in the sense without such addition. With Olshausen and Lücke, I am unable to perceive that the words in the text are not entirely sufficient. As to the meaning, see especially BCrus. *in loc.*

After εἰ δὲ μὴ ἢ οἱ δὲ μὴ γε (Mt. vi. 1. Luke x. 6. xiii. 9. 2 Cor. xi. 16. etc. comp. Plat. Gorg. 503 c. Phaed. 63 c. Hoogveen partic. gr. I. 345 sq.), and after (the form of expression so much used by Paul) οὐ μόνον δέ (- - ἀλλὰ καί), it is peculiarly common to supply a previous word or phrase, as: Rom. v. 3. οὐ μόνον δέ (sc. καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης ver. 2.), ἀλλὰ καὶ καυχώμεθα etc., v. 11. καταλλαγέντες σωτηρίαν - οὐ μόνον δέ (καταλλαγέντες σωτηρίαν), ἀλλὰ καὶ καυχώμενοι, viii. 23. 2 Cor. viii. 19. In Rom. ix. 10. οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα etc., something, to be gathered from a more distant part of the context, appears to be wanting. It is easy, however, to supply it from ver. 9. comp. ver. 12.: And (not only) Sarah received a divine promise regarding her son, but also Rebecca, who was yet the mother of two legitimate sons, etc. In native Greek writers comp. Diog. L. 9, 39. πεντακοσίοις ταλάντοις τιμηθῆναι, μὴ μόνον δέ, ἀλλὰ καὶ χαλκαῖς εἰκόσι. Lucian. vit. auct. 7. οὐ μόνον, ἀλλὰ καὶ ἦν θυραρεῖν αὐτὸν ἐπιστήσης, πολὺ πιστοτέρᾳ χρήσῃ τῶν κυνῶν, Toxar. 1. (Kypke obs. II. 165. Hoogveen. partic. II. 956.). A form of expression analogous to this, was used by earlier authors, e.g. Plat. Phaed. 107 b. οὐ μόνον γ', ἔφη ὁ Σωκράτης (sc. ἀπιστίαν σε δεῖ ἔχειν περὶ τῶν εἰρημένων), ἀλλὰ ταῦτά τε εὖ λέγεις etc. Meno 71 b. legg. 6. 752. etc., see Heind. and Stallb. Plat. Phaed. as above. The repetition of the clause is understood after οὐ μόνον δέ in 2 Cor. vii. 7. Also καὶ, in the sense of *vel certe* (Vig. 527. Boisson. Philostr. epp. p. 97.), refers to an omission, e.g. Mr. vi. 56. ἵνα καὶ τοῦ κρασπέδου - ἀψωνται (properly ἵνα ἀψωνται αὐτοῦ, καὶ τοῦ κρασπέδου ἀψωνται), 2 Cor. xi. 16., as also εἰ καί in 2 Cor. vii. 8., comp. Bengel *in loc.*

Still less is it to be considered an ellipsis, when, in one and the same principal clause, a word used only *once* is to be supplied *twice* (in different forms): Acts xvii. 2. κατὰ τὸ εἰδὸς τῷ Παύλῳ εἰσηλθε πρὸς αὐτούς (Παῦλος), xiii. 3. ἐπιδέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν (αὐτούς). In Rom. ii. 28. οὐχ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν οὐδὲ ὁ ἐν τῷ φανερῷ περιτομή the predicative Ἰουδαῖός and περιτομή must be supplied also to the subject ὁ ἐν τῷ φαν. Comp. further Acts viii. 7.

Note. It may sometimes happen that a word is to be supplied in the *preceding* from the *subsequent* context (Hm. opusc. 151. Jacob Lucian. Alex. p. 109. Lindner lat. Ellips. p. 251 ff.), comp. 1 Cor. vii. 39. But in Rom. v. 16. it would be recurring to a theory now obsolete, to supply παραπτώματος after ἐξ ἑνός from ἐκ τῶν πολλῶν παραπτωμάτων, see Philippi *in loc.* In 2 Cor. viii. 5. ἔδωκαν is to be supplied, but in an absolute sense, in the clause beginning with καὶ οὐ : and they gave (in extent) *as we hoped, but they gave their own selves, etc.* In Mr. xv. 8. ἤρξατο αἰτεῖσθαι καθὼς αἰεὶ ἐποίει αὐτοῖς the necessity of supplying ποιεῖν after αἰτεῖσθαι, from ἐποίει, is only apparent. The words properly mean : *to entreat him conformably to what he had ever done unto them*, from which the subject of entreaty may be gathered, but not grammatically supplied. As to Eph. iv. 26., however, where some would supply in the first member μή from the second, see p. 327.

2. The simple copula εἶναι is, in reality, very often suppressed :

a. In the form ἐστί, more rarely in the form η (yet comp. Stallb. Plat. rep. I. 133.), as it is obviously suggested by the connection between the subject and the predicate (Rost 473 f. Krü. 240 f. comp. Wannowski syntax. anom. p. 210 sq.) Heb. v. 13. πᾶς ὁ μετέχων γάλακτος ἄπειρος (ἐστί) λόγου δικαιοσύνης, ix. 16. x. 4. 18. xi. 19. Mr. xiv. 36. Rom. xi. 16. xiv. 21. 2 Cor. i. 21. Ph. iv. 3. Eph. i. 18. iv. 4. v. 17. 2 Th. iii. 2., particularly in questions Luke iv. 36. Acts x. 21. Rom. iii. 1. viii. 27. 31. 2 Cor. ii. 16. vi. 14. Rev. xiii. 4. Heb. vi. 8. (comp. Kritz Sallust. I. 251.) and exclamations Acts xix. 28. 34. μεγάλη ἡ Ἀρτεμις Ἐφεσίων, especially, however, in certain set forms of expression Jas. i. 12. μακάριος ἄνθρωπος, ὅς etc. (Mt. v. 3. 5–10. xiii. 16. Luke i. 45. Rom. iv. 8. xiv. 22 a.), δῆλον ὅτι 1 Cor. xv. 27. 1 Tim. vi. 7., ἀνάγκη with Infin. Heb. ix. 16. 23. Rom. xiii. 5., πιστὸς ὁ Θεός 1 Cor. i. 9. x. 13. 2 Cor. i. 18. or πιστὸς ὁ λόγος 1 Tim. i. 15. iii. 1. 2 Tim. ii. 11., ὁ κύριος ἐγγύς Ph. iv. 5., ἄξιός ἐστι ἐργάτης τ. τροφῆς Mt. x. 10. 1 Tim. v. 18., ἐπὶ μικρόν Jo. xiv. 19., μικρόν ὅσον ὅσον Heb. x. 37., εἰ δυνατόν Mt. xxiv. 24. Rom. xii. 18. Gal. iv. 15., ὦρα with Infin. Rom. xiii. 11. (Plat. ap. p. 42.), τί γάρ Ph. i. 18. Rom. iii. 3., τί οὖν Rom. iii. 9. vi. 15., τί ἐμοὶ κ. σοί Mr. v. 7. i. 24. Luke viii. 28. Jo. ii. 4. (Her. 5, 33. Demosth. aphob. 564 b. Arrian. Epict. 1, 1, 16. 2, 19, 16.), ᾧ ὄνομα or ὄνομα αὐτοῦ, where the name follows, Luke ii. 25. Jo. i. 6. iii. 1. etc. (Demosth. Zenoth. p. 576 b.) comp. likewise Acts xiii. 11. ii. 29. In the latter, as in the former, concise and condensed phraseology is appropriate, comp. Vig. p. 236¹

¹ Under this head comes also the phrase τί (ἐστίν) ὅτι Mr. ii. 16. Acts v. 4. (Bar. iii. 10.) Fr. Mr. p. 60.

The Conjunctive $\tilde{\eta}$ is to be supplied after $\tilde{\nu}\alpha$ in (Rom. iv. 16.) 2 Cor. viii. 11. 13.

b. More rarely is the substantive verb suppressed in other forms, as $\epsilon\tilde{\iota}\mu\acute{\iota}$ 2 Cor. xi. 6. $\epsilon\tilde{\iota}$ δὲ καὶ ἰδιώτης τῷ λόγῳ ἀλλ' οὐ τῇ γνώσει (λογίζομαι μηδὲν ὑστερεῖν τῶν ὑπερλίαν ἀποστόλων),¹ εἰσί Rom. iv. 14. xi. 16. 1 Cor. xiii. 8. i. 26. (see Mey.) Rev. xxii. 15. Heb. ii. 11. (Schaeff. melet. p. 43 sq.), ἐσμέν Rom. viii. 17. 2 Cor. x. 7., εἶ Rev. xv. 4. (Plat. Gorg. 487 d.), ἔστω Rom. xii. 9. Col. iv. 6. Heb. xiii. 4. 5. (Fr. Rom. III. 65.) also after χάρις τῷ Θεῷ Rom. vi. 17. 2 Cor. viii. 16. ix. 15. (Xen. A. 3, 3, 14.), εἴη in wishes Rom. i. 7. xv. 33. Jo. xx. 19. 21. 26. Mt. xxi. 9. Luke i. 28. Tit. iii. 15. Two different forms of this verb are suppressed in the same compound sentence Jo. xiv. 11. ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί, xvii. 23. In narration the Aorist also is suppressed, e.g. 1 Cor. xvi. 9. (Xen. An. 1, 2, 18. Cyr. 1, 6, 6. Thuc. 1, 138. etc.). In general, in the simple diction of the N. T., it is easy (in native Greek authors it is frequently more difficult, see Schaeff. melet. p. 43 sq. 114.) to perceive from the connection what words are to be supplied. Hitherto, however, expositors, by assuming very profusely an ellipsis of the substantive verb, have unwarrantably converted a large number of Participles into finite verbs, comp. § 45, 6.

Likewise the Imperative plural ἐστέ,² in passages such as Rom. xii. 9. (1 Pet. iii. 8.), is, agreeably to the whole strain of the sentence, suppressed; and to explain the Participle ἀποστυγοῦντες by means of a supposed anakoluthon, is quite unnecessary. In εὐλογητὸς ὁ Θεός etc. Rom. ix. 5. 2 Cor. i. 3. Eph. i. 3. we must supply, not ἐστί (Fr. Rom. I. 75.), but (comp. 1 Chron. x. 9. Job. i. 21.) εἴη or ἔστω.

Likewise, where ἐστί or other part of εἰμί is more than a mere copula, and denotes existence, permanence, it is sometimes suppressed (Rost 474.) 1 Cor. xv. 21. δι' ἀνθρώπου ὁ θάνατος (exists) ver. 40. Rom. iv. 13.

It is also sufficient to supply εἶναι or γίνεσθαι even in passages in which an oblique case or a preposition might seem to require a more definite verb, as: 1 Cor. vi. 13. τὰ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῖς βρώμασι, Acts x. 15. φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν (ἐγένετο

¹ More simply in Mr. xii. 26. Sept. ἐγὼ ὁ θεός Ἀβραάμ Acts vii. 32. Also 2 Cor. viii. 23. Comp. Soph. Antig. 634.

² Mey. thinks that ἐστέ is to be supplied also in Eph. i. 13. after ἐν ᾧ. But it appears much more reasonable to understand that ἐν ᾧ as repeated after the clause ἀκούσαντες etc., in the second ἐν ᾧ. The words εἶναι ἐν Χριστῷ can hardly be introduced between ἀκούσαντες and πιστεύσαντες.

comp. ver. 13.), Mt. iii. 17. (Jo. xii. 28. ἡλθεν φωνή),¹ 1 Cor. iv. 20. οὐκ ἐν λόγῳ ἢ βασιλείᾳ τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει (comp. ii. 5.), Rom. x. 1. xi. 11. 2 Cor. iv. 15. viii. 13. (Mey.), 1 Pet. iii. 12. Heb. vii. 20. The preposition or case suggests the particular verbal notion to be supplied: (whose final doom) *leads to burning, is consummated in, consists in,* etc. As in the last passage ἐγένετο is obviously sufficient for completing the sense, so in the first and second, owing to the simplicity of the style, nothing more than ἐστὶ is to be supplied. The same applies to 1 Cor. v. 12. τί γάρ μοι καὶ τοὺς ἕξω κρίνειν; (Arrian. Epict. 2, 17, 14. τί μοι νῦν τὴν πρὸς ἀλλήλους μάχην παραφέρειν; 4, 6, 33.) and Jo. xxi. 22. τί πρὸς σε; (see Hm. opusc. p. 157 sq. 169. Bos ellips. p. 598. comp. the Latin hoc nihil ad me, quid hoc ad me Kritz Sallust. II. 146.). Also in Jo. xxi. 21. οὗτος δὲ τί; ἔσται (γενήσεται) is sufficient. The connection points to a Future. Lastly, under this head comes the expression ἵνα τί sc. γένηται or γένοιτο Hm. Vig. 849.

Verbs, which, besides the copula, express the predicate (or a part of it)—Hm. p. 156 sq.—can be suppressed only when their import is implied in the structure of the sentence (Bar. iv. 1.). Thus in Acts ix. 6. rec. ὁ κύριος πρὸς αὐτόν it is easy to supply εἶπε (ver. 15.), which is implied in πρὸς αὐτόν, as in ii. 38. xxv. 22. (Aelian. 1, 16. Var.²). In Rom. iv. 9. ὁ μακαρισμὸς οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ ἀκροβυστίαν; the meaning is obviously: *does this blessedness refer* etc.; yet we must supply, not πίπτει with Theophylact, but rather λέγεται (Fr. in loc.), comp. ver. 6. (λέγειν εἰς τινα Eurip. Iphig. T. 1180.). Acts xviii. 6. τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, Mt. xxvii. 25. τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς (2 Sam. i. 16. Plato Euthyd. 283 e.) sc. ἐλθέτω comp. Mt. xxiii. 35. (though ἔστω is sufficient).³ In Rom. v. 18. ὡς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατὰκριμα we must supply ἀπέβη impersonal: *res cessit, abiit in*

¹ What is suppressed is always that which is the most simple; and when, in an expression otherwise elliptical, an individual writer inserts a specific verb, it does not follow from this, that such verb, when not used, is to be supplied. Thus Antipater, in the Greek Anthology, says: εἴ τί τοι ἐκ βιβλίων ἤλθεν ἐμῶν ἔφελος. Yet we must not, on that account, with Palaiet p. 415. supply ἤλθε in the phrase τί μοι τὸ ἔφελος, but merely the simple ἐστὶ. In the same way, in Lucian. merc. cond. 25. we find τί κοινόν ἔστι καὶ οὗ; but from this it does not follow that κοινόν is regularly to be supplied in the phrase τί ἐμοὶ καὶ σοί; See Fr. Mr. p. 33.

² This ellipsis is very extensively used both in Greek and in Latin, e.g.: Charit. 6, 1. ταῦτα μὲν οὖν οἱ ἄνθρωποι. Val. Flacc. 5, 254. *cir ea*. Comp. also Cic. N. D. 2, 4, 11. *augures rem ad Senatum*.

³ In Greek authors also, when similar imprecations occur, e.g. ἐς κεφαλὴν σοι Aristoph. pac. 1063., τραπέσθω is usually supplied (see Bos p. 657 sq.), agreeably to Mosch. 4, 123. Phalar. ep. 128.

etc. In the following passage, οὕτω καὶ δι' ἐνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς (according to ver. 19.), ἀποβήσεται (Fr.), or rather ἀπέβη, is to be supplied (Mey.). In 2 Cor. ix. 7. ἕκαστος, καθὼς προήρηται τῇ καρδίᾳ, μὴ ἐκ λύπης, supply δότω, clearly suggested by the whole context. In Luke xxii. 26. ὑμεῖς δὲ οὐχ οὕτως, the word ποιήσετε, inferred from κυριεύουσιν etc., may very appropriately be supplied. Probably even ἔσεσθε might suffice. In Ph. ii. 3. nothing more is required after μηδὲν κατὰ ἐρίδειαν than the repetition of φρονοῦντες. In Gal. ii. 9. δεξιὰς ἔδωκαν ἡμεῖς καὶ Βαρνάβαν κοινωνίας, ἵνα ἡμεῖς μὲν εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν, as the passage refers to those who were entrusted with the preaching of the Gospel, we may very warrantably supply εὐαγγελιζόμεθα, εὐαγγελίζονται (2 Cor. x. 16., as κηρύττειν εἰς τινα 1 Th. ii. 9.), and not, with Fr. and Mey., the less significant πορευδῶμεν, πορευδῶσιν etc. In Rev. vi. 6. the complement of the cry, *A measure of wheat for a penny!* is as obviously suggested by the Genitive of price (see p. 219.), as in similar forms of expression in any modern language. As to the epistolary forms of salutation in Rev. i. 4. Ἰωάννης ταῖς ἐπτά ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ, Ph. i. 1. Παῦλος πᾶσιν τοῖς ἁγίοις - - τοῖς οὖσιν ἐν Φιλίπποις sc. χαίρειν λέγει, or Acts xxiii. 26. Κλ. Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν sc. λέγει, xv. 23. Jas. i. 1. see Fr. Rom. I. 22.

In the proverb 2 Pet. ii. 22. ὅς λουσαμένη εἰς κύλισμα βορβόρου, the requisite verb is implied in εἰς, and may be supplied conformably to ἐπιστρέψασα preceding. But, in fact, in proverbs, which naturally aim at brevity of expression, specific verbs are, by conventional usage, suppressed, comp. *fortuna fortes* and Bhdy. p. 351. Grotefend ausf. lat. Gramm. II. 397 f. Zumpt lat. Gramm. p. 610.

3. The subject is altogether suppressed (Krü. 232.) only,

a. When it is at once obvious; that is, when the predicate, owing to the circumstances of the case, or to the conventional expressions employed, can refer but to *one* (definite) subject, e.g.: Βροντᾷ (ὁ Ζεὺς), σαλπίζει (ὁ σαλπικτής), ἀναγνώσεται (Demosth. Mid. 386 b.) sc. scriba, see above, § 58. From Jewish phraseology may here be mentioned λέγει Heb. i. 7., εἶρηκε iv. 4., φησί viii. 5. (vii. 17. rec. μαρτυρεῖ), see above, § 58, 9. As to IIeb. xiii. 5. see Bleek.

b. When an expression or passage is introduced, the subject of which is at once supplied by every reader's memory, as: Jo. vi. 31. ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν sc. ὁ Θεός, 2 Cor. ix. 9. (Ps. cxii. 9.) 1 Cor. xv. 27. (but in verse 25. the subject is Christ)

Col. i. 19. Jo. xii. 40. xv. 25. Rom. ix. 18 f. see V. Hengel Cor. p. 120 sq. As to Jo. vii. 51. see § above mentioned. Regarding 1 Tim. iii. 16. see a few lines below; and as to Mt. v. 38. see below, No. 6. Note.¹

Nothing is to be supplied, when the third person Plur. is used impersonally, as in Jo. xx. 2. ἦσαν τὸν κύριον ἐκ τοῦ μνημείου (comp. § 58, 9.), as in that person the general subject, *people* or *men*, is specially implied. See also Luke xii. 20. and Bornem. *in loc.* The same applies to the Gen. Absolute, as: Luke viii. 20. ἀπηγγέλη αὐτῷ λεγόντων i.e. *when they said*, comp. 1 Kings xii. 9. 1 Chr. xvii. 24. Thuc. 1, 3. Xen. C. 3, 3, 54. Diog. L. 6, 32. Doederlein Soph. Oedip. Col. p. 393. Valcken. Herod. p. 414. Schaef. Demosth. V. 301.

In 1 Tim. iii. 16., according to the reading ὅς, the subject to the relative clause that follows would be wanting, unless, with recent editors, we begin the apodosis with ἔδειξ. To that, however, the parallelism is opposed. It is more likely that all these members are symmetrical, and that the apostle took them from some hymn (one of those in use even at that early period in the Apostolic Church). An additional reason to account for the omission of the subject, familiar to all, is, that he here enumerates those predicates only which constitute the *μυστήριον*. As to the simple αὐτός in reference to a known subject, see § 22, 3. Regarding 1 Cor. vii. 36., see § 67, 1.

Under (a) come also Heb. xi. 12. διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, where the term *children* (*descendants*), distinctly comprehended in γεννᾶσθαι (comp. Gen. x. 21.), is readily suggested; and Rom. ix. 11. μήπω γὰρ γεννηθέντων μηδὲ πράξαντων, where, moreover, the notion of τέκνων or υἱῶν is sufficiently indicated in Περίερχα ἐξ ἐνὸς κοίτην ἔχουσα etc. verse 10. In Luke xvi. 4. the subject is *the debtors*, comp. verse 5.

When the subject is not suppressed, but has to be repeated from the context (not Heb. viii. 4.), it may sometimes assume a different aspect, as in Rom. vii. 1. 1 Cor. xv. 25. (Heb. ix. 1.). The question what that is to be, is not grammatical, but hermeneutical.

4. On the other hand, often but a part of the subject or of the predicate (separated from the copula—see ob. No. 2.) is expressed, and the portion of meaning omitted is to be supplied from what is expressed, agreeably to the conventional words employed, as: Acts xxi. 16. συνῆλθον καὶ τῶν μαθητῶν *there came also at the same time some (τινές) of the disciples*; with ἐκ or ἀπό in Luke xi. 49. ἐξ

¹ Sometimes the subject is rhetorically suppressed, that is, through emotion on the part of the speaker or writer. To this may probably be referred Rom. ix. 19. and 2 Pet. iii. 4. (see *Gerhard*).

αὐτῶν ἀποκτενοῦσι (τινάς) xxi. 16. Jo. xvi. 17. xxi. 10. vi. 39. Rev. ii. 10. xi. 9.¹ comp. p. 216. Heindorf Plat. Gorg. p. 148. Vlc. Fritzsche quaestion. Lucian. 201.; Jo. iv. 35. ὅτι ἔτι τετράμηνός ἐστι (χρόνος), Xen. Hell. 2, 3, 9.; Luke xii. 47 f. ἐκείνος ὁ δοῦλος -- δαρήσεται πολλὰς -- ὀλίγας comp. 2 Cor. xi. 24. The notion of *stripes* is implied in δέρειν. Accordingly πληγὰς is readily suggested (and this elliptical phrase is of frequent occurrence in Greek authors, Xen. A. 5, 8, 12. τοῦτον ἀνέκραγον ὡς ὀλίγας παΐσειεν, Aelian. anim. 10, 21. μαστιγοῦσι πολλαῖς, Aristoph. nub. 971. Schol. ad Thuc. 2, 39. (οἱ πλείονας ἐνεγκόντες) comp. Jacobs Achill. Tat. p. 737. Ast Plat. legg. p. 433. Valcken. ad Luc. l.c., and regarding something similar in Bos under αἰκισμα, comp. also the German: *er zählte ihm zwanzig auf, he counted him out twenty*).

The ellipsis is carried still further in 2 Cor. viii. 15. ὁ τὸ πολὺ οὐκ ἐπλεόνασε, καὶ ὁ τὸ ὀλίγον οὐκ ἡλαττόνησε (from Ex. xvi. 18. comp. verse 17.), where ἔχων may be supplied. Later writers employ this usage (the Article with an Accusative) in various forms, e.g.: Lucian. Catapl. 4. ὁ τὸ ξύλον, Bis Acc. 9. ὁ τὴν σύριγγα, dial. m. 10, 4. (Bhdy 119.), and it has been as fully sanctioned by authority as the elliptical phrases specified above. See Bos ellips. p. 166. Some expositors find, but erroneously, this sort of ellipsis in Mt. iv. 15. In Rom. xiii. 7. ἀποδοτε πασι τὰς ὀφείλας, τῷ τὸν φόρον, τὸν φόρον etc., ἀποδιδοῖναι κελεύοντι, i.e. ἀπαιτοῦντι, is most obviously suggested. In 1 Cor. iv. 6. ἵνα ἐν ἡμῖν μάλιστα τὸ μὴ ὑπὲρ ἃ γέγραπται, an Infin. is suppressed (per ellipsin, not, as Mey. maintains, per aposiopesis), if we reject φρονεῖν as spurious. It will be sufficient to supply the general expression: not to go beyond (what is written). On the other hand, in 1 Cor. x. 13. ὑπὲρ ὃ δύνασθε nothing is to be supplied. The verb is there used absolutely, as *posse* in Latin often is. Luther correctly renders the passage: *über euer Vermögen,—above that ye are able*.

In 1 Pet. ii. 23. παρεδίδου τῷ κρίνοντι δικαίως some supply κρίσιν from κρίνοντι. Though this is not inadmissible, yet παρεδίδου, probably, is here, as often, to be taken reflexively: He committed Himself (entrusted His cause) to Him that judgeth righteously. There is no ellipsis whatever in Mt. xxiii. 9. πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, call no man father on earth, i.e. apply not to any mortal the appellation of "our father." 1 Tim. v. 9. χήρα καταλεγείτω μὴ ἑλαττον ἐτῶν ἑξήκοντα γεγονυῖα etc. is: let no one less than 60 years of age be enrolled as a widow: widows entered on the list, are, ac-

¹ Some think, but without reason, that this ellipsis occurs in Jo. iii. 25.

cording to verse 16., those who were supported from the funds of the church.

5. It is extremely common to omit a substantive in certain fixed phrases or in special contexts, and to express merely its qualifying adjective, when that manifestly points to the word suppressed, comp. Bhdý 183 ff. Examples :

Ἡμέρα (Bos under the word) in the expressions, ἡ ἐβδόμη Heb. iv. 4. (of the Sabbath), ἕως or μέχρι τῆς σήμερον Mt. xxvii. 8. 2 Cor. iii. 15. (2 Chr. xxxv. 25. Malal. 12. 309., in the Sept. and the N. T. ἡμέρας is mostly added), ἡ αὐριον Jas. iv. 14. Mt. vi. 34. Acts iv. 3. 5. (3 Macc. v. 38.), ἡ ἐξῆς Acts xxi. 1. Luke vii. 11., τῇ ἐχομένῃ Luke xiii. 33. Acts xx. 15., τῇ ἐπιούσῃ Acts xvi. 11., τῇ ἑτέρᾳ (postridie) Acts xx. 15., τῇ τρίτῃ Luke xii. 32. (Plut. paedag. 9, 26. τὴν μέσῃν τέμνειν).¹

Ὀδός (Fischer as above, 259 sq. Lob. paralip. p. 363.) : Luke xix. 4. ἐκείνης ἡμελλε διέρχασθαι, v. 19. μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτόν (Cic. Att. 9, 1. qua ituri sint, Cic. divin. 1, 54, 123.),² iii. 5. ἔσται τὰ σχολιὰ εἰς εὐθείας etc. (where, however, in the second member ὁδός follows) comp. Lucian. dial. m. 10, 13. εὐθεῖαν ἐκείνην προϊόντες, Paus. 8, 23, 2., lat. compendiariâ ducere Senec. ep. 119., rectâ ire.³

Υδωρ (Bos p. 501 sqq.) : Mt. x. 42. ὃς ἐὰν ποτίσῃ - - ποτήριον ψυχροῦ Jas. iii. 11. Epict. ench. 29, 2. Arrian. Epict. 3, 12, 17. and 15, 3. Lucian. mors Peregr. 44., just as we say : a glass of port,

¹ In Acts xix. 38. ἀγρόαιοι ἄγονται (Strab. 13. 629.) most expositors supply ἡμέραι, which is quite appropriate.

² The local meaning of the Gen. *that way*, is questioned by Bornem. Luc. p. 37. 118., who insists on reading in the two passages ποία, ἐκείνη respectively ; whilst Hm. Vig. p. 881. found no fault with the Gen. contained in the Pronominal adverbs οὗ, τοῦ. Many instances, however, of this construction τῆς (αὐτῆς) ὁδοῦ (Bhdý 138.) are to be found, and that not merely in poets (Krü. Sprachl. II. 2. p. 157.) ; comp. in particular, Thuc. 4, 47, 2. and Krü. on that passage, and Thuc. 4, 33, 3. They who wish to bring this local Gen. near the primary import of the Gen., may take it thus : *through that way*. But, perhaps, the simplest mode of explaining it, is to refer it to the idiom mentioned in § 30, 11.

³ Many adverbial expressions are formed by an ellipsis of ὁδός (Bttm. ausf. Sprachl. II. 341.) or χώρα (Bos p. 561.), such as ἰδίᾳ, κατ' ἰδίαν, δημοσίᾳ Acts xvi. 37. etc., which no longer suggest to the mind of the reader or hearer their origin, Bhdý 185 f. Such adverbial expression is ἀπὸ μιᾶς Luke xiv. 18., which does not occur in the written diction of the Greeks, but was probably in use in the language of conversation. It means *with one mind* (ἐκ μιᾶς ψυχῆς Dion. H. II. 1058.) or *with one voice* (uno ore, ἐκ μιᾶς φωνῆς Herod. 1, 4, 21.). Wahl clav. p. 45., after Camerar., is forced. Besides, it is possible that in such idioms no substantive was understood originally, and that the Feminine (as in abstracts, Ewald Heb. Gr. 645.) was thus used independently as the Neuter is, see Schaeff. Bos p. 43. and Rec. in L. Lit. Zeit. 1825. No. 179., which, however, Hm. opusc. p. 162. does not admit.

a bottle of sherry, etc. We find also *Θερμόν* sc. *ὕδωρ* Aristoph. nub. 1040. Arrian. Epict. 3, 22, 71. etc. So in Latin *frigida* Plin. ep. 6, 16., *calida* Tac. Germ. 22., *gelida* Hor. serm. 2, 7, 91.

Ἰμάτιον (Bos p. 204 sq.): Jo. xx. 12. *Θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους* in white garments, Mt. xi. 8. Rev. xviii. 12. 16. comp. Sept. Ex. xxxiii. 4. Arrian. Epict. 3, 22, 10. ἐν ποικίλοις περιπατῶν and Wetst. I. 381. 958. Bos p. 204.

Γλῶσσα: Rev. ix. 11. ἐν τῇ ἐλληνικῇ.

Αὔρα (Bos p. 49. comp. Lob. paralip. p. 314.): Acts xxvii. 40. ἐπάραντες τὸν ἀρτέμονα τῇ πνεοῦσῃ comp. Lucian. Hermot. 28. (similarly τῷ πνέοντι sc. ἀνέμῳ Lucian. Char. 3.).

Χώρα (Bos p. 560 sq.): ἐξ ἐναντίας ex *adverso* Mr. xv. 39., which is used likewise in a figurative sense Tit. ii. 8. The same word is usually understood in Luke xvii. 24. ἡ ἀστραπὴ ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει (Sept. Job. xviii. 4. Prov. viii. 28.).—Ἡ ὄρεινὴ Luke i. 39. had, at an early period, come to be considered a substantive, *the highlands, the hill country*, Xen. Cyr. 1, 3. 3. Ptol. Geogr. 5, 17, 3. 6, 9, 4.

Ὠρα *time*, is supposed to be suppressed in the phrase ἀφ' ἧς 2 Pet. iii. 4. Luke vii. 45. Acts xxiv. 11., which had assumed the nature of an adverb (comp. however, Mt. xv. 28.). The same applies to ἐξ αὐτῆς Mr. vi. 25. Acts x. 33. etc., which many write as one word, ἐξ αὐτῆς.

Δόμος (or οἶκος) Acts ii. 27. 30. εἰς ἄδου, comp. Bos p. 14. Vechner hellenol. p. 124 sq., but the best Codd. give εἰς ἄδην.

Γῆ: Mt. xxiii. 15. ἡ ξηρὰ (opposed to ἡ θάλασσα) the *continent, dry land* (Kypke in loc.). The same substantive would have to be supplied in Heb. xi. 26. οἱ ἐν Αἰγύπτου θησαυροί (Lchm.). Comp. Her. 8, 3. Diod. S. 12, 34. But the reading οἱ Αἰγύπτου θησαυροί is better supported.

Χεῖρ in ἡ δεξιὰ, ἡ ἀριστερά Mt. vi. 3. etc., δεξιὰν διδόναι Gal. ii. 9. (Xen. A. 1, 6, 6. 2, 5, 3.), ἐν δεξιᾷ, ἐπὶ τὴν δεξιάν Eph. i. 20. Mt. xxvii. 29.

Δραχμὴ: Acts xix. 19. εὔρον ἀργυρίου μυριάδας πέντε, as we say: *he is worth ten thousand a-year*. Comp. Lucian. eun. 3. and 8. Achill. T. 5, 17. So also the names of measures are omitted Ruth iii. 15.

Ἰετός: Jas. v. 7. μακροθυμῶν ἐπ' αὐτῷ (καρπῷ), ἕως λάβῃ πρῶτον καὶ ὄψιν.

The ellipsis in all these expressions has been sanctioned by usage, and even for that reason is, to all who are familiar with the language, quite plain, especially in particular contexts (comp. *he put*

down red, he sat on the right, he came in a coach and six). Other omissions are special (peculiar to the *usus loquendi* of a city or community), e.g. *προβατική* (πύλη Neh. iii. 1.) Jo. v. 2. See, besides, Bos under the word πύλη. Such also are οἱ δώδεκα, οἱ ἑπτὰ (διάκονοι) Acts xxi. 8. comp. in Greek authors οἱ τριάκοντα (τύραννοι).

To this head many idiomatic expressions and phrases, in which an adjective or pronoun is used independently without any ellipsis, are, without reason, referred (Krü. p. 3.), e.g. τὸ ἱερόν (which at an early period had become a substantive) *the temple*, τὸ διοπιετές Acts xix. 35., τὸ σερικόν Rev. xviii. 12., in Biblical diction τὸ ἄγιον *the sanctuary* (in the tabernacle and the temple), τὸ ἱλαστήριον etc., τὰ ἴδια one's own (property, home) Jo. i. 11., τὰ σά *what is thine* (thy goods) Luke vi. 30., τὰ κατώτερα τῆς γῆς Eph. iv. 9. (where, however, good Codd. add μέρη), τὸ τρίτον τῶν κτισμάτων Rev. viii. 9. etc., and the adverbial expressions ἐν παντί, εἰς κενόν, τὸ λοιπόν (§ 54, 1.). Likewise in Heb. xiii. 32. λόγων is not to be supplied after βραχέων, any more than *verbis* or the like is to be understood after *paucis*, or (in quotations) τόπω after ἐν ἐτέρῳ Acts xiii. 35. Heb. v. 6. Also in 1 Cor. xv. 46. τὸ πνευματικόν and τὸ ψυχικόν are used as substantives, and σῶμα is not to be understood. Lastly, in ἐν τῷ μεταξύ Jo. iv. 31. χρόνῳ is not to be supplied, but τῷ μεταξύ is the Dat. of the substantival τὸ μεταξύ (Lucian. dial. d. 10, 1.). Even the Gen. of *kindred*, such as Σάπατρος Πύρρου Acts xx. 4., Ἰούδας Ἰακώβου, Ἐμμὸρ τοῦ Συχέμ (§ 30, 3.), is not elliptical, for the Gen. expresses the general notion of *belonging to*. The Germans, in the same manner, say: *Preussens Blücher* (Hm. opusc. p. 120. Kühner II. 118 f.). For instances from Greek and Roman authors, see Vechner hellenol. p. 122 sq. Jani ars poet. p. 187 sq. Were υἱός, ἀδελφός, and the like, really suppressed in such expressions, it would be necessary to supply these exactly in explaining them. In Gal. iii. 20. ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν, for instance, it would be necessary, on such supposition, to supply υἱός, which would be absurd (Kaiser de apologet. ev. Joa. consiliis II. 8.). An ellipsis can only be employed, when the notion suppressed is presumed to be familiar to the reader, and *understood* though not expressed. When, however, it is said: a mediator is not of *one*, the expression does not indirectly suggest that precisely the word *son*, and no other, is to be supplied. The sentence by itself merely means: *does not belong (apply) to one individual*.

On the other hand, a great number of (transitive) verbs have, in like manner, entirely dropped, in course of the time, the case of the noun with which they were originally construed, and now, used independently, denote the whole meaning of the original expression, e.g. διαίγειν *to live* (in an ethical sense) Tit. iii. 3., strictly, to spend,

sc. τὸν βίον 1 Tim. ii. 2. This verb is frequently so used in Greek authors, Xen. C. 1, 2, 2. 8, 3, 50. Diod. S. 1, 8. So also διατρίβειν *remain, sojourn*, in a place, Jo. iii. 22., strictly, to *consume, spend*, sc. χρόνον, see Kühnöl in loc. Comp. in Latin *agere, degere* (Vechner hellenol. p. 126 f.). Συμβάλλειν τινί or πρὸς τινα Acts iv. 15. xvii. 18. to *confer, consult with one*, originally συμβάλλειν λόγους *sermonem conferre* Ceb. 33. The Mid. συμβάλλεσθαι is mostly used by Greek authors. Προσέχειν τινί *pay attention to etc.*, sc. τὸν νοῦν, comp. in Latin *advertere, attendere*. Similar to this is ἐπέχειν Luke xiv. 7. Acts iii. 5. So probably also ἐνέχειν Mr. vi. 19. Luke xi. 53., though that passage is sometimes explained by supplying χόλον (Her. 1, 118. 6, 119.). There is, however, no instance of the suppression of that particular Acc. Ἐπιτιθέναι τινί (τὰς χεῖρας) Acts xviii. 20. comp. Xen. M. 2, 1, 15. Cyr. 6, 3, 6. Συλλαμβάνειν *concipere, to become pregnant* Luke i. 31. Many verbs are thus used in technical or other special significations, as, e.g., διακονεῖν Jo. xii. 2. to *serve at table*, προσφέρειν Heb. v. 3. to *offer*, προσκυνεῖν to *worship* Jo. xii. 20. Acts viii. 27., καλεῖν *summon* before a court 1 Cor. x. 27. (Xen. Cyr. 2, 2, 23. 8, 4, 1.), κρούειν *knock* (at a door) Mt. vii. 7. etc., προβάλλειν to *put forth* (buds, leaves), used of trees by gardeners. Αἶρειν *weigh* sc. τὰς ἀγκύρας is a naval expression, Acts xxvii. 13. (Bos p. 15.) Thuc. 2, 23., like the Latin *solvere* Caes. gall. 4, 23., and κατέχειν εἰς Acts xxvii. 40., see Wahl under the word.

We must, however, be careful not to refer to this head such verbs as either contain in themselves a complete notion, or in a preceding context are intended to indicate merely the action which they denote, and are used absolutely, as: ἐν γαστρὶ ἔχειν to *be pregnant*, διορύσσειν to *break through, to break in* Mt. vi. 19., στρωννύειν *εἰς αὐτῷ sibi sternere* Acts ix. 34. to *make one's bed*, ἀποστέλλειν to *send* (personally or by letter) Luke vii. 19. Acts xix. 31. (Vechner hellenol. p. 126.), μὴ ἔχειν to *be poor* 1 Cor. xi. 22. Boisson. Philostr. epp. p. 128. (*habere* Jani ars poët. p. 189.). For examples of verbs used abstractly, see, e.g., 1 Cor. iii. 1. x. 13. Heb. xii. 25. Col. ii. 21. Jas. iv. 2 f. As to πάσχειν in particular, see Wahl clav. p. 387. comp. Weber Demosth. p. 384. Also Luke ix. 12. ὥστε ἐτοιμάσῃ αὐτῷ is perhaps to be rendered: *to prepare for him, what?* This appears from the context, and ξενίαν from Phil. 22. is not to be supplied. In the same way must be explained 1 Cor. xi. 4. κατὰ κεφαλῆς ἔχων (comp. 2 Cor. v. 12.) and Rev. xxii. 19. εἰάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου, where the whole meaning of the passage suggests τι.

Substantives with the Article are also used as doctrinal terms, in which the Gen. Pers. (Θεοῦ) is understood, as ἡ ὀργή Rom. iii. 6. v. 9. xii. 19. 1 Th. i. 10. ii. 16., τὸ θέλημα Rom. ii. 18.

Adjectives used attributively with substantives can very seldom be suppressed. It might, for instance, be supposed that in the phrase λαλεῖν ἐτέραις or καιναῖς γλωσσαῖς, which is of so frequent occurrence, the adjective might be dropped, and that γλωσσαῖς λαλεῖν alone would be a technical expression (de W. Acts of the Apostles, p. 33.). But beyond the range of local and individual *usus loquendi* (as, probably, *libri*, namely Sibyllini) nothing of this sort occurs. Owing to the diversity of epithets that may be joined to a substantive, it would not do to leave the reader to guess the precise one to be supplied. In 1 Cor. vi. 20. ἡγοράσθητε τιμῆς we must not supply μεγάλης. The words simply mean: *ye have been bought with a price*. The emphasis lies in the verb *bought*, not acquired for nothing. In Mt. xii. 32. ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου we must not supply βλάβος. *To speak a word against one*, forms a complete sense. There would be more reason in appearance to supply, in Acts v. 29. ὁ Πέτρος καὶ οἱ ἀπόστολοι, either οἱ ἄλλοι or λοιποὶ ἀπ., or the like; yet on this point, see above, § 58, 7. Note.

It would be preposterous to supply, for instance, ἓνα in Mt. xv. 23. οὐκ ἀπεκρίθη αὐτῇ λόγον, or ἐνί in Luke vii. 7. εἰπὲ λόγον, or τινῶν in Mr. ii. 1. δι' ἡμερῶν (Jacobs Achill. Tat. p. 440.), or πολὺν in Luke xviii. 4. ἐπὶ χρόνον. The notion of *one* is contained in the Singular, and that of two or more in the Plural. Comp. Lucian. Herm. ταλάντου for *one talent*, and eun. 6. ἡμέραν *unum diem* (in Latin ut verbo dicam), Lucian. Alex. 15. ἡμέρας οἴκοι ἔμεινεν Xen. Eph. 5, 2. Charit. 5, 9. To Luke xviii. especially comp. the well-known χρόνῳ Schoem. Isae. p. 444.

Note. It would be in the highest degree absurd to admit the existence of an ellipsis of adverbs or conjunctions; and yet this has been done, in a variety of cases, by N. T. expositors. Of such expositors Hm. opusc. p. 204. says: qui si cogitassent, adverbial conjunctionesque proprietatibus quibusdam et sententiarum inter se consociationibus ac dissociationibus indicandis inservire, quae nisi disertim verbis expressae vel propterea intelligi nequeant, quod, si ellipsi locus esset, etiam aliena intelligi possent: numquam adeo absonam opinionem essent amplexi, ut voculas, quarum omissio longe aliter quam adjectio sententias conformat, per ellipsin negligi potuisse crederent. The misapprehension thus exposed by Hm. arose partly from a mistake regarding the real nature of the Moods. Thus in θέλεις εἰπωμεν Luke ix. 54. Heb. viii. 5. etc. a ἵνα or ὅπως was understood (see, on the other hand, Hm. p. 207. comp. 41, 4.). Thus also εἰ or εἰάν was supplied in sentences such as 1 Cor. vii. 21. δοῦλος ἐκλήθης, μή σοι μελέτω (Hm. p. 205. comp. § 60, 4.); thus

also ἄν (Schwarz soloec. p. 125.) in Jo. xv. 22. εἰ μὴ ἤλθον - - ἀμαρτίαν οὐκ εἶχον, and similar sentences (Hm. p. 205. see § 42, 2.); and thus frequently μόνον in the expression οὐκ - - ἀλλά comp. § 55, 8. or 1 Cor. ix. 9.¹ It was likewise thought that ἥ was to be supplied after the comparative Jo. xv. 13. 3 Jo. 4. (BCrus.), but the clauses with ἵνα in both passages are explained by being referred to the demonstrative, the Genitive of which is dependent on the comparative. Likewise in constructions such as Acts iv. 22. ἐτῶν ἦν πλείονων τεσσαράκοντα, xxiii. 13. 21. xxiv. 11. xxv. 6. Mt. xxvi. 53. it would be wrong to supply ἥ (though that particle is elsewhere used in such constructions). The Greeks were accustomed to abbreviate phrases in this manner, and probably did not regard the word πλείονες here as a comparative (more than), but as a specification annexed, just as, elsewhere, the Neuter πλέον is adverbially introduced without government, see Lob. Phryn. p. 410 sq. comp. Mith. p. 1019. Lastly, most expositors (even Pott), in 2 Pet. iii. 4. ὁ ὧς οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως, supplied ὥς before the last words, which would produce an appropriate meaning, but would be entirely arbitrary. There occur, in one and the same sentence, two *termini a quo*, the one closer and the other more remote, in as far as οἱ πατέρες is to be understood of the fathers (see in particular Semler) who had received the promise. [There would be a half ellipsis in a particle, if οὐ stood for οὕτω, comp. esp. Withof opusc. Ling. 1778. 8. p. 32 sqq. But in Jo. vi. 17. an οὕτω, with ἥδη preceding, would, to say the least, be unnecessary: *It was already dark, and Jesus had not come.* In Jo. vii. 8. οὕτω is a correction. If we read οὐκ, we cannot remove an ethical difficulty, by introducing a literary one in its place (see also Boisson. Philostr. her. p. 502. Jacobs Philostr. imagg. 357. and Aelian. anim. II. 250.). It does not follow that οὐ is used for οὕτω in Mr. vii. 18. (Mey.), because οὕτω occurs in Mt. xv. 17.; but in the latter passage also ου is the better supported reading. In Mr. xi. 13. *not* suffices to complete the sense. Against the admission of another sort of half ellipsis, that is, of verba simplicia for composita, see Winer's Progr. de verbor. simpl. pro compositis in N. T. usu et caussis. L. 1833. 4.].

6. Sometimes a partial ellipsis of both the subject and the predicate occurs in one and the same sentence. Gal. v. 13. μόνον μὴ

¹ Μὴ τῶν βοῶν μέλει τῷ θεῷ; Paul here alludes to the spiritual sense of the law, and considers it from the same point of view as Philo, who says: οὐ γὰρ ὑπὲρ τῶν λόγων ὁ νόμος ἀλλ' ὑπὲρ τῶν νοῦν καὶ λόγον ἐχόντων, see Mey. Πιάντων in the sequel would have prevented the weakening of the statement. In Rom. iv. 9., before ἥ καὶ *an etiam*, a μόνον is not required; and in iii. 28. μόνον, in the combination of πίστει with χωρὶς ἔργων νόμου (on the ground that in Paul's view πίστει and ἔργοις are distinct objects), would be quite superfluous, and would render the sentence awkward. As to Rom. iv. 14., see Fr. *in loc.*

τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί (κατέχητε, τρέψετε, Oecum. ἀποχρήσησθε). The subject as in the second person is obvious from the preceding ἐκλήθητε; and that part of the predicate which forms the copula (κατέχοντες etc. ἦτε Hm. Vig. 872.) is easily gathered from εἰς ἀφορμὴν (comp. Jacobs Philostr. p. 525.). Mt. xxvi. 5. (Mr. xiv. 2.) μὴ ἐν τῇ ἐορτῇ sc. τοῦτο γενέσθω or τοῦτο ποιῶμεν, unless we prefer repeating from verse 4. the two verbs κρατήσ. κ. ἀποκτείν. These words, and Gal. as above, are no more elliptical than the German: *aber nur nicht am Feste* (not on the feast day). On the partial ellipsis in sentences with *μή*, see Klotz Devar. II. 669. In 2 Cor. ix. 6. probably to τοῦτο δέ is to be supplied λέγω (Gal. iii. 17. 1 Th. iv. 15.) or *φημί* (1 Cor. vii. 29. xv. 50.) Bos p. 632 sq. Franke Demosth. 83. comp. Hm. Aeschyl. II. 362., or even λογίζεσθε, just as, to prevent misapprehension, and *I say, I mean*, may have been originally understood (Schacff. Bos 775. Hm. Vig. 804.). Meyer's previous connecting this τοῦτο δέ with ὁ σπείρων following, produces a harsh construction, as he himself has subsequently felt; and his present view, according to which he takes τοῦτο δέ to be an Acc. Abs., is far-fetched. Jo. vii. 22. οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστίν (ἡ περιτομή), ἀλλ' ἐκ τῶν πατέρων, vi. 46. 2 Cor. i. 24. iii. 5. Ph. iv. 17. 2 Th. iii. 9. The phrase, however, continued to be used as entire, and its origin ceased to attract attention. In this way Paul, no doubt, wrote in Ph. iv. 11.: οὐχ ὅτι καὶ ὑστέρησιν λέγω. With this οὐχ ὅτι may be compared οὐχ οἶον ὅτι: Rom. ix. 6. οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ, i.e. οὐ τοῖον δὲ λέγω, οἶον ὅτι non tale (dico), quale (hoc est) excidisse, etc. Moreover, two explanations of the preceding Pauline phrase have been propounded: *a.* It has been rendered: *but it is impossible that.* The τε usually attached to οἶον in this sense, is not indispensable, and it is wanting in the passage adduced by Wetst. from Gorgias Leont. σοὶ οὐκ ἦν οἶον μόνον μάρτυρας - - εὐρεῖν, comp. also Kayser Philostr. Soph. p. 348.¹ Probably, also, the true reading is οὐχ οἶόν τε δέ (Aelian. 4, 17.), and the construction with the Inf. ἐκπεπτωκέναι τὸν λόγον had been resolved by ὅτι, as is common in the later language (comp. in Latin *dico quod*).² De Wette's objection falls to the ground, if we take λόγος Θεοῦ as Fr. does. *b.* Some, with Fr., consider οὐχ οἶον, as it is often used in later

¹ Examples of the personal οἶός ἐστι, such as Mey. adduces from Polybius, have no connection with the idiom here examined. Comp. Weber Demosth. p. 469.

² See, regarding the relation of the definitive construction to a sentence introduced by ὅτι, Krü. 253.

writers, a negative adverb: *by no means, no such thing* (properly *οὐ τοιοῦτόν ἐστιν ὅτι* the thing is not such that), Polyb. 3, 82, 5. 18, 18, 11. In these the finite verb, undoubtedly, follows without *ὅτι*; but Paul may have employed *ὅτι* pleonastically (like *ὥς ὅτι*), or used the phrase in the sense of *multum abest ut, far from being the case that*. Meyer's exposition is of no peculiar interest.

In Rom. ix. 16. *ἄρα οὖν οὐ τοῦ θελοντος οὐδὲ τοῦ τρέχοντος* etc., where merely *ἐστί* is understood, the subject of the impersonal sentence, viz. *the attainment of Divine mercy*, verse 15., is to be gathered from the context (It is not of him that willeth,—it does not depend on the will; see, on *εἰναί τινος*, above, p. 208.). Similar to this is Rom. iv. 16. *διὰ τοῦτο ἐκ πίστεως (ἐστί), ἵνα κατὰ χάριν (ᾗ)*, therefore from faith proceeds that of which I speak, namely (as directly gathered from verse 14.) *ἡ κληρονομία*. As to Rom. v. 18. see above, No. 2.

In Mt. v. 38. *ὁφθαλμὸν ἀντὶ ὁφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος*, the subject and part of the predicate are, in the same way, omitted; but an indication of the latter is contained in *ἀντί*. The words are borrowed from Ex. xxi. 24., where *δώσεις* previously occurs. In expressions so familiar to every one as those in such passages of the law as had become proverbial, there may have been no inconvenience in suppressing a verb that, elsewhere, was indispensable to prevent ambiguity; see under 3. b.¹

7. There is sometimes an ellipsis of even an entire (simple) sentence (Hm. opusc. p. 159. Vig. 872.):

a. Rom. xi. 21. *εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μήπως οὐδὲ σοῦ φείσεται* sc. *δέδοικα* or *ὀράτε*, which, however, is indicated in *μήπως*. In Mt. xxv. 9. the rec. has *μήποτε οὐκ*, but there is a preponderance of authority for the reading *μήποτε οὐ μή*, according to which *μήποτε* would be taken by itself (to express aversion), *by no means!* sc. *δῶμεν* verse 8. or *γενέσθω τοῦτο*, comp. Rev. xix. 10. xxii. 9. Ex. x. 11. Instead of supplying *φησί* or *ἔφη* in Luke xvi. 8., it is better to conclude that the sequel of that to which the expression *ὅτι φρονίμως ἐποίησεν* refers, is annexed in *orat. directa*. Similar to this is v. 14. In Greek prose *ἔφη*, or the like, is suppressed only where a *ὁ δέ, οἱ δέ* points to the meaning of the speaker (Aelian. 9, 29. anim. 1, 6.), or where the mere structure of the sentence indicates that one individual is speaking, as is frequent in dialogues. Van Hengel (annotatt. p. 8 sqq.) is wrong in think-

¹ Akin to this Acc. in a passage of the law is that employed in all languages in demands, e.g. *παῖ λοφνίαν*, see *Bos* p. 601.

ing that this ellipsis (ἔφη ὁ Θεός) occurs in Mt. xxiii. 34.; see, on the other hand, Fr. Bengel's exposition of 1 Cor. ix. 24. is not satisfactory. In Mt. xvi. 7. διελογίζοντο ἐν ἑαυτοῖς λέγοντες· ὅτι ἄρτους οὐκ ἐλάβομεν it is far more appropriate to supply before ὅτι the simple sentence ταῦτα λέγει, and to render ὅτι by *because*, than to take ὅτι for the particle introducing the *oratio recta*. In Jo. v. 6. 7. the answer, ἀνδραπον οὐκ ἔχω, ἵνα -- βάλῃ με εἰς τὴν κολυμβήθραν, does not seem to correspond directly to the question, Δέλεις ὑγιῆς γενέσθαι; so that a simple *yes, certainly*, may be supplied. But the sick man did not stop at this simple affirmation, but immediately proceeded to state the obstacle which had hitherto prevented the fulfilment of his wish. As to passages such as Jo. i. 8. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ, ix. 3. see p. 332.

b. Sometimes a long *protasis* is followed by no *apodosis*, e.g.: 2 Th. ii. 3 f. ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον -- ὅτι ἔστιν Θεός, it is necessary to understand from ver. 1.: but the *παρουσία τοῦ κυρίου* has not taken place. The long *protasis*¹ implies this omission. So, in particular, the *apodosis* to a *protasis* with ὥσπερ is wanting in Mt. xxv. 14. Rom. v. 12. ix. 22 ff. see § 63, 1.

Likewise, in quotations from the Old T. there sometimes seems to be an ellipsis of an entire sentence, as in 1 Cor. i. 31. ἵνα, καθὼς γέγραπται, ὁ καυχώμενος ἐν κυρίῳ καυχάσθω. After ἵνα a γένηται or πληρωθῇ may be understood. The apostle, however, unconcerned about the grammatical sequence, intersperses the words of Scripture with his own as integral parts of the statement, in the same way as, in Rom. xv. 3., he directly introduces the express words of Christ from Ps. lxix., comp. xv. 21. In 1 Cor. ii. 9 f., however, we must not, with Mey., take ver. 10. for the *apodosis* to ἀόφθαλμός etc. Paul, instead of saying, in continuity with ἀλλά, τοῦτο ἡμῖν etc., annexes the antithesis directly to the words of the quotation, so that ἀλλά remains without grammatical sequence.

II. Aposiopesis, or the suppression of a sentence or part of a sentence, through an emotion (of anger, comp. Stallb. Plat. Apol. p. 35.,² sorrow, fear, etc., comp. Quintil. 9, 2. 54. Tiberius and Alexander de figuris *apud* Walz rhetor. graec. VIII. 536. 450.), when the suppressed portion of the discourse is intimated by the gestures

¹ To this some refer also Jas. iii. 3. (according to what is undoubtedly the true reading, εἰ δέ). But the *apodosis* is implied in the words καὶ ἔλον τὸ σῶμα. See the careful discussion of the point by Wiesinger *in loc.*

² Like the well-known *quos ego* —! or the German: *warte, ich will dich* —! The aposiopesis may exist even in the form of a question, e.g. Num. xiv. 27. ἕως τίνος τὴν συναγωγὴν τὴν πονηρὰν ταύτην; comp. Acts xxiii. 9. *Lehm.*

of the speaker (Hm. p. 153.), occurs, not merely in customary forms of oaths (§ 55.), but also after conditional clauses, in the following passages: Luke xix. 42. εἰ ἔγνωσ καὶ σύ, καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου, if even thou hadst known what concerns thy peace! sc. how important (for thee) that; xxii. 42. πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλήν etc. In both passages sorrow has suppressed the *apodosi*s.—Acts xxiii. 9. οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνδρὶ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος - - we find nothing criminal in this man; but if a spirit or an angel has spoken to him — (which the Pharisees utter with gestures expressive of reserve), sc. the matter is doubtful, and demands caution. Others take the words interrogatively (Lchm.): if, however, - - has spoken - - what is to be done? See, in general, Fr. Conject. I. 30 sq. The addition μὴ θεομαχῶμεν, found in some Codd., is a gloss. Bornem. has tacitly returned to his earlier conjecture. Besides, it may be doubted whether the preceding is really an *aposiopesis*, or merely a break in the discourse takes place in ver. 10. In Jo. vi. 62. the *apodosi*s, obviously suggested by ver. 61., is superseded by the dignified tone of the speaker: Does this now appear to you strange! In Mr. vii. 11. ὑμεῖς λέγετε· ἐὰν εἴπῃ ἀνδρῶπις τῷ πατρὶ ἢ τῇ μητρί· κορβᾶν - - ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθῃς· καὶ οὐκέτι ἀφίετε etc. there is an *aposiopesis* of the *apodosi*s to be supplied from ver. 10.: then he acts properly in observing his vow, and thus releases himself from the obligation of τιμᾶν τὸν πατέρα etc., see Krebs in loc.¹ 2 Th. ii. 3 ff. is an *anakoluthon*, and not an *aposiopesis*. Lastly, the supposition of an *aposiopesis* (Rilliet) in Ph. i. 22. is quite inadmissible. An *aposiopesis* is very frequent in Greek authors² after conditional clauses (Plat. sympos. 220 d.). When, however, two conditional clauses correspond to each other, it is quite common to suppress the *apodosi*s after the first (Poppo Xen. Cyr. p. 256. Stallb. Plat. Gorg. p. 197.), the speaker hastening to the second clause as the more important, as in Plat. Protag. 325 d. ἐὰν μὲν ἐκὼν πεῖθεται εἰ δὲ μὴ — εὐδύνουσιν ἀπειλαῖς καὶ πληγαῖς,

¹ According to many expositors, an *aposiopesis* (?) occurs also in the parallel passage Mt. xv. 5. ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί· ὄωρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθῃς· καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ — that is, he acts properly (in conformity to the law). Probably, however, we should, with Grotius and Bengel, regard the *apodosi*s as commencing with καὶ οὐ μὴ: whoever shall say to his father or mother - - he is not obliged (in such case) to honour his parents, he is thus (in that case) released from the commandment τίμα τὸν πατέρα. The καὶ then would not be pleonastic.

² From the O. T. comp. Ex. xxxii. 32. Dan. iii. 15. Zech. vi. 15.; see Köster Erläuter. der heil. Schrift, p. 97.

rep. 9. 575 d. οὐκοῦν ἐὰν μὲν ἐκόντες ὑπαίκωσιν· ἐὰν δὲ μή etc. Thuc. 3, 3. So also in Luke xiii. 9. πᾶν μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν *if it bear fruit (let it remain); but if not, then cut it down.* Yet even here the *apodosis* may be supplied from the ἄφες αὐτήν preceding. On the omission of an entire conditional sentence after εἰ δὲ μή, to be supplied from the context preceding, see above.

An *aposiopesis* occurs in ὄρα μή Rev. xix. 10. xxii. 9., with which may be compared the forms of dehortation or deprecation, frequent in the tragedians, μὴ ταῦτα Eurip. Io 1335., μὴ σύ γε etc.

In Rom. vii. 24. to the complaint, τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; is annexed, in an overpowering burst of joy, a brief *I thank God*, etc., which also contains a species of *aposiopesis*. The passage would have been quite unimpassioned, had Paul merely said: I thank God for having already delivered me, etc.

In 2 Cor. vii. 12. ἄρα εἰ καὶ ἔγραψα ὑμῖν some find a *reticence*, where, however, Billroth would supply χαλεπὸν τι. Paul may have purposely omitted the word, as the affair still gave him pain. But ἔγραψα, of itself, completes the sense.

SECTION LXV.

REDUNDANT STRUCTURE OF A SENTENCE—PLEONASM (REDUNDANCE),¹ DIFFUSION.

1. A Pleonasm is the opposite of an ellipsis, as redundancy is the opposite of deficiency. A pleonasm,² in the rigorous sense of the term, would be a word or expression that adds nothing to the

¹ See Fischer Weller. III. I. 269 sqq. B. Weiske Pleonasmii graeci s. commentar. de vocib., quae in sermone Graeco abundare dicuntur. Lips. 1807. 8. Poppo Thucyd. I. I. 197 sqq.; in reference to the N. T. Glass. Phil. sacra I. 641 sqq. (it relates, however, more to the O. T., and is altogether meagre), Bauer Philol. Thucyd. Paull. p. 202 sqq. Tzschucke de sermon. J. Chr. p. 270 sqq. Haab p. 324 ff. J. H. Mai diss. de pleonasmis ling. graec. in N. T. Giess. 1728. (10 sheets). This writer had intended to draw up a work on Pleonasm in general; see his observatt. in libr. sac. I. 52. Another work, by M. Nascou, announced in a Prodromus (Havn. 1787. 8.), failed, in like manner, to make its appearance.

² Glassius, as above, has sensible remarks on the notion of *pleonasm*. Comp. also Flacii clavis script. sac. II. 4. 224. and Winer's 1. Progr. de verbis compos. p. 7 sq. Quintil. instit. 8, 3, 53. gives a definition which is very simple, but, rightly understood, quite appropriate: pleonasmus vitium, cum supervacuis verbis oratio oneratur.

meaning of the sentence (Hm. opusc. I. 217. 222.). The earlier philologists believed in the actual existence of expletive particles (Hm. opusc. p. 226.), and even Kühnöl went so far as to maintain that τὸ ὄρος might be used for ὄρος. A pleonasm, however, of the definite article would be an absurdity; and an expletive in the Greek language is a figment. What is usually called a pleonasm, which takes place particularly in predicates (Hm. as above, p. 219.), consists in the use of a word, the full import of which has been already conveyed in a previous part of the sentence, either by the same or an equivalent expression. This, however, can, it is obvious, exist only when,

a. From carelessness, or from want of confidence in the reader's attention, the same thing is, particularly in periodic sentences, repeated: *nonne tibi ad me venienti nonne dixi?* Here the import of *nonne* should be regarded as, in reality, but once included in the sentence. So Col. ii. 13. καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι - - συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ, Mt. viii. 1. Eph. ii. 11 f. (Vechner hellenol. p. 177 sq.), Mr. vii. 25. γυνή, ἥς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκαθάarton Rev. vii. 2. see § 22, 4. (Demosth. Euerg. 688 b. οὗτοι ᾤοντο ἐμέ, εἰ πολλά μου λάβοιεν ἐνέχυρα, ἄσμενον ἀφῆσιν με τοὺς μάρτυρας), 1 Cor. vii. 26. νομίζω τοῦτο καλὸν ὑπάρχειν - - ὅτι καλὸν ἀνδρώπα, Rev. xii. 9. comp. V. Fritzsche quaest. Lucian. 14 sq.; 2 Tim. iv. 9. σπούδασον ἐλθεῖν πρὸς με ταχέως, 2 Cor. viii. 24. τὴν ἐνδειξιν τ. ἀγάπης - - ἐνδεικνύμενοι (yet see § 32, 2.) comp. Plato legg. 12. 966 b. τὴν ἐνδειξιν τῷ λόγῳ ἀδυνατεῖν ἐνδείκνυσθαι (Xen. Cyr. 8, 2, 5.). To this head may be referred also Rom. ix. 29. Sept. ὡς Γόμορρα ἂν ὠμοιάσθαι (in the parallel member ὡς - - ἂν ἐγενήσθαι), as well as λογίζεσθαι or ἡγεῖσθαι τινα ὡς 2 Cor. x. 2. 2 Th. iii. 15. Lucian. Peregr. 11. (instead of the Acc. alone, comp. עֲבַדְתָּ Job xix. 11.), as even in Greek authors we find νομίζειν ὡς (yet see Stallb. Plat. Phileb. p. 180.) and the like. This does not apply to Luke xx. 2. εἶπον πρὸς αὐτὸν λέγοντες, Mr. xii. 20. πῶς εἶπεν αὐτῷ ὁ Θεὸς λέγων, Acts xxviii. 25. τὸ πνεῦμα ἐλάλησεν - - λέγον etc. In all these passages the Participle merely serves to introduce (as frequently in the Sept.) the *oratio directa* (comp. the well-known εἶφη λέγων Döderlein Synon. IV. 13.), which might assuredly be annexed immediately to εἶπον, εἶπε. Different from this, on the other hand, are Mt. xxii. 1. Luke xii. 16., and still more Luke xiv. 7. xvi. 2. xviii. 2. etc.

Another mode of introducing the *oratio directa*, Luke xxii. 61.

ὕπεμνήσθη τοῦ λόγου τοῦ κυρίου ὡς εἶπεν αὐτῷ, Acts xi. 16. ἐμνήσθη τοῦ ῥήματος τοῦ κυρίου, ὡς ἔλεγεν, is to be referred to circumstantiality (see below, No. 4.), according to the usage of even Attic authors, Xen. Cyr. 8, 2, 14. λόγος αὐτοῦ ἀπομνημονεύται, ὡς λέγοι, see Bornem. schol. p. 141., and is not to be considered a *pleonasm*. Or

2. (b.) When one of the synonymous expressions has, from usage, lost a portion of its import,¹ as in ἀπ' οὐρανόθεν (Iliad. 8, 365.), ἔξοχος ἄλλων (Hm. Homer. hymn. in Cerer. 362.), or an expression, originally emphatic, has, in course of time, become weakened, as in πάλιν αὖτις (Hm. Vig. 886.). So in the N. T. ἀπὸ μακρόθεν Mt. xxvi. 58. Mr. xv. 40. Rev. xviii. 10. (Wetst. I. 524 sq.), ἀπὸ ἀνωθεν Mt. xxvii. 51. Mr. xv. 38., ἔπειτα μετὰ τοῦτο Jo. xi. 7. (εὐθέως παραχρῆμα Acts xiv. 10. Cod. D) comp. ἔπειτα μετὰ ταῦτα Dem. Neaer. 530 etc., εἶτα μετὰ τοῦτο or ταῦτα Arist. rhet. 2, 9, 13. Plat. Lach. 190 e. For similar instances, see Poppo Thuc. III. I. 343. III. II. 38.;² in Latin *deinde postea* Cic. Mil. 24, 65., *post deinde, tum deinde* etc. Vechner hellenol. p. 156 sqq. Also Luke xix. 4. προδραμὼν ἔμπροσθεν (Xen. C. 2, 2, 7. 7, 1, 36.), iv. 29. ἐκβάλλειν ἔξω, Luke xxiv. 50. ἐξάγειν ἔξω (Lob. Soph. Aj. p. 337. Bornem. schol. 166 sq.), Acts xviii. 21. πάλιν ἀνακάμπτειν (Ceb. 29. comp. Kritz Sallust. 1, 88.), Mr. vii. 36. μᾶλλον περισσότερον (§ 35, 1. comp. Hm. opusc. 222. Vechner hellenol. p. 166 sqq.), Luke xxii. 11. ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας³ (Bornem. *in loc.*), Rev. xviii. 22. comp. Odys. 14, 101. συν σύβoσια, Her. 5, 64. στρατηγὸν τῆς στρατιῆς, Plato legg. 2. 671 d. Cedren. I. 343. Theocr. 25, 95., Jo. xii. 13. τὰ βαῖτα τῶν φοινίκων (βαῖτα, of itself, signifies palm branches), Acts ii. 30. ὅρκω ἠμοσεν ὁ Θεός comp. Ex. xxv. 12. See Jacob quaest. Lucian. p. 10. Bornem. Xen. conv. 186. Pflugk Eurip. Hec. p. 18. Lob. paralip. 534 sqq. To this head are to be referred the established *schemata* :

¹ From the Accidence may be adduced, as instances of the same nature, the double comparative *μειζότερος* etc., see § 11, 2. In German, comp. *mehrere*, for which pedantic purists would substitute, both in writing and speaking, *mehre*.

² Comp. from later writers ἀπὸ πανταχόθεν Const. Manass. p. 127., ἀπὸ πρὸθεν or μήκοθεν Theophan. cont. 519. 524., ἐκ δυσμῶθεν Nicet. Annal. 18. p. 359 d., ἐκ παιδότην or νηπιότην Malal. 18. p. 429. 5. p. 117., ἐνεκα περὶ Cedren. 1. p. 716., περὶ - ἐνεκα Niceph. Cpolit. p. 6. 35., ἀνθ' ὧν ἐνεκα Theophan. cont. p. 138., ἀνθ' ὧν ὅτι Deut. xxviii. 62. As to the last passage, see Hm. opusc. 220.

³ Οἰκοδομεῖν οἶκον Luke vii. 48. is no more a *pleonasm* than *aedificare domum*, as both verbs acquired, at a very early period, from usage, the signification of *to build* (generally). See other instances of a similar kind in Lobbeck paralip. p. 501 sq.

α. The use of *καί* after particles of resemblance, as in Acts xi. 17. *εἰ τὴν ἰσὴν δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν*, 1 Cor. vii. 7. *Θέλω πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν* (see above, p. 460.). Also or even is implied in the expression of resemblance, as the same circumstance is mentioned as belonging also to a second object.

β. The annexing of an additional negative, in a dependent and accessory clause, to a verb of negation, as in 1 Jo. ii. 22. *ὁ ἀρνούμενος, ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός*, Luke xx. 27. *ἀντιλέγοντες, μὴ εἶναι ἀνάστασιν* (Xen. C. 2, 2, 20. An. 2, 5, 29. Isocr. Trapez. 360. Dem. Phorm. 585. Thuc. 1, 77.), Heb. xii. 19. *οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον* (Thuc. 5, 63.), Gal. v. 7. *τίς ὑμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι* (Eurip. Hec. 860.). Comp. further Luke iv. 42. Acts xx. 27. 1 Pet. iii. 10. (Thuc. 5, 25. 7, 53. Plat. Phaed. 117 c. Demosth. Phaenipp. 654 b. see Vig. p. 459. 811. Alberti observ. p. 470 sq. Thilo Act. Thom. p. 10. Bttm. exc. 2. in Mid. p. 142 sqq. Mtth. 1242 f.).

The German employs a similar construction in the conversational style; and this usage in Greek may be accounted for by the peculiar circumstantiality of familiar discourse, and the fact, that, in verbs of denying, the force of the negation had become more and more feeble, and thus required to be expressly repeated in the dependent clause. Comp. Mdv. p. 248. Later grammarians distinctly maintain that this mode of expression is not to be considered a *pleonasm* at all (Hm. opusc. p. 232. Klotz Devar. p. 668.¹), and certainly one of two negatives is superfluous. In the N. T. the negation is not always subjoined, *e.g.* after verbs of hindering, Luke xxiii. 2. Acts viii. 36. Rom. xv. 22. comp. Mtth. 1243. Mdv. 248. Klotz Devar. p. 668.

On the other hand, the following constructions are different from the preceding: Acts x. 15. *πάλιν ἐκ δευτέρου* (comp. Jo. iv. 54.), Jo. xxi. 16. *πάλιν δεύτερον* (Plut. Phil. c. 15.), Gal. iv. 9. *πάλιν ἀνωθεν* (Isocr. Areopag. 338. *πάλιν ἐξ ἀρχῆς*), *rursus denovo* (Hand Tursell. II. 279.). In all these passages a more definite word is introduced as explanatory. Still greater difference is there in Acts v. 23. according to the reading *τοὺς φύλακας ἔξω ἐστῶτας πρὸ τῶν θυρῶν* (Xen. Cyr. 7, 1, 23.); to which may be added Luke ii. 36. *αὕτη ἦν προβεβηκυῖα ἐν ἡμέραις πολλαῖς* (comp. i. 7. 18.), as the meaning is: she was *very* aged (Lucian. Peregr. 27. *πρόρρωτάτω γήρως προβεβηκώς*); Rev. ix. 7. *τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια*

¹ Non otiosam esse negationem in ejusmodi locis, sed ita poni infinitivum, ut non res, quae prohibenda videatur, intelligatur, sed qua vi ac potestate istius prohibitionis jam non fiat.

ἵπποις, ὁμοιώματα signifying *forms*, comp. Ezek. x. 22.; 1 Pet. iii. 17. εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ si placuerit voluntati divinae, θέλημα meaning the will itself, and θέλειν the operation of the will (like the *stream streams*—the river flows, etc.) comp. Jas. iii. 4. In Jo. xx. 4., however, προέδραμεν τάχιον τοῦ Πέτρου is to be rendered: he ran on before, faster than Peter (closer specification). Comp. further, Judē 4. As to Heb. vi. 6. see Winer's 3. Progr. de verb. compos. p. 10. That Luke xx. 43. ὑποπόδιον τῶν ποδῶν σου (Heb. i. 13.) *footstool of Thy feet*, Gen. xvii. 13. ὁ οἰκογενῆς τῆς οἰκίας σου (Deut. vii. 13.) are, on account of the Gen. annexed, not entirely similar to the preceding examples, is obvious. Lastly, such passages as Mr. viii. 4. ὧδε - - ἐπ' ἐρημίας, xiii. 29. ἐργυρὸς - - ἐπὶ θύραις, 2 Tim. ii. 10. do not properly fall under the notion of *pleonasm* (Heinichen Euseb. II. 186.), but of *apposition*. Likewise in Mr. xii. 23. ἐν τῇ ἀναστάσει can hardly be called diffusion of diction, as the last clause is merely an application of the general ἐν τῇ ἀναστ. to the brothers mentioned in verse 20 ff. See Lob. paralip. p. 534. Perhaps ὀσμὴ εὐωδίας Eph. v. 2., both derivatives of ὀζω, may be regarded as a *half* pleonasm, and probably is to be compared to παίδων ἄπαις (Eurip. Androm. 613. Hm. opusc. p. 221.). The former means *fragrance of a sweet smell*. Ὀσμὴ is the smell as inhaled; εὐωδία is the quality producing the sensation.

3. c. Lastly, many instances of redundant expression arise from a blending of two constructions, Hm. opusc. p. 224. Vig. p. 887., as: Luke ii. 21. ὅτε ἐπλήσθησαν ἡμέραι ὀκτώ - - καὶ ἐκλήθη τὸ ὄνομα (instead of ἐπλήσθη. δὲ ἡμ. - - καὶ or ὅτε ἐπλ. - - ἐκλήθη), vii. 12. ὡς ἡγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκώς, Acts x. 17. To this head may be referred also Rom. ix. 29. (see under *a.*); and it is even possible that ὅτι in this way was originally intended to precede the *oratio recta* (Rost Gr. 641.). With less hesitation the pleonastic negation in the phrase ἐκτὸς εἰ μὴ (Devar. 1, 74.) may be thus explained: 1 Cor. xiv. 5. μείζων ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύ *except he interpret*, xv. 2. 1 Tim. v. 19. The Germans, in the colloquial style, employ a similar mode of expression: *alle waren zugegen, ausgenommen du nicht; ich komme nicht, bevor du nicht gesagt hast*. In the preceding passage, 1 Cor. xiv. 4., either ἐκτὸς εἰ μὴ διερμηνεύ or εἰ μὴ διερμηνεύ might, with propriety, have been used. In connection with the preceding and similar idioms (such as πλὴν εἰ μὴ) much has been collected by Lob. Phryn. p. 459., comp. also Jacobs Achill. Tat. p. 869. Doederlein Oed. Col. p. 382 sqq. On the other hand, in the expression εἰ δὲ μὴ γε, when it seems to mean, *if however, otherwise* (after a negative clause) Mt. vi. 1. ix. 17. 2 Cor. xi. 16., the negation may be

considered as not pleonastic, according to the original import of the phrase. See Fr. Mt. p. 255.

4. What particularly deserves attention is, that in the N. T. (and also in Greek authors) what has been called *pleonasm*, is merely *circumstantiality* or *diffusiveness* of expression (Hm. opusc. p. 222 sqq. and Vig. 887. Poppo Thuc. I. I. 204 sqq.), of which the former arises from the writer's aiming at distinctness and perspicuity; and the latter evinces a regard to graphic vividness, force (solemnity), dignity of style. It must also be remembered that the N. T. diction is, to a great extent, the phraseology of conversation, or an approximation to it; and that the above-mentioned peculiarities are characteristic of an Oriental composition. Such phraseology differs from *pleonasm* in this, that every word or part of a word which it contains, adds to the general meaning of the sentence, though it may not be strictly required towards rendering it logically complete, *e.g.* Mr. i. 17. ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων, for which Mt. iv. 19. has ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. The opposite is not an ellipsis, but merely precision.

In reference to *circumstantiality* the following cases are to be distinguished:—

a. A word, only required once to complete the thought, is repeated in every parallel member where it might have been simply understood:¹ Heb. ii. 16. οὐ γὰρ ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβρ. ἐπιλαμβάνεται, Jo. xii. 3. ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξε ταῖς δριϋν αὐτῆς τοὺς πόδας αὐτοῦ, Rev. xiv. 2. ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ -- καὶ ἡ φωνή, ἣν ἤκουσα, ix. 21. xvi. 18. 1 Cor. xii. 12. Jo. x. 10. Rev. ix. 1 f. Mr. i. 40. Mt. xviii. 32., comp in Greek authors, Xen. Mem. 2, 10, 3. Demosth. Zenoth. 576 c. Long. 2, 3. Lucian. Cynic. 9. Jacob Lucian. Alex. 117. Poppo Thuc. III. II. 23.; in Latin the construction especially frequent in Jul. Caesar, *in ea loca, quibus in locis; dies, quo die* etc. Such repetitions contribute to distinctness and perspicuity when, in particular, several words are inserted between the antecedent and the relative, or between other connected terms. Sometimes such repetitions are rhetorical, see No. 5.

b. When the usual or indispensable instrument (*e.g.* a human limb) is expressly mentioned along with the action in point: Acts

¹ This does not apply to many repetitions used by the orators in their pleadings in criminal cases before the people. Comp. Foertsch de locis Lysiae p. 29. Of a different nature also is the repetition of one and the same word, Plat. Charm. 168 a.

xv. 23. γράψαντες διὰ χειρὸς αὐτῶν (of which they were to be bearers), xi. 30. (2 Cor. xvii. 13.) xix. 11.; iii. 18. προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν, xv. 7. Luke i. 70. etc. Comp. from the poets, Eurip. Ion 1187. χερσὶν ἐκχέων σπονδὰς (Var.), Hec. 526 f. Theocr. 7, 153. ποσσὶ χορεῦσαι, see Lob. Aj. p. 222 f. (Wunder Recens. p. 17 sq.). But in Rom. x. 15. (Sept.) ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην the notion of *arrival*, implied in πόδες, is very far from being without effect; and in 1 Jo. i. 1. ὃ ἑώρακα μιν τοῖς ὀφθαλμοῖς ἡμῶν (Luke ii. 30.), an emphasis is obviously intended in the last words: *we have seen with our own eyes* (Hesiod. theog. 701. Thuc. 2, 11. Aristot. mirab. 160. Heliod. 4, 19. see Bremi Aesch. I. 124. comp. Jani ars poet. p. 220 sq.). In regard to Mr. vi. 2. Acts v. 12. it is to be remembered that the miracles in question were wrought by the laying on of hands. Similar to this form of expression is Luke i. 76. προπορεύσῃ πρὸ προσώπου κυρίου ix. 52. (יָבֵֿל), a phrase used also as equivalent to *before* (in reference to inanimate objects): Acts xiii. 24. πρὸ προσώπου τῆς εἰσόδου αὐτοῦ, comp. Sept. Num. xix. 4. ἀπέναντι τοῦ προσώπου τῆς σκηנῆς, Ps. xciv. 6. κατὰ πρόσωπον ἀνέμου.

c. An action, which, according to the nature of the case, precedes another, is also separately expressed, and that mostly by a participle: Mt. xxvi. 51. ἐκτείνας τὴν χεῖρα ἀπέσπασε τὴν μάχαιραν αὐτοῦ, ii. 8. ὅπως κἀγὼ ἔλθων προσκυνήσω αὐτῷ (xiv. 33.), Jo. vi. 5. ἐπάρας τοὺς ὀφθαλμοὺς καὶ θεασάμενος etc., Mt. xiii. 31. ὁμοία κόκκῳ σινάπewς, ὃν λαβὼν ἄνθρωπος ἔσπειρεν etc. ver. 33. Acts xvi. 3. (Xen. Eph. 3, 4. ὁ δὲ αὐτὸν λαβὼν ἄγει πρὸς τὸν Ἀντίαν see Locella p. 141.), Jo. vi. 15. γινὼς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάξειν αὐτόν, Mt. xix. 21. Likewise in 1 Cor. ii. 1. κἀγὼ ἔλθων πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ etc. the participle was not necessary. What Bornem. Cyrop. 5, 3, 2. has adduced is of a different nature, as in the passages quoted the participle is separated by several words from its verb. On the other hand, it must not be supposed that in Luke i. 31. συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν etc. there is a mere redundancy of language. The momentous nature of the distinction vouchsafed is expressed by specifying the different stages. In Luke xxiv. 50. ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτοὺς the participle denotes the symbolical gesture of one uttering a blessing. In Eph. ii. 17. ἔλθων indicates a stage of the proceeding, both important and demanding distinct consideration, like ἔλθων and παρελθὼν in Luke xii. 37. Likewise in Jo. xxi. 13. ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς every separate act of the wonderful occurrence is

designedly specified, and, as it were, placed before the eyes. In Jo. xi. 48. ἐλεύσονται οἱ Ῥωμαῖοι refers to the approach of the Roman armies. See, further, Mt. viii. 3. 7. ix. 18. xxvii. 48. Luke vi. 20. (Ael. 12, 22.) Jo. xv. 16. In Acts viii. 35. ἀνοίξας ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης ἐξηγγείλατο etc. ἀνοίξας τὸ στόμα etc. probably serves for the (solemn) introduction of an important statement; as undoubtedly is the case in Mt. v. 2. (see Fr. *in loc.*). Comp., in general, Fischer de vitiliis lexic. p. 223 sqq. Pflugk Eurip. Hel. p. 134.

d. A word implied in a preceding one, is afterwards expressed, as: Acts iii. 3. ἡρῶτα ἐλεημοσύνην λαβεῖν (see Wetst. *in loc.* and Boisson. Eunap. p. 459. comp. Vir. Aen. 5, 262. lorica—donat habere viro), Mr. i. 17. ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων, comp. Ex. xxiii. 15. Demosth. ep. 3. p. 114 b. ἡ καὶ τοὺς ἀναισθήτους ἀνεκτοὺς ποιεῖν δοκεῖ γίνεσθαι.

e. In the course of a narration, the Hebraistic καὶ ἐγένετο to each particular fact: Mt. vii. 28. καὶ ἐγένετο, ὅτε συνετέλεσεν - ἐξεπλήσσοντο, for which a Greek author would say, simply, καὶ ὅτε or ὅτε δὲ συνετ. etc.¹ On the other hand, in Jo. xi. 11. ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, neither ταῦτα εἶπεν nor μετὰ τοῦτο is redundant. The latter expression indicates a pause.

To c. might be referred also the use of the participle ἀναστὰς, as in Mt. ix. 9. ἀναστὰς ἠκολούθησεν αὐτῷ, Mr. ii. 14. vii. 24. Luke i. 39. (similar to the Hebrew קָם). But even on the supposition that, in these passages, ἀναστὰς was not necessary, yet in others which expositors bring under this rule, this participle is by no means redundant. Thus in Mt. xxvi. 62. ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ means obviously: *he rose up* from indignation, *he raised himself* (from his seat); similar to which are Acts v. 17; Mr. i. 35. πρῶτ' ἐννυχον λίαν ἀναστὰς ἐξῆλθε rising up in the morning, while it was still very dark, etc.; Luke xv. 18. ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου (I will arise and proceed) *forthwith to my father*, etc. In general, too many participles in the N. T. are represented as redundant; and, though it may occasionally be doubtful whether a participle is really redundant or not, yet participles in the N. T. mostly

¹ This always occurs when any specification of time precedes the principal clause, in which case the principal verb is appended either by a καί (see on this Fr. Mt. p. 341.), as in Mt. ix. 10. Luke v. 1. 12. ix. 51., or more frequently without a *copula*, as in Mt. xi. 1. xiii. 53. xix. 1. xxvi. 1. Mr. iv. 4. Luke i. 8. 41. ii. 1. etc. This usage is very common in Luke's Gospel. To render the καί, as above, by *also, even*, is a great mistake, Born. Schol. p. 25. Besides, ἐγένετο, used in this manner, is pleonastic, as the specification of time may be directly joined to the principal verb.

denote notions, the absence of which, had they not been expressed, would have been felt as a deficiency. Thus in 1 Cor. vi. 15. ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; (see Bengel *in loc.* Aristoph. eq. 1130. Soph. O. R. 1270.), 1 Pet. iii. 19. τοῖς ἐν φυλακῇ πνεύμασι πορευθεῖς ἐκήρυξεν. In Luke xii. 37. παρελθὼν διακονήσαι αὐτοῖς means: *drawing near, he will serve them*, which, even tested by our Western notions, is more striking and vivid than if παρελθὼν had been omitted (παραλθὼν in Ael. 2, 30. in the same way, seems to me by no means redundant). Comp., in general, Schaef. Soph. I. 253. 278. II. 314. Demosth. IV. 623. Pflugk Eurip. Hel. p. 134. Mth. 1300 f.

Further, with Acts iii. 3. under *d.* may be compared Acts xi. 22. ἐξαπέστειλεν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας (where the ancient versions drop the Inf. as superfluous, though it undoubtedly existed in the text), which properly signifies: *they sent him out with the commission to go etc.* Similar to this is Acts xx. 1. ἐξῆλθεν πορευθῆναι εἰς τὴν Μακεδονίαν he departed for Macedonia (— in order to go into M.). On the other hand, I cannot, with Born., find a mere redundancy in οἱ δὲ καταξιωθέντες τοῦ αἵματος ἐκείνου τυχεῖν Luke xx. 35. The τυχεῖν denotes something strictly implied in καταξιούσθαι preceding, and is required to render the expression complete and perspicuous. Comp. Demosth. cor. p. 328 b. κατ' αὐτὸ τοῦτο ἄξιός εἰμι ἐπαίνου τυχεῖν, and Bos exercit. p. 48. Bornem. schol. p. 125.

Such idioms as Mr. xi. 5. τί ποιεῖτε λύοντες τὸν πῶλον, Acts xxi. 13. τί ποιεῖτε κλαίοντες καὶ συνδρύπτοντές μου τὴν καρδίαν, appear to be, in like manner, circumstantial expressions, different from the usual τί λύετε, κλαίετε; But *what do ye loosing the colt?* properly denotes: *what is your intention in loosing?* etc. Further, ποιεῖν has not here the general meaning of *do*, which is implied in every special verb; and the phrase τί λύετε, *what (why, for what reason) loose ye?* may, with more probability, be regarded as an abbreviated expression, than the preceding phrase as redundant.

5. Fulness of expression, by which the writer or speaker aims sometimes at didactic or rhetorical force (solemnity), sometimes at graphic vividness, occurs generally in one of the following forms:

a. The same word is once or twice repeated in parallel members (Xen. An. 3, 4, 45.): Eph. ii. 17. εὐηγγελίσαστο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς, Jo. vi. 63. τὰ ῥήματα -- πνεῦμά ἐστιν καὶ ζωὴ ἐστιν, Col. i. 28. νοουθετοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρωπον, Jo. i. 10. ix. 5. xiv. 26. 27. xv. 19. xix. 10. Mt. xii. 37. Rom. v. 12. xiv. 14. 1 Cor. i. 24. 27. xiii. 11. 2 Cor. xi. 26.; Rom. (iii. 31.) viii. 15. οὐκ ἐλάβετε πνεῦμα δουλείας -- ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας (in Heb. xii. 18. 22. the repetition was

essential to the force of the statement); 1 Cor. x. 1 f. οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διήλθον, καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο καὶ πάντες - - καὶ πάντες etc. Ph. iii. 2. iv. 8. 2 Cor. vii. 2.; 1 Cor. xiv. 24. Rev. viii. 7.; 1 Cor. vi. 11. ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλὰ ἐδικαιώθητε, i. 20. iv. 8. 1 Tim. v. 10. 2 Cor. vi. 2. ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας (Arrian. Epict. 3, 23, 20.) xi. 20. Eph. vi. 12. 17. v. 10. 1 Jo. i. 1. Rev. xiv. 8. xviii. 2. (likewise the *polysyndeton* Rev. vii. 12. Rom. ii. 17 f. 1 Cor. xiii. 2. may be referred to this head). The same occurs often in earnest addresses, as: Mt. xxv. 11. κύριε, κύριε, ἀνοιξὸν ἡμῖν, xxiii. 27. Luke viii. 24. x. 41. xxii. 31. Acts ix. 4., and demands Jo. xix. 6. Krüg. Dion. p. 11. The reader should under this head remember, in general, that a word once expressed, and afterwards to be understood with another, is expressed in each instance, and this for the purpose of rendering its importance more perceptible (especially ἐκ παραλλήλου Rom. xi. 32. 1 Cor. xv. 21.).

b. A thought, intended to be brought out with great precision, is expressed affirmatively in one member of a sentence and negatively in another (*parallelismus antitheticus*, see Hm. opusc. p. 223.). This is especially frequent, particularly in John: Jo. i. 20. ὁμολόγησε καὶ οὐκ ἠρνήσατο, Eph. v. 15. μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί, ver. 17. Jo. i. 3. iii. 16. x. 5. (xviii. 20.) xx. 27. 1 Jo. i. 6. ii. 4. 27. Luke i. 20. Acts xviii. 9. 1 Tim. ii. 7. Jas. i. 5. 23. 1 Pet. i. 23. v. 2. Heb. vii. 21. x. 37. (Sept.) xii. 8. Rev. ii. 13. iii. 9. (Deut. xxviii. 13. Isa. iii. 9. xxxviii. 1. Ezek. xviii. 21. Hos. v. 3.) comp. Eurip. El. 1057. φημι κούκ ἀπαρνοῦμαι, Ael. an. 2, 43. οὐκ ἄρνοῦνται οἱ ἄνθρωποι ἀλλ' ὁμολογοῦσι, especially in the orators, Dem. fals. leg. p. 200 c. φράσαι καὶ οὐκ ἀποκρύφομαι, see Maii observ. sacr. II. 77 sqq. Kypke I. 350 sq. Poppo Thucyd. I. I. 204. Hm. Med. ed. Elmsley p. 361. and Soph. Oed. Col. p. 41. Philoct. p. 44. Jacob quaest. Lucian. p. 19. Weber Demosth. p. 314. Boisson. Eunap. p. 164 sqq. Maetzner Antiph. p. 157.

c. In the following combinations graphic effect is aimed at: Acts xxvii. 20. περιηρεῖτο ἐλπίς πᾶσα, Rom. viii. 22. πᾶσα ἡ κτίσις συστενάζει καὶ συναδίνει, Mt. ix. 35. comp. Diod. S. IV. 41. περινιφάμενος τὸ σῶμα πᾶν, Strabo 11. 500. πολλαῖς συμπληρούμενος πηγαῖς, Lucian. paras. 12. Long. 4, 15. Cic. sen. 18. consurrexisse omnes, Liv. 33, 29. cum omnia terrore et fuga comlessent, see Winer's 2. Progr. de verb. compos. p. 21 sq.

d. Likewise the forms of addressing in Acts i. 11. ἄνδρες Γαλι-

λαῖοι, iii. 12. ἄνδρες Ἰσραηλῖται, ii. 14. v. 35. xiii. 16. have the same (courteous) force (men of Israel!) as the well-known ἄνδρες Ἀθηναῖοι, which actually occurs in Acts xvii. 22., or ἄνδρες δικάσται. See § 59, 1.

Each individual word was indispensable in 2 Cor. ii. 16. οἷς μὲν ὁσμὴ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ζωῆς εἰς ζωὴν. *The savour (smell) of death unto death, of life unto life*, means: the smell of death which, from its nature, can bring nothing else but death, etc.

Redundancy of expression is often erroneously supposed to exist in passages where synonyms appear to be connected, in order to express (as frequently in Demosth.) *one* principal notion, see Schæf. Demosth. I. 209. 320. 756. Plutarch. IV. 387. V. 106. Weber Demosth. p. 376. Franke Demosth. p. 12. Bremi Aeschin. I. 79. Lucian. Alex. ed. Jacob p. 24. Poppo Thuc. III. I. 619. Schoem. Plut. Agis 171. comp. Lob. paralip. 61 sq. But Paul never combines in one sentence really synonymous expressions, from which the examples in question have mostly been taken. The expressions are not synonymous in Eph. i. 5. 19. ii. 1. iv. 23. 1 Cor. i. 10. 1 Tim. ii. 1. v. 5. comp. Jas. iii. 13. Jo. xii. 49. 1 Pet. i. 4. iv. 9. etc. Fr. Rom. II. 372. A more careful study of Greek, but especially of apostolic diction, precludes a supposition according to which, *e.g.*, the apostolic salutation, χάρις, ἔλεος καὶ εἰρήνη, would be extremely flat.¹ Likewise there is nothing pleonastic in the combinations θυμὸς ὀργῆς Rev. xvi. 19., πέλαγος τῆς θαλάσσης Mt. xviii. 6., ἐπιφάνεια τῆς παρουσίας 2 Th. ii. 8., σπλάγχνα ἐλέους or οἰκτιρμοῦ Luke i. 78. Col. iii. 12. The second of these was correctly rendered by *aquor maris* by so early a critic as Wetsten. Πέλαγος denotes the expanse (of the sea), and may thus be applied to the surface of a river, see Schwarz commentar. p. 1067.² Σπλάγχνα, however, is a comprehensive expression more closely specified by a Genitive.—The parallelismus membrorum, which occasionally occurs in the N. T. (see § 68, 3.), has no connection with *pleonasm*. As to the parallelistic division of doctrinal points of view Rom. iv. 25. x. 10. see de Wette on the first of these passages.

6. The pleonasm of entire sentences is a thing not to be conceived. When a sentence is expressed a second time with but slight alteration, the writer's object is to give to a thought peculiar force, or to exhibit it under different points of view. This occurs in 2 Cor. xii.

¹ Schäfer's remark, Demosth. I. 320. "usus (synonymorum) duplex, gravior alter, ut vim conciliant orationi, alter levior, ut vel aures expleant vel numeros reddant jucundiores," is properly to be confined to the orators.

² The investigation of N. T. synonyms, conducted rather on the principle of free combination than historically, has, at least, been commenced by Tittmann (de synonymis N. T. lib. I. Lipsiae 1829. 8.). Further, comp. also the collections and remarks in Bornemann's diss. de glossem. N. T. p. 29 sqq.

7. τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ - - ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι (where the last words are omitted, it is true, in good Codd., but, to a certainty, only from the supposition of their being redundant), Rev. ii. 5. μετανόησον καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μὴ (μετανοεῖς), ἔρχομαί σοι ταχὺ καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανόησῃς (comp. Plat. Gorg. 514 a. ἡμῶν ἐπιχειρητέον ἐστί - - θεραπεύειν, ὡς βελτίστους αὐτοὺς τοὺς πολίτας ποιοῦντας· ἄνευ γὰρ δὴ τούτου, ὡς ἐν τοῖς ἔμπροσθεν εὐρίσκομεν, οὐδὲν ὄφελος - - ἐὰν μὴ καλὴ κἀγαθὴ ἡ διάνοια ἥ τῶν μελλόντων etc. Stallb. Plat. apol. p. 23.). As to 1 Cor. xiv. 6. see Mey. Regarding 1 Cor. vii. 26., see above, No. 1. On the other hand, 1 Jo. ii. 27. ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς - - καί, καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ, the repetition of the phrase καθὼς etc. is so far from being a *pleonasm*, that it could hardly have been omitted without injury to the meaning. Comp. as to such expressions Hm. Eurip. Bacch. 1060. and Soph. Antig. 691. Philoct. 269. 454. Reisig conject. Aristoph. p. 314 sq. Heind. Plat. Phaed. p. 52. and Cic. nat. d. 1, 16. Schaef. Demosth. V. 726. Mtth. 1541 f. Of a different nature is Rev. ii. 13. οἶδα ποῦ κατοικεῖς· ὅπου ὁ θρόνος τοῦ σατανᾶ, where ὅπου ὁ θρόνος etc. is immediately annexed to explain (as if in answer to) ποῦ κατοικεῖς; So may also Mr. ii. 24. be understood; but τί is there probably *why*? On the other hand, 2 Cor. vii. 8. Jo. xiii. 17. do not come under this head; and in 1 Cor. i. 22. the sentence ἐπειδὴ καὶ Ἰουδαῖοι - - μωρίαν is manifestly not a mere repetition of ἐπειδὴ γὰρ - - τὸν Θεόν verse 21., any more than ἡμεῖς δὲ κηρύσσομεν etc. verse 23. is a mere repetition of the words in verse 21. εὐδόκησεν ὁ Θεός etc. So also in Rom. vi. 16. οὐκ οἶδατε, ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε would not have been a mere uttering of *idem per idem*, even had ἥτοι ἀμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην not been annexed to δοῦλοι as a closer specification. No more do the two members of the sentence, ἵνα καταργηθῇ τὸ σῶμα τῆς ἀμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἀμαρτία, entirely coincide in sense. 1 Pet. ii. 16., however, does, not remotely, come under this head. Likewise 2 Pet. iii. 4. is of a different nature. In Mt. v. 18. πάντα in the last clause may either be referred to the law (Olsh., Mey.) or be explained in general, as it is by Fr.: donec omnia (quae mente fingere queas) evenierint. The latter exposition, however, is the less satisfactory.

7. We shall now proceed to specify a number of passages in which, from the most remote period, N. T. expositors have been accustomed

to find imaginary pleonasms, though they contain neither pleonasms properly so called, nor redundancy of any sort. Especially to be mentioned is the statement, accredited even by recent commentators, and supported by misunderstood passages of Greek authors, that in the N. T. many verbs, and, in particular, ἀρχεσθαι, δοκεῖν, θέλειν, τολμᾶν, δύνασθαι, combined with an Infin., are used pleonastically. Kühnöl Luke i. 1. represents even ἐπιχειρεῖν to be one of these. Comp. Weiske pleon. under the words. The whole rule is based on misapprehension.

a. In regard to Luke i. 1. ἐπιχειρεῖν, in the clause ἐπειδὴ περ πολλοὶ ἐπεχειρήσαν ἀνατάξασθαι διήγησιν etc., is no more used without special meaning than is the Latin *aggredi*, in *aggressus sum scribere* (though there is a difference of opinion among critics on this point, see Herbst Xen. mem. p. 38., and, on the other side, Heind. Plat. soph. p. 450.). By Luther it is well rendered: *As many have taken in hand* etc. Kühnöl has, in the same manner, misunderstood all the passages which he has adduced in reference to this point.

b. So also τολμᾶν (Weiske p. 121 sq.), *to undertake something*, always implies some matter of difficulty or importance, *sustinere*, *to take upon one's self* (Blume Lyeurg. p. 89.), Rom. v. 7. 1 Cor. vi. 1. In Jo. xxi. 12., however, it simply means *audere*, *to dare*; and it is only regarding the ground of their not venturing to interrogate Jesus, that a doubt may be entertained. The assertion of Markland, Lys. p. 159. ed. Taylor, ought not to have misled any expositor.

c. As to δοκεῖν comp. Fr. Mt. iii. 9. and the earlier critic J. D. Michaelis in the Nov. Miscell. Lips. IV. 45. In 1 Cor. x. 12. ὁ δοκῶν ἐστάναι is obviously, *he that thinketh he standeth*, comp. Gal. vi. 3. In Mr. x. 42. οἱ δοκοῦντες ἀρχεῖν τῶν ἐθνῶν means, *they who are accounted rulers of nations*,—*they who are recognised as such* (similar are Gal. ii. 9. Susann. 5. Joseph. antt. 19, 6, 3. The parallel passage Mt. xx. 25. has merely οἱ ἀρχοντες). Luke xxii. 24. τίς αὐτῶν δοκεῖ εἶναι μείζων *quis videatur habere (habiturus esse) principatum*, regarding whom was it to be decided that he should have the pre-eminence (over the rest). The case related to the future, and was thus merely a matter of prediction. In 1 Cor. xi. 16. εἰ τις δοκεῖ φιλόνηκος εἶναι means, *if any one intends to be contentious*, or (Mey. and de W.) *if any one appears to be contentious*. The urbanity of the expression is deserving of notice. Luke viii. 18. ὁ δοκεῖ ἔχειν is, *what he imagines that he has*. As to 1 Cor. iii. 18. vii. 40. viii. 2. xiv. 37. Heb. iv. 1. (where Böhme regards δοκεῖ as used elegantius, while Kühnöl and Bleek take a correct view of

the subject) no special remark is required. Comp., in general, Bornem. schol. p. 52 sq.

d. Most of the passages in the Gospels, where critics have considered ἄρχεσθαι as pleonastic (comp. Valcken. Selecta I. 87.), have been accurately explained by Fr. Mtth. p. 539 sq. comp. p. 766. In regard to Luke iii. 8. Bengel correctly remarks: omnem excusationis etiam conatum praecidit. In particular, it is altogether absurd to regard this verb as redundant, Luke xii. 45. xxi. 28. 2 Cor. iii. 1. In Jo. xiii. 5. ἤρξατο indicates the commencement of an action, the completion of which is recorded in ver. 12. Acts xxvii. 35. is explained by ver. 36.: Paul's ἄρχεσθαι ἐσθίειν was an invitation to the rest to do the same. Kühnöl adduces Acts xi. 15. to prove that ἄρχεσθαι λαλεῖν is equivalent to λαλεῖν: ex x. 43. patet, Petrum jam multa de rel. chr. disseruisse etc. But, first of all, ἄρχεσθαι λαλ. expresses only the commencement of a statement afterwards completed (Peter continued to speak, ch. x. 44. ἐτι λαλοῦντος τοῦ Π.). There is no ground for supposing that this commencement refers solely to the first six or eight words. Moreover, it must not be overlooked that ἐν τῇ ἄρχασθαί με λαλεῖν in an address, Acts xi., is stronger, as if: scarce had I uttered a few words, when etc. In Acts xviii. 26. ἤρξατο is to be combined with ἀκούσαντες δὲ αὐτοῦ etc. following. As to Acts ii. 4. see Mey. Likewise in Acts xxiv. 2. the discourse of Tertullus, which, to judge from the introduction, ver. 3., was undoubtedly intended to be of greater length, probably was interrupted by the corroboration of the Jews, Paul himself breaking in immediately after; or ver. 2. is to be understood thus: Accordingly, as soon as he was called forth, T. began etc. (began his discourse forthwith).

e. In regard to θέλειν (Gataker Mr. Ant. 10, 8.) Jo. v. 35., see Lücke's careful examination of the subject. There is more of the appearance of a pleonasm of θέλω in 2 Tim. iii. 12. πάντες οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ. But the meaning of these words is: *all who have determined, who have made up their minds, to live piously etc.* In Heb. xiii. 18. the import of θέλοντες is obvious. Jo. vii. 17. was correctly understood by Kühnöl. That expositor has rejected Bolten's arbitrary explanation of Jo. vi. 21. Comp. Mr. vi. 51. In 1 Cor. x. 27. καὶ θέλετε πορεύεσθαι is: *and you are willing, have resolved, to go (instead of declining the invitation).* As to 1 Pet. iii. 10. see Huther.

f. In opposition to Kühnöl, who considers δύνασθαι in Mt. ix. 15. as pleonastic, see Fr. By BCrus. it is erroneously made to signify

to be allowed or to desire. Still less should the authoritative word *redundat* mislead us in regard to Luke xvi. 2. and Jo. vii. 7. In the latter passage, in particular, there is obviously an intended difference between *δύναται μισεῖν* and *μισεῖ*.

Among nouns erroneously supposed to be sometimes used pleonastically, must be specially mentioned *ἔργον*, when followed by a Genitive (Boisson. Nicet. p. 59.), e.g. Rom. ii. 15. *ἔργον νόμου*, Eph. iv. 12. 1 Th. i. 3. (see Koppe); see, on the other hand, Fr. on Rom. as above. In 1 Th., as above, the parallelism of *ἔργον τῆς πίστεως* with *κόπος τῆς ἀγάπης* precludes the possibility of regarding *ἔργον* as a pleonasm. See de W. *in loc.* An accurate view of Eph., as above, has already been given by Platt. From the Greek authors no instance of *ἔργον* as a pleonasm can be adduced. In Polyæn. 1, 17. *ἔργον τοῦ λόγιου* undoubtedly means the matter of the oracle, the deed foretold in the oracle. In Diog. L. proœm. 1. *τὸ τῆς φιλοσοφίας ἔργον* is the occupation of philosophising, the cultivation of philosophy, comp. ibidem *ἀρξαι φιλοσοφίας* (in Latin comp. *virtutis opus* Curt. 8, 14, 37., *proditionis opus* Petr. fragm. 28, 5.), not properly the work achieved by philosophy. *Χρῆμα* is different from *ἔργον*, and even *χρῆμα* with a Genitive is not properly a pleonasm, see Passow under the word. As to *ὄνομα* (so frequently regarded as pleonastic, see Kühnöl on Jo. p. 133.) Wahl has already given the proper view; see also Winer's Simon. lexic. Hebr. under עֵץ, though that word requires a more precise handling than it has yet received in N. T. Lexicons. As to a periphrastic use of *ὄνομα* in Greek poets, see Mtth. 965. In Col. ii. 16. *ἐν μέρει ἑορτῆς ἢ νομηνίας ἢ σαββάτων*, the expression *ἐν μέρει* is no more pleonastic than *in respect* (or *in the matter, in point*) of holidays, new moons, etc. Lastly, in Rom. vi. 6. *σῶμα τῆς ἀμαρτίας* is one notion of the body of sin, that is, the (human) body; respecting the relation of which to sin, no reader of Paul's Epistles can be at any loss. See above, p. 202

8. Nearly all the earlier expositors supposed that, by a sort of half pleonasm, *καλεῖσθαι* is used for *εἶναι* (Graev. lection. Hesiod. p. 22. Porson Eurip. Hippol. v. 2. Blomfield Aesch. Pers. p. 128.; on the other hand, Ellendt lexic. Soph. I. 912.), in which at the same time there was thought to be a Hebraism (אָקָן, *esse*). But Bretschn. lex. man. p. 209. adequately disposes of the misapprehension in saying: *sum videlicet ex aliorum sententia*. Comp. van Hengel Cor. p. 53 sq. As to אָקָן see Winer's Simon. lex. p. 867. In the N. T. *καλεῖσθαι* always signifies *to be named, to be called*, Jas. ii. 23. Mt. v. 19. xxi. 13., especially in reference to names of honour, which denote the possession of some particular dignity, Mt. v. 9. Luke i.

76. 1 Jo. iii. 1. Rom. ix. 26. It is used even as antithetical to εἶναι (to be) 1 Cor. xv. 9. (likewise to bear the name of an apostle) Luke xv. 19. Neither can ὀνομάζεσθαι Rom. xv. 20. (1 Cor. v. 1.) Eph. i. 21. iii. 15. v. 3. be considered as, by weakening, merely equivalent to *esse*. It is even used as emphatical, as μηδέ in the last passage clearly shows.¹ Many expositors have, with strange absurdity, rendered Heb. xi. 18. ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα: *existet tibi posteritas*. Even Schulz very inaccurately translates it: *thou shalt receive offspring*.

Εὐρίσκεισθαι, in like manner (yet see Pott 1 Cor. iv. 2. comp. the annotators on Plut. educ. 13, 5.), as εὑρίσκειν (comp., on the other hand, my Simonis p. 575.), is often supposed to be used for εἶναι. But these two verbs are always distinguished in sense by this, that the latter denotes the quality of a thing in itself, while the former denotes the same quality as found, recognised, in the subject. Mt. i. 18. εὐρέθη ἐν γαστρὶ ἔχουσα *it proved, it turned out, it was ascertained, that she was with child* (it might have been previously said ἦν ἐν γαστρὶ ἔχουσα), Luke xvii. 18. οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; *were none found (as it were, did none show themselves) to have returned?* Acts viii. 40. Φίλιππος εὐρέθη εἰς Ἀζωτον Philip was found (comp. πνεῦμα κυρίου ἤρπασε τὸν Φίλ. ver. 39.) at Ashdod (properly, conveyed to Ashdod, by the πνεῦμα κύρ. that had carried him away), Rom. vii. 10. εὐρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν αὕτη εἰς θάνατον *I found (by personal experience ver. 8–10.) that the commandment for life had become to me a commandment for death*, Gal. ii. 17. εἰ δὲ -- εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ *if we ourselves were found sinners (before God and men)*, 1 Cor. iv. 2. 2 Cor. v. 3. Ph. iii. 9., Rev. xii. 8. οὐδὲ τόπος εὐρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ *neither was their place any more found (any more to be seen) in Heaven—in like manner we say: every trace of them was blotted out (comp. Rev. xvi. 20. xviii. 21. xx. 11.), 1 Pet. ii. 22. οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ nor was guile found in His mouth, no guile could be found in His words (Rev. xiv. 5.). Ph. ii. 7. was correctly rendered by Luther. The Greek passages adduced as parallel, by Kypke I. 2. Palaiet p. 198. Schwarz etc., prove nothing. In Mr. Anton. 9, 9. τὸ συναγωγὸν ἐν τῷ κρείττονι ἐπιτείνόμενον εὐρίσκειτο etc., εὐρίσκεισθαι*

¹ The passages adduced by Schwarz Comment. p. 719 sq. from Greek authors, to prove that καλεῖσθαι or ὀνομάζεσθαι is used for εἶναι, are, as the attentive reader will at once perceive, of no weight whatever. The attempt to show from Cic. Flacc. 27. that *nominari* signifies *esse*, is truly ridiculous.

retains its proper meaning: *was found*. Hierocl. in *carm. Pythag.* p. 88. ed. Lond. ἀρχὴ μὲν τῶν ἀρετῶν ἢ φρόνησις εὐρίσκεται is: *prudentia virtutum principium esse deprehenditur*, i.e. *it is found by the considerate that etc.*; Eurip. *Iph. Taur.* 777. (766.) ποῦ ποτ' ὄνθ' εὐρήμεδα; *ubi tandem esse deprehendimur (deprehensi sumus)? whither does it turn out that we have wandered?* In Joseph. *antt.* 17. (not 7.), 5, 8. εὐρίσκ. refers to those in whose opinion Herod wished to avoid standing unfavourably. Comp. also Soph. *Trach.* 410. Aj. 1114. (1111.), Diod. *Sic.* 3, 39. 19, 94. Athen. I. 331. Schweigh. Philostr. *Apoll.* 7, 11. Alciph. 1, 30. In Ignat. *ad Rom.* 3. λέγεσθαι χριστιανόν is contrasted with εὐρίσκεσθαι χριστιανόν.¹

9. Among the particles, ὥς in particular has frequently been regarded as pleonastic, as, *e.g.*, in 2 Pet. i. 3. ὥς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ - - δεδωρημένης. But ὥς, combined with the participle in the construction of the Gen. absol., imparts to the verbal notion the impress of subjectiveness, of a persuasion or purpose. Hence, the preceding passage, taken in connection with ver. 5., must be rendered: *assured (persuaded) that the Divine power has bestowed on us all things, - - earnestly endeavour etc.*, ἡγούμενοι, ὅτι ἡ θεία δύναμις - - δεδωρηται (1 Cor. iv. 18.) comp. Xen. *C.* 3, 3, 4. ὥς εἰρήνης οὔσης *on the understanding of there being peace*, 3, 1, 9. ὥς τάληθ' ἐροῦντος *assured that I am telling the truth*, comp. 6, 1, 37. Mem. 1, 6, 5. Strabo 9. 401. Xen. *Eph.* 4, 2. Dion. Hal. III. 1925. see Ast *Plat. Polit.* p. 320. Loesner *obs.* p. 483. Lob. *Soph. Aj.* p. 203. Fr. *Rom.* II. 360. In Greek authors this particle is thus connected also with the Acc. absol., *e.g.* Xen. *C.* 1, 4, 21. An. 7, 1, 40. Ὡς is likewise, with the same import, put before a Dative governed by a verb, Acts iii. 12. ἡ ἡμῖν τί ἀτενίζετε ὥς ἰδίᾳ δυνάμει - - πεποιηκόσιν etc. In *Rom.* xv. 15. ὥς ἐπαναμιμνήσκων, the particle ὥς is *as* (of quality): *as one who reminds you, according to the grace given me*, etc.

In *Rom.* ix. 32. ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὥς ἐξ ἔργων νόμου, the expression ἐκ πίστεως denotes the objective standard; ὥς ἐξ ἔργων, the purely ideal. Likewise in 2 Cor. xiii. 7. Jo. vii. 10. Phil. 14. the statements are to be reduced to the form of a comparison. In Mt. vii. 29. ἦν διδάσκων ὥς ἐξουσίαν ἔχων, Jo. i. 14. δόξαν ὥς μονογενοῦς παρὰ πατρός, the meaning is simply: *as one having authority, as of the only begotten*, etc. Even in these instances, the particle, of itself, does not indicate what exists *revera*, though, if we

¹ The same applies to the Latin *invenire* (*e.g.* Cic. *Lael.* 12, 42.), which Schwarz with equal absurdity represents as equivalent to *esse*. Even in Malalas *εὐρίσκεσθαι*, in most passages, still retains the signification of *inveniri*, *e.g.* 14. p. 372. So also in Theophan. See the Index in the Bonn edition.

regard the sense, this notion is implied in the comparison (*exactly as*, i.e. *the true, perfect* glory of the Son of God, etc.).

In reference to Acts xvii. 14. we have to remark, that *ὥς*, joined to a preposition of direction (*ἐπί, πρὸς, εἰς*), denotes either the actual purpose of following a certain direction, or even the mere pretence or assumed appearance of doing so, Kühner II. 280. In the preceding passage, Beza, Grotius, and others, have understood it in the latter sense. The former acceptance, however, is simpler and more suited to the context. As parallel instances, comp. Thuc. 5, 3, 6, 61. Xen. An. 1, 9, 23, 7, 7, 55. Diod. S. 14, 102. Polyb. 5, 70, 3. Arrian. Al. 2, 17, 2, 3, 18, 14. See, further, Ellendt Lexic. Soph. II. 1004. Also in *ὥς ὅτι*, placed in immediate succession¹ (as it were, *as that*), *ὥς* properly indicates that *ὅτι* introduces a statement merely by way of report, an extraneous fact, or a simple allegation, Isocr. Busir. argum. p. 520. *κατηγόρου ἀντοῦ ὥς ὅτι καινὰ δαιμόνια εἰσφέρει*. So also 2 Th. ii. 2. *εἰς τὸ μὴ σαλευθῆναι ὑμᾶς - - μήτε διὰ λόγου μήτε δι' ἐπιστολῆς - - ὥς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου*. In 2 Cor. xi. 21., likewise, this import of *ὥς* is perceptible (see Mey. *in loc.*), and in 2 Cor. v. 19. also, if the statement be regarded as the substance of the *διακονία* τῆς *καταλλαγῆς* conferred. In the earlier authors, too, *ὥς ὅτι* is thus used, Xen. H. 3, 2, 14. Dion. H. III. 1776.² Among the later (Theodoret. epp. p. 1294.) see Thilo Act. Thom. p. 10 sq. and Lehrs de Aristarch. p. 34. Similar, but decidedly pleonastic, is *ὥς ἵνα* in Byzantine writers, as in Duc. 8. p. 31. 127. Jo. Canan. p. 467. 470 f. Still more strange is *ἵνα ὅπως* Constant. Man. p. 62. Geo. Acropol. p. 62. As to the earlier *ὥς οἷον*, see Bast ep. crit. p. 43. Hm. opusc. I. 219 sq.

Likewise *οὕτως* has been considered redundant in Jo. iv. 6. (Kühnöl): *ὁ Ἰησοῦς κενόπικαλως ἐκ τῆς ὁδοιπορίας ἐκαδέζετο οὕτως*. But that adverb is thus frequently employed after a participle to imply a repetition of the participial notion: *tired with the journey, sat down thus* (sic ut erat, in consequence of being thus fatigued), Xen. A. 4. 5, 29. C. 5, 2, 6, 7, 5, 71. Hellen. 7, 4, 20. Arrian. Al. 5, 27, 13. Ellendt Arrian. I. 4. As to *οὕτω* at the beginning of an *apodosis*, see § 60, 5.

10. Palairer p. 305. alleges, after Glassius, the existence of a half *pleonasm* of a particle in Acts xiii. 34. *μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν*, where *μηκέτι* is supposed to be used instead of the simple *μή* (as Christ had never gone to corruption). But the phrase *εἰς διαφθοράν ὑποστρέφ.* denotes, as so early a critic as Bengel per-

¹ In Aristot. Pol. 3, 7. *ὥς ὅτι* has a different import; that is, *ὥς* corresponds to an antecedent *οὕτως*.

² Separated from each other, so that *ὅτι* in the course of the sentence resumed *ὥς*, both particles were used at an early period, Schoem. Isae. p. 294. Jacobs Achill. Tat. p. 566.

ceived, simply to (die and) be put into the tomb. The quotation from Aelian. 12, 52. proves nothing, as *μηκέτι* there signifies: *no further* (than hitherto), exactly as *οὐκέτι* in Jo. xxi. 6. Much used to be said, but erroneously, regarding *οὐκέτι* in the above passage. In Rom. vii. 17. *νυνὶ δὲ οὐκέτι ἐγὼ καταργάζομαι αὐτό, ἀλλ' ἡ - - ἁμαρτία* is: *now, however*, after having made this observation, *I no longer do evil*, i.e. I can no longer consider *myself* the primary cause of it; comp. ver. 20. In xi. 6. *εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων* is: *if through grace, then (it is) no more (further) of works*, i.e. this thought is annihilated by the former, it can no longer exist. Rom. xiv. 13. 15. 2 Cor. i. 23. Gal. ii. 20. iii. 18. are plain. Jo. iv. 42. derives elucidation from ver. 41., where *διὰ τὸν λόγον αὐτοῦ* is antithetical to *διὰ τὸν λόγον τῆς γυναικὸς* ver. 39. A double ground of *πιστεύειν* is pointed out, an antecedent and a subsequent. As to Jo. xv. 15. see Lücke. Besides, Xen. A. 1, 10, 12. cannot be adduced in support of such a use of *οὐκέτι*, and still less (*μηκέτι*) Xen. Eph. 1, 13. (in Paus. 8, 28, 2. recent editors give *οὐκ ἔστι*, yet see Siebelis *in loc.*). Comp. also Lucian. Parasit. 12. Sext. Emp. Math. 2, 47. Arrian. Epict. 3, 22, 86. Likewise, on Aelian. Anim. 4, 3. Jacobs admits that *οὐκέτι paullo majore cum vi* is used for a simple negation.

SECTION LXVI.

CONDENSED STRUCTURE OF A SENTENCE, AND BLENDING OF TWO SENTENCES (BREVILOQUENCE, CONSTRUCTIO PRAEIGNANS, ATTRACTIO, ETC.).

1. The inherent predilection of the Greeks for terseness and compactness of discourse, exhibits itself even in prose in various modes of expression, some of which are to be found in the N. T. All of these agree in this, that, with the exception of an intervening clause not essential to complete the sense, all parts of a sentence are made to contribute to the production of one compound whole. Comp. Mth. 1533 ff. Doederlein de brachylogia serm. gr. et lat. Erlang. 1831. 4. This *breviloquentia* is akin to the ellipsis, yet different from it, as, in an elliptical sentence, the grammatical structure always refers to the omission of a definite individual word, while in *breviloquentia* the break in the structure is always covered up.

Breviloquentia is further distinguished by the following peculiarities.

a. A *protasis* is joined to an *apodosis* without directly intervening terms: Rom. xi. 18. εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλὰ ἡ ῥίζα σέ but *if thou* - - know or reflect that, *not thou*, etc. 1 Cor. xi. 16. The full structure would be: ἴσθι (διανοοῦ), ὅτι οὐ σὺ etc. The sentence could not be called elliptical unless it ran thus: εἰ δὲ κατακαυχ., ὅτι οὐ σὺ etc. Then ὅτι would point to an actually omitted word, such as, *know* or *consider*. In like manner, in Latin *scito* is often suppressed between the *protasis* and the *apodosis*, Cic. or. 2, 12, 51. Comp. also 1 Jo. v. 9. εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν, we must consider that the testimony of God etc., or we must much more receive the testimony of God, which etc.; 1 Cor. ix. 17. In Rom. ii. 14., however (Fr.), the *protasis* and the *apodosis* are connected without any difficulty. In Mt. ix. 6. ἵνα δὲ εἰδῇτε, ὅτι ἔξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου - - (τότε λέγει τῷ παραλυτικῷ) ἐγερθεῖς ἄρὸν σου τὴν κλίνην, where the words inserted by the Evangelist do not belong to the structure of the sentence: *that ye may know* - - *stand thou up and take* etc., i.e. the paralytic shall at My command immediately rise up,—I thus command the paralytic: *Stand up* etc. Analogous to this usage are the idioms so frequent in the orators, such as Dem. cor. 329 c. ἵνα τοίνυν εἰδῇτε, ὅτι αὐτός μοι μαρτυρεῖ -- λαβὼν ἀνάγνωδι τὸ ψήφισμα ὅλον, see Kypke and Fr. *in loc.* Jo. ix. 36. καὶ τίς ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν; sc. *I wish to know, in order that* etc., comp. i. 22.

A *breviloquentia* similar to that in sentences with ἵνα, takes place when through ἀλλ' ἵνα an event is referred to a prophetic prediction, as in Jo. xv. 25. xiii. 18. Mr. xiv. 49. comp. 1 Cor. ii. 9. Yet in those passages the word suppressed before ἵνα may usually be supplied from the preceding context, see Fr. exc. 1. ad Mt. p. 841.

b. To a general predicate, the appropriate verb of which is omitted, a special verb (with its predicate) is directly annexed: Ph. iii. 13 f. ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατεληφέναι, ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθάνομενος, τοῖς δὲ - - κατὰ σκοπὸν διώκω etc. for ἐν δὲ ποιῶ, κατὰ σκοπὸν διώκω, comp. Liv. 35, 11. in eos se impetum facturum et nihil prius (facturum), quam flammam tectis injec-turum. 2 Cor. vi. 13. τὴν δὲ αὐτὴν ἀντιμισθίαν - πλατύνετε καὶ ὑμεῖς for τὸ δὲ αὐτὸ ὃ ἐστὶν ἀντιμισθία etc. see Fr. diss. in 2 Cor. II. 115.; as to the Acc., however, comp. Hm. opusc. I. 168 sq. Similar is Jude 5. ὅτι ὁ κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ

δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν. Here the verb to be connected with τὸ δεύτ. would properly have been οὐκ ἔσωσε (ἀλλὰ etc.): the Lord, after having delivered them, did, *on a second occasion* (when they were in need of His helping grace), refuse them His delivering grace and destroy them --.

On the other hand, Col. iii. 25. ὁ ἀδικῶν κομιεῖται ὃ ἡδίκησε, could hardly, in accordance with the genius of the Greek language, be regarded *brachylogical*. It denotes (according to the signification of κομιέσθαι): *he will reap unrighteousness*; which means, not that he will suffer the same wrong which he has committed, but its fruits, the reward of it, the same wrong in the form of punishment. Comp. Eph. vi. 8. Similar to this are Jo. xii. 5. διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράδῃ -- καὶ ἐδόθη πτωχοῖς; — and (the proceeds) given to the poor (strictly, and in the form of money arising from the sale, given to the poor), and 1 Cor. xv. 37.

c. Acts i. 1. ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν ἄχρι ἥς ἡμέρας etc., i.e. *all that Jesus began, and, consequently, continued, both to do and to teach until the day etc.* (ver. 22. ?). This is nearly the same as Luke xxiii. 5. διδάσκων καὶ ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε *beginning from Galilee and continuing to this place*, and Mt. xx. 8. Jo. viii. 9. Strabo 12. 541. The construction of Luke xxiii. 5. proposed by Fr.: διδάσκων ἕως ὧδε, ἀρξάμ. ἀπὸ τ. Γαλιλ. (Lucian. somn. 15.), is too far-fetched. The assertion of Valckenaer and Kühnöl, that in Acts i. 1. ἀρχεσθαι is pleonastic, seems to have arisen from their having been unable to get over the difficulty in any other way.

2. d. *Brachylogy*, as was remarked by the ancient grammarians, is of peculiarly frequent occurrence in the form of what is called *constructio praeagnans* (which connects a preposition with a verb that involves another as consecutive), as: 2 Tim. iv. 18. σώσει εἰς τὴν βασιλείαν *will save me into His kingdom*, i.e. *save me, conducting me into etc.* Acts xxiii. 24. 1 Pet. iii. 20. (Her. 7, 230. Xen. A. 2, 3, 11. Polyb. 8, 11. Lucian. asin. 56. etc., comp. Winer's comment. 5. de verb. compos. p. 9.), 2 Tim. ii. 26. ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, Mt. v. 22. ἔνοχος ἔσται εἰς τὴν γένειαν (§ 31, 5.), Rom. viii. 21. ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης etc. (see Fr. *in loc.*), Acts v. 37. ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ, xx. 30. 2 Cor. xi. 3. μήπως -- φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος, Acts viii. 40. Φιλ. εὐρέθη εἰς Ἀζωτον (Rom. vii. 10.). See, further, Acts xxiii. 11. Luke iv. 38. xviii. 3. Gal. v. 4. Rom. vii. 2. ix. 3. (xv. 28.) xvi. 20. 1 Cor. xv.

54. 2 Cor. x. 5. Heb. ii. 3. x. 22. Eph. ii. 15. 1 Tim. v. 15. According to some, Heb. v. 7. also comes under this head, see Bleek *in loc.* (Ps. xxii. 22. Hebr. Ps. cxvii. 5. Sept.); assuredly Mr. vii. 4.¹ does. This sort of abbreviation of a sentence occurs frequently in Greek prose, comp. Markland Eurip. suppl. 1205. Stallb. Plat. Euthyphr. p. 60. Poppo Thuc. I. I. 292 sq. On the Hebr., however, see Ewald p. 620. Expressions such as κρύπτειν or κλείειν τι ἀπὸ τινος (1 Jo. iii. 17.), μετανοεῖν ἀπὸ τῆς κακίας (Acts viii. 22.) or ἐκ τῶν ἔργων etc. (Rev. ix. 20 f. xvi. 11.), ἀποβλέπειν and ἀφορᾶν εἰς Heb. xi. 26. xii. 2., παραλαμβάνειν εἰς Mt. iv. 5., ἀσφαλίζεισθαι τοὺς πόδας εἰς τὸ ξύλον (Acts xvi. 24.), συγκελείειν τοὺς πάντας εἰς ἀπείδειαν (Rom. xi. 32.), were, in like manner, derived from a *constructio praeagnans*, though, in time, their origin came to be scarcely felt. On βαπτίζειν τινὰ εἰς τινα, see Fr. Rom. I. 359. In general, comp. also Fr. Mr. p. 322., and § 50, 4.

e. *Brachylogy* also frequently occurs in the form of what is called Zeugma (synizesis), in which two nouns refer to one verb, though only one of them, the first, is adapted to the construction (comp. Lob. Soph. Aj. p. 429 sq.): 1 Cor. iii. 2. γάλα ὑμᾶς ἐπότισσα, οὐ βρῶμα, where ἐπότισσα is only appropriate with γάλα, and a verb denoting *to feed* is to be inferred, to correspond to βρῶμα; Luke i. 64. ἀνέωχθη τὸ στόμα αὐτοῦ - καὶ ἡ γλῶσσα αὐτοῦ, where ἐλύθη (comp. Mr. vii. 35.) must properly be understood to agree with γλῶσσα (and a few MS. authorities have it expressed), see Raphel *in loc.*;² 1 Tim. iv. 3. καλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, the word κελεύόντων (or with the Scholiast in Matthaei εἰσηγουμένων) must be deduced from κῶλ. (= κελεύειν μὴ) for the latter Inf.; lastly, 1 Cor. xiv. 34. Comp. Soph. Oed. R. 242. Eurip. Phoen. 1223. Plat. rep. 2. 374 b. (yet see Stallb. *in loc.*) Protag. p. 327 c. Demosth. cor. § 55.

¹ The passage must be rendered: (when they come) *from the market* (like Arrian. Epict. 3, 19, 5. ἂν μὴ εὖρωμεν φαγεῖν ἐκ βαλανείου), if, *except they wash, they eat not*. To refer βαπτίσωνται to food brought from the market (as Kühnöl does), would be not so much at variance with grammatical propriety (for βαπτισμός, derived from βαπτίζω, is, in ver. 4., obviously applied to things), or the Mid. verb,—for it might signify, *wash for themselves*,—but would introduce a notion of a very general nature and unsuitable to the context. The washing of articles of food brought from the market was not a mere precept of Pharisaism, but a proceeding required by the nature of the case, and the spirit of the Mosaic law.

² That ἀνοίγειν γλῶσσαν is an expression that could be employed in plain prose, is not proved by what has been adduced by Segar *in loc.* We may remark, in passing, the Zeugma usually quoted from Her. 4, 106. disappears in the edition by Schweighäus, in which the text is: ἐσθῆτα δὲ φορέουσι - - γλῶσσαν δὲ ἰδίην ἔχουσι. As, however, there is no MS. authority for ἔχουσι, later editors have very properly adopted the old reading.

see Dissen *in loc.* Arrian. Al. 7, 15, 5. In Greek authors, sometimes from the first verb must be deduced one of exactly the opposite import, for the second member of the sentence, Kühner II. 604. Stallb. Plat. Cratyl. p. 169. This rule used to be applied to Jas. i. 9. 10., where, it was thought, *ταπεινούσθω* (or *αἰσχυνέσθω*)¹ was to be understood, to agree with *ὁ πλούσιος*. This, however, is not necessary; and the thought exhibits greater beauty, when *καυχάσθω* is made to apply also to the second member, see Winer's *Observ. in ep. Jac.* p. 6. On 1 Cor. vii. 19., see above, § 64, 1. For examples of Greek and Latin Zeugmata, see d'Orville Charit. p. 440 sq. Wytttenb. Plut. moral. I. 189 sq. ed. Lips. Schaef. Dion. p. 105. Engelhardt Plat. apol. p. 221. Bremi exc. 3. ad. Lys. Vlc. Fritzsche quaest. Lucian. p. 132. Funkhaenel Demosth. Androt. p. 70. Hand lat. Styl. p. 424 f.

f. Brachylogy is frequent in comparisons (Jacobs Anthol. pal. III. 63. 494. Achill. Tat. p. 747. Fr. Mr. p. 147.), *i.e.* with the Comparative (comp. § 35, 5.) and in constructions with adjectives of resemblance, *e.g.* Rev. xiii. 11. *εἶχε κέρατα δύο ὅμοια ἀρνία* (properly *ἀρνίου κέρασι*),² as in Iliad. 17, 51. *κόμαι Χαρίτεσσι ὁμοῖαι*, Wisd. ii. 15. vii. 3.; 2 Pet. i. 1. *τοῖς ἰσότημον ἡμῶν λαχοῦσι πίστιν* (for *ἰσότη. τῇ ἡμῶν πίστει*), Jude 7. Comp. also Xen. Cyr. 5, 1, 3. *ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα*, 6, 1, 50. *ἄρματα ἐκ τοῦ ἱππικοῦ τοῦ ἑαυτοῦ ὅμοια ἐκείνῳ* (*i.e.* *τοῖς ἐκείνου*), Iliad. 1, 163. *οὐ μὲν σοί ποτε ἴσον ἔχω γέρας* (*i.e.* *ἴσον τῷ σῷ*), Arrian. Epict. 1, 14, 11. Mtth. 1016. This *breviloquentia*, however, is, in the Greek authors, still much more diversified, see Xen. Cyr. 5, 4, 6. 2, 1, 15. Hier. 1, 38. Isocr. Evag. c. 14. Diod. S. 3, 18. Ael. anim. 4, 21. Dion. H. I. 111. see Wytttenb. Plut. Mor. I. 480 sq. Schaef. Apollon. Rhod. II. 164. melet. p. 57. Demosth. III. 463. Stallb. Plat. Protag. p. 153. rep. I. 134., also Heinichen Euseb. II. 154. In the N. T. under this head come also 1 Jo. iii. 11 f. *αὕτη ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· οὐ καδῶς· Κάιν ἐκ τοῦ πονηροῦ ἦν* etc. Strictly, there is nothing to be supplied (*ῶμεν* or *ποιῶμεν* would not be consistent with *οὐ*). The comparison is expressed without precision, yet the reader can easily conceive it accurately: *let us love each other,*

¹ The passage quoted by Hottinger *in loc.* from Plat. rep. 2. 367 d. runs as follows, in the latest editions, agreeably to MS. authority: *τοῦτ' οὖν αὐτὸ ἐπαίνεσον δικαιοσύνης, ὃ αὐτὴ δι' αὐτὴν τὸν ἔχοντα ὀνύχει καὶ ἀδικία βλάπτει*. Accordingly the comparison has no longer any existence.

² Probably Rev. ix. 10. does not come under this head. The comparing of tails to scorpions is nearly in the poetic style, and also points elsewhere. See ver. 19. and comp. Züllig *in loc.*

not as Cain was of the wicked one etc., will, or should, it be with us.¹

Luke xiii. 1. ὃν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν (for μετὰ τοῦ αἵματος τῶν θ.?) may be referred to this head, though it may also be otherwise explained. See Mey.

3. *g.* It may be considered *breviloquentia*, when a word, which should have a clause of its own, is directly appended (or even prefixed) to a clause, as in 2 Tim. ii. 14. Rom. viii. 3. etc. (see § 59, 9.) and (according to the usual reading) Mr. vii. 19. εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρῖζον πάντα τὰ βρώματα. Akin to this is the *proleptic* use of adjectiva effectus (in a sort of apposition), as in Soph. Oed. Col. 1202. τῶν σῶν ἀδερκτῶν ὁμμάτων τηταμένος for ὥστε γενέσθαι ἀδερκτα. This usage is not merely poetic and oratorical, Schaeef. Demosth. I. 239. V. 641. Erfurdt Soph. Antig. 786. Lob. Soph. Aj. p. 278. Heller Soph. Oed. Col. p. 522 sqq.,—but is used also in prose, Ast Plat. legg. p. 150 sq. Plat. polit. p. 592. Vlc. Fritsche quaestion. Lucian. p. 39. 57. Weber Demosth. 497. See, in general, Meyer de epithet. ornant. p. 24. and Ahlemeyer Pr. on the poetic *prolepsis* of the Adject. Paderborn 1827. 4. From the N. T. might be referred to this head, Mt. xii. 13. (ἡ χεὶρ) ἀπεκατεστάθη ὑγιής (Bornem. schol. p. 39. Stallb. Plat. Protag. p. 76. Winer's Simonis p. 262.), Rom. i. 21. ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία, 2 Cor. iv. 4. Θεὸς ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, 1 Th. iii. 13. στηρίζαι τὰς καρδίας ὑμῶν ἀμέμπτους etc., Ph. iii. 21. μετασχηματίσει τὸ σῶμα -- ἡμῶν σύμμορφον τῷ σώματι etc. (where some Codd. subjoin after ἡμῶν: εἰς τὸ γενέσθαι αὐτό), 1 Cor. i. 8. This construction, however, is, at least in respect to Rom. i. and 2 Cor. iv., hardly admissible. In the former passage the import of ἀσύνετος (having a reference to ἐματαιώθησαν preceding) is less strong than that of σκοτίζεσθαι (as Flatt perceived), but in 2 Cor. probably alluded to the enlightening which accompanies a general faith in Christ. For not turning to Christ, but at once rejecting Him, they did not obtain the enlightenment.

With the instances first adduced must be classed also Luke xxiv. 27. ἔδει παθεῖν Χριστὸν -- καὶ ἀναστῆναι -- καὶ κηρυχθῆναι ἐπὶ τῷ

¹ Comp. Demosth. Mid. p. 415 a. οὐ γὰρ ἐκ πολιτικῆς αἰτίας, οὐδ' ὥσπερ Ἀριστοφῶν ἀποδοὺς τοὺς στεφάνους ἔλυσε τὴν προβολήν not on account of a political offence, and did not like A.—refute the impeachment, i.e. nor acting in the way, by which A. refuted the impeachment. This is opposed to the view of Reiske, who would here insert εἰς. See Spalding in loc.

ὀνόματι αὐτοῦ μετάνοιαν, -- ἀρξάμενον ἀπὸ Ἱερουσαλήμ, where the participle (as frequently ἐξόν, παρόν Vig. p. 329.) is used absolutely and impersonally: whilst (so that) it was begun, comp. Her. 3, 91. ἀπὸ δὲ Ποσειδηίου πόλιος -- ἀρξάμενον ἀπὸ ταύτης μέχρι Αἰγύπτου -- πεντήκοντα καὶ τριηκόσια τάλαντα φόρος ἦν, see J. L. Schlosser vindicat. N. T. locor., quor. integritatem J. Marcland. suspectam reddere non dubitavit (Hamb. 1732. 4.) p. 18 sq. This English critic (ad Lysiam p. 653. Reiske VI.) preferred the reading ἀρξα-μένων.

A sort of *breviloquentia* occurs in Acts i. 21. ἐν παντὶ χρόνῳ, (ἐν) ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς for εἰσῆλθεν ἐφ' ἡμᾶς καὶ ἐξῆλθεν ἀφ' ἡμῶν. But such clumsy diffusiveness would not be endured by any Greek author, comp. Eurip. Phoen. 536. ἐς οἴκους εἰσῆλθε καὶ ἐξῆλθε (where the structure is more simple) and Valcken. *in loc.* See also Poppo Thuc. I. I. 289.

Note. In Acts x. 39. there would, in like manner, be a *brachylogy* in the words καὶ ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν --, ὃν καὶ (the reading according to the best authorities) ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου, if the meaning were: we are witnesses of all that He did, also of this, that they put Him to death. But such acceptance of the expressions is not necessary. Besides, as others also have maintained, καί here signifies *etiam* (adeo), and it would be unwarranted to render it by *tamen* (Kühnöl). Likewise Luke xxiv. 21. τρίτην ταύτην ἡμέραν ἄγει σήμερον comp. 2 Cor. xii. 14. xiii. 1. could only be regarded as a *brachylogy* in reference to the German idiom. In Greek the numeral is considered simply as a predicate, comp. Achill. Tat. 7, 11. Jac. τρίτην ταύτην ἡμέραν γέγονεν ἀφανής, Dion. Hal. IV. 2095. τριακοστὸν ἔτος τοῦτο ἀνεχόμεθα etc. see Bornem. Luc. p. 161. and on analogous cases Krii. 237.—There is no *brachylogy* in 1 Cor. i. 12. ἕκαστος ὑμῶν λέγει ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλώ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ. In these four statements Paul intended to comprehend all the declarations current in the church regarding religious partisanship. Each adherent of the respective sections used one of the following expressions. Comp. 1 Cor. xiv. 26. Lastly, 1 Cor. vi. 11. ταῦτά τινες ἦτε, rightly understood, contains no *brachylogy*, see § 58.

4. The Greek employed a method of blending sentences, or parts of sentences, so as to give discourse greater compactness and conciseness. This was done by what is called *Attraction* (Bttm. Gr. § 538. 1.), which can properly be termed *Brachylogy* only under one point of view. The name of *Attraction*, as everybody knows, has been given by recent grammarians to that form of expression by means of which two portions of discourse (clauses), logically (in sense) connected, are grammatically (formally) blended. A word (or assemblage of words), which properly belongs to

but one of the clauses, is thus grammatically extended to the other, so as to apply at once to both (to the one, logically, and to the other, grammatically), as : *urbem, quam statuo, vestra est* ; where, properly, *urbs* belongs to *vestra* (for, in fact, there are two simple sentences or clauses : *urbs vestra est*, and *quam statuo*), but is attracted by the relative clause and blended with it, so as now to belong to both clauses, logically to *vestra est*, and grammatically *quam statuo*. See Hm. Vig. p. 891 sqq.,¹ in particular G. T. A. Krüger gramm. Untersuch. 3. Theil. The copious diversity of this mode of expression, existing in Greek authors, does not, indeed, occur in the N. T. Yet there also we find not a few instances of attraction which were not recognised as such by the earlier expositors, and which, to say the least, created no small difficulty in N. T. interpretation (see e.g. W. Bowyer Conjectur. I. 147.).

5. Attraction in general, so far as it affects the connection of sentences or clauses, may be reduced to three principal sorts : Either, 1. something is attracted from the dependent by the principal clause ; or, 2. the principal transfers something to the dependent (accessory) clause ; or, 3. two clauses, predicates of one and the same subject, are blended into one. The 1st sort comprehends such constructions as the following :

a. 1 Cor. xvi. 15. οἶδατε τὴν οἰκίαν Στεφανά ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, Acts ix. 20. ἐκήρυσσε τὸν Ἰησοῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ. This is very frequent, when objective clauses follow a verb of observing, knowing, showing, or declaring, as : Mr. xi. 32. xii. 34. Acts iii. 10. iv. 13. xiii. 32. xv. 36. xvi. 3. xxvi. 5. 1 Cor. iii. 20. xiv. 37. 2 Cor. xii. 3 f. 1 Th. ii. 1. 2 Th. ii. 4. Jo. iv. 35. v. 42. vii. 27. viii. 54. (Arrian. Al. 7, 15, 7.) xi. 31. Rev. xvii. 8. (Gen. i. 4. 1 Macc. xiii. 53. 2 Macc. ii. 1. 1 Kings v. 3. xi. 29.). Also when interrogatory sentences (clauses) follow, as : Luke iv. 34. οἶδά σε, τίς εἶ, Mr. i. 24. (see Heupel and Fr. in loc. Boissonade Philostr. epp. p. 143.), Luke xix. 3. ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι comp. Schaef. ind. Aesop. p. 127.,² Jo. vii. 27. τοῦτον οἶδαμεν, πόθεν ἐστίν (Kypke in loc.), Acts xv. 36. ἐπισκεψάμεθα τοὺς ἀδελφοὺς - - πῶς ἔχουσι, 2 Cor. xiii. 5. Jo. xiii. 28. (Achill. Tat. 1, 19. Theophr. char. 21. Philostr. ep. 64.). Likewise, in the form of anticipation, from clauses with ἵνα, μή etc. : Col. iv. 17. βλέπε τὴν διακονίαν, ἵνα αὐτὴν πληροῖς,

¹ Hm. as above : Est attractio in eo posita, si quid eo, quod simul ad duas orationis partes refertur, ad quarum alteram non recte refertur, ambas in unam conjungit. Comp. Krüg. as above, p. 39 f. Many draw a distinction between assimilation and attraction. Comp. Hand Lat. Styl. 376 ff.

² 1 Cor. xv. 1. does not come under this head, see § 61, 6.

Rev. iii. 9. ποιήσω αὐτούς, ἵνα ἤξωσι, Gal. vi. 1. σκοπῶν σεαυτόν, μὴ καὶ σὺ πειρασθῇς, iv. 11. φοβοῦμαι ὑμᾶς, μήπως εἰκῇ κεκοπίακα εἰς ὑμᾶς (comp. Diod. S. 4, 40. τὸν ἀδελφὸν εὐλαβεῖσθαι, μήποτε -- ἐπίθεται τῇ βασιλείᾳ, Soph. Oed. R. 760. δέδοικ' ἐμαυτὸν -- μὴ πολλ' ἄγαν εἰρημέν' ἦ μοι, Thuc. 3, 53. Ignat. ad Rom. I. φοβοῦμαι τὴν ὑμῶν ἀγάπην, μὴ αὐτὴ με ἀδικήσῃ, Varro R. R. 3, 10, 6. comp. Krü. p. 164 f.). In the Passive 1 Cor. xv. 12. Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται. See, in general, Jo. A. Lehmann de graec. ling. transp. (Danz. 1832. 4.) p. 18 sqq. Schwartz de soloec. p. 97.¹ As to Hebr. see Gesen. Lgb. 854.

b. Rom. i. 22. φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, 2 Pet. ii. 21. κρεῖττον ἦν αὐτοῖς μὴ ἐπεγνωκέναι -- ἢ ἐπιγνοῦσιν ἐπιστρέψαι etc. § 44, 2. Kühner II. 355. This sort of attraction has not been adopted in Acts xv. 22. 25. (Elsner obs. I. 428 sq.) xxvi. 20. Heb. ii. 10. 1 Pet. iv. 3. Luke i. 74. comp. Bremi Aeschin. fals. leg. p. 196.

c. Acts xvi. 34. ἡγαλλιάσατο πεπιστευκὸς τῷ Θεῷ, 1 Cor. xiv. 18. εὐχαριστῶ τῷ Θεῷ πάντων ὑμῶν μᾶλλον γλώσσῃς λαλῶν (Var.), see § 45, 1.

d. A very simple attraction, but one of very frequent occurrence, is that in which a relative, instead of being put in the Case (Acc.) required by the verb of the relative clause, is made to correspond to the verb of the principal clause, and, consequently, is put in the case governed by it: Jo. ii. 22. ἐπίστευσαν τῷ λόγῳ ᾧ εἶπεν (for ὃν), see § 24, 1.

e. Lastly, under this head would come 1 Pet. iv. 3. ἀρκετὸς ὁ παρεληλυθὼς χρόνος τὸ βούλημα τῶν ἔθνων κατεργάσθαι, if, with Wahl, we resolve it thus: ἀρκετόν ἐστιν ἡμῖν, τὸν χρόνον -- κατεργ., comp. Btm. § 138. 1. 7. But that strained explanation is unnecessary.

2. One of the simplest forms in which an accessory attracts something from the principal clause, is, when the relative pronoun, which should agree in number and gender with the noun of the principal clause, agrees in these respects with the noun of the accessory, as: 1 Tim. iii. 15. ἐν οἴκῳ Θεοῦ, ἥτις ἐστὶν ἐκκλησία, Rom. ix. 24. (σκευὴ ἐλέους) οὓς καὶ ἐκάλεσεν ἡμᾶς. In the following cases the attraction is carried still farther:

¹ Anticipation is properly to be admitted only when the author applies beforehand to the subject the subsequent predications in the accessory clause. On the contrary, where there is a parenthetical clause, e.g. Acts xv. 36., the expression ἐπισκεψόμεθα τοὺς ἀδελφούς may strictly be taken by itself, and πῶς ἔχουσιν regarded as merely an explanatory adjunct.

a. 1 Cor. x. 16. τὸν ἄρτον ὃν κλῶμεν οὐχὶ κοινωνία τοῦ σώματος etc., Jo. vi. 29. ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος see § 24, 2., or Mr. vi. 16. ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν, see § 24, 2. comp. Mt. vii. 9.

b. 1 Jo. ii. 25. αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν τὴν ζωὴν τὴν αἰώνιον for ζωὴ in apposition to ἐπαγγελία (see § 59, 7.) Phil. 10 f., Rom. iv. 24. ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι τοῖς πιστεύουσιν etc. (Rom. xvii. 8. Var.?). Luther also understood Ph. iii. 18. thus. Comp., further, Fr. Mr. 328. Stallb. Plat. rep. I. 216. II. 146. Kühn. II. 515.

c. Mt. x. 25. ἀρκετὸν τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ for καὶ τῷ δούλῳ (ἵνα γέν.) ὡς ὁ κύρ. etc.

d. Rom. iii. 8. τί ἔτι ἐγὼ ὡς ἁμαρτωλὸς κρίνομαι; καὶ μὴ, καθὼς βλασφημούμεθα καὶ καθὰς φασί τινες ἡμᾶς λέγειν, ὅτι ποιήσωμεν τὰ κακά, ἵνα etc., where the apostle had intended to make ποιεῖν κακά etc. dependent on καὶ μὴ, but, on account of the parenthesis, appended it to λέγειν in *oratio recta*. The same construction occurs not unfrequently in Greek authors, in connection with a relative clause. See Hm. Vig. 743. Krüg. Unters. 457 ff. Dissen Dem. cor. 177., and on the Latin usage Beier Cic. off. I. 50 sq. Grotefend ausf. Gr. 462 f.

3. Two interrogatory sentences (clauses) immediately following each other as predicates of one and the same subject, are blended, as: Acts xi. 17. ἐγὼ δὲ τίς ἤμην δυνατὸς καλῦσαι τὸν Θεόν; but I, who was I? Had I power to withstand God? Comp. Cic. N. D. 1, 27, 78. quid censes, si ratio esset in belluis, non suo quasque generi plurimum tributuras fuisse? Luke xix. 15. τίς τί διεπραγματεύσατο; Mr. xv. 24. τίς τί ἄρῃ; See Hm. Soph. Aj. 1164. Eurip. Io 807. Lob. Soph. Aj. 454 sq. Ellendt lexic. Soph. II. 824. Weber Demosth. p. 348. (as to Latin, Grotefend ausführl. Grammat. II. 96. Kritz Sallust. I. 211.). For other modes of blending, by contraction, two interrogatory sentences, see Kühner II. 588 f. An interrogatory and a relative clause are blended Luke xvi. 2. τί τοῦτο ἀκούω περὶ σοῦ; quid est quod de te audio, see Bornem. *in loc.* Similar to this is Acts xiv. 15. τί ταῦτα ποιεῖτε;

I consider also as an attraction Luke i. 73. μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ὅρκον (for ὅρκου) ὃν ᾤμοσε etc. Others, among whom is Kühnöl, explain the passage by supposing a double construction of μνησθῆναι, which in the Sept. is also construed with the Acc. Gen. ix. 16. Exod. xx. 8.,—a view adopted by an anonymous

writer in the Alt. und N. for 1735. p. 336 f. 2 Pet. ii. 12. ἐν οἷς ἀγνοοῦσι βλασφημοῦντες is probably to be resolved : ἐν τούτοις, ἃ ἀγνοοῦσι, βλασφ. A similar construction, βλασφ. εἰς τινα, is of frequent occurrence (§ 32, 1.), comp. 2 Sam. xxiii. 9., 2 Chr. Isa. viii. 21. (to which perhaps may be compared also μυκτηρίζειν ἐν τινί 3 Esr. i. 49; see, on the other hand, 2 Chr. xxxvi. 16.), though likewise ἀγνοεῖν ἐν τινί is not without example in later writers. See Fabricii Pseudepigr. II. 717.

6. But the attraction is sometimes confined to one and the same clause. It has then this peculiarity, that *two local* prepositions are indicated by means of one, so as to give terseness to the expression (Hm. Vig. 893.), Luke xi. 13. ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον for ὁ πατήρ ὁ ἐν οὐρανῷ δώσει ἐξ οὐρανοῦ πν. ἅγ., Col. iv. 16. τὴν ἐκ Λαοδικείας ἐπιστολὴν ἵνα καὶ ὑμεῖς ἀναγνῶτε (not the letter written from Laodicea, but) the letter written *to* Laodicea and sent again *from* Laodicea.¹ Comp., however, Luke ix. 61. (Mr. v. 26.). The same sort of attraction occurs with *local* adverbs, an instance of which may be considered Luke xvi. 26. οἱ ἐκείθεν (Franke Demosth. p. 13.). To that instance may be added Heb. xiii. 24. ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας (i.e. οἱ ἐν τῇ Ἰταλίᾳ ἀπὸ τῆς Ἰταλίας). It might, however, be also rendered : *those from Italy*, the Italian Christians (who were with the writer of the letter). A critical argument regarding the place where the letter was written, should never have been drawn from this passage. On the other hand, 2 Cor. ix. 2. and Ph. iv. 22. are intelligible without assuming an attraction. Such condensed phraseology is very frequent in Greek authors, comp. Xen. Cyr. 7, 2, 5. ἀρπασόμενοι τὰ ἐκ τῶν οἰκιῶν, Thuc. 2, 80. ἀδυνάτων ὄντων ξυμβοηθεῖν τῶν ἀπὸ θαλάσσης Ἀκαρνάνων, Demosth. Phil. III. 46. etc. τοὺς ἐκ Σεβρίου τείχους - - στρατιώτας ἐξέβαλεν, Paus. 4, 13, 1. ἀπορρίψαι τὰ ἀπὸ τῆς τραπέζης, Demosth. Timocr. 483 b. Xen. An. 1, 2, 18. Plat. apol. p. 32 b. Thuc. 3, 5, 7, 70. Lucian. eunuch. 12. Theophr. char. 2. Xen. Eph. 1, 10. Isocr. ep. 7. p. 1012. (Judith viii. 17. Sus. 26.). See Fischer Plat. Phaed. p. 318 sq. Schaefer Demosth. IV. 119. Hm. Soph. Electr. 135. and Aeschyl. Agam. ver. 516. Ast Theophr. char. p. 61. Poppo Thuc. I. I. 176 sq. III. II. 389. Weber Demosth. 191. 446.

¹ Several expositors, from not being aware of the prevalence of this usage, have been induced, in spite of the context, to retain the translation *THE epistle* (written by Paul) *from Laodicea*.

7. *Vice versa*, sometimes a clause (or simple sentence) is grammatically resolved into two, which are connected by *καί*: Rom. vi. 17. *χάρις τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δέ* etc. (for which *ὄντες ποτὲ δοῦλοι τῆς ἁμαρτίας ὑπηκούσατε ἐκ καρδίας* might have been used),¹ Luke xxiv. 18. *σὺ μόνος παροικεῖς Ἱερουσαλ. καὶ οὐκ ἔγνων*, where, as the participial construction is peculiarly congenial to the Greek language, it would have been more correct to have said: *σὺ μόνος παροικῶν Ἱερ. οὐκ ἔγνων*, Mt. xi. 25. probably also 1 Cor. iv. 4. See Fr. Mt. p. 287. 413. Gesen. on Isa. v. 4. Comp. with this, what Bttm. § 136. 1. has remarked regarding sentences (clauses) connected by *μέν* and *δέ*; and as to *parataxis* in general, Kühner II. 415 f. In some of these passages, however, the former construction might be adopted, to give to the first its full prominence. This becomes still more apparent from Jo. iii. 19. *αὕτη ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος* etc., see BCrus., and, in particular, Lücke *in loc.*, comp. also 6, 50. Thus also in Jo. vii. 4. *οὐδεὶς τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι* the two unconnected acts are freely combined in parallelism (nobody does both at the same time), as if Jo. had written *οὐδεὶς - - ποιεῖ ζητῶν αὐτὸς* etc. As to Mt. xviii. 21. see above, § 45. Note 2.

Corresponding to this idiom, but only more limited, would be the figure of speech *ἐν διὰ δυοῖν* (*Hendiadys*), by which, instead of *one* substantive with an adjective or Genitive (*qualitatis*), *two* substantives are used, the quality of the thing being thus, for the sake of emphasis, raised to a grammatical equality with the thing itself: *pateris libamus et auro*, *i.e.* *pateris aureis*. This is substantially an appositive relation: *pateris et quidem auro*, pat. h. e. auro, see Fr. exc. 4. ad Mt. Teipel in the Archiv. f. d. Stud. d. neuern Sprachen 10. Bd. 1. Heft. For a more exact view of the subject, see C. F. Müller in Schneidewin Philol. VII. 297 ff. Expositors have actually asserted the existence of this figure in the N. T. (Glass. philol. sacra I. 18 sq.), and many of them in the most unmeasured and unintelligible terms (Heinrichs), *e.g.* Mt. iii. 11. Acts xiv. 13. Jo. i. 14. But even the list of examples alleged, does not, when strictly examined, furnish one that is unquestionable. Either there are two notions, really distinct, connected together, as in 2 Tim. iv.

¹ Others, as finally Fr. also, lay the stress on the Preterite *ἦτε*, *that ye were* (that this is past), and this exposition would account for the use of *ἦτε*. But this would be attributing to Paul something too artificial, as denoting their state only in its earlier existence, and not contemplated as *now* past (ye were servants, not, ye have been servants, etc.).

1. 2 Pet. i. 16.; or the second substantive is epexegetical (consequently, supplementary), as in (Rom. i. 5.) Acts i. 25. xxiii. 6. Eph. vi. 18. (*καί and indeed*),—a construction, which, even though of the same *genus* with *Hendiadys*, is of a different *species*.

SECTION LXVII.

ABNORMAL RELATION OF INDIVIDUAL WORDS IN A SENTENCE (HYPALLAGE).

1. A deviation from strict propriety in relation to individual words in a sentence occasionally takes place. This occurs sometimes as *constructio ad sensum* (very frequent in Greek authors). In that case, to the reader who attentively observes the connection, the meaning is neither difficult nor doubtful. At other times, the irregularity in question arises from inadvertency on the part of the writer, who fails to present in a complete and appropriate manner the thoughts he intended to express.

We have to notice—

a. The *constructio ad sensum* (*πρὸς τὸ σημαϊνόμενον* or *κατὰ σύνεσιν*), examples of which have already been adduced in connection with the predicate and attributive § 58., and in connection with the pronouns § 21. (comp. also Rev. iii. 4.).

b. The subject is suppressed, and has to be *indirectly* supplied from the preceding context: 1 Cor. vii. 36. *γαμείτωσαν*, that is, the two young persons intended for each other, as inferred from the preceding mention of a marriageable daughter. In Gal. i. 23. *μόνον ἀκούοντες ἦσαν* the notion of member of the church is to be gathered from *ταῖς ἐκκλησίαις* verse 22. There would be a similar instance in 1 Tim. ii. 15., if, in *ἐὰν μείνωσιν ἐν πίστει*, the word *τέκνα* were to be supplied from *τεκνογονίας* preceding. This explanation is quite admissible on grammatical grounds, comp. Plat. legg. 10. p. 886 d., where *γενόμενοι* is referred to *θεογονίαν*, as if the expression *θεῶν γένεσις* had been employed, see Zell Aristot. ethic. p. 209. Poppo Xen. Cyr. p. 29. 160. Küster (Reisig) Xen. Oecon. p. 247 sq., yet see above, § 58, 4. In 1 Tim. v. 4. the subject *χῆραι*, to agree with *μανθανέτωσαν*, is, in all probability, to be deduced from the

collective *τις χήρα*, see Huther *in loc.*, as a Plur. often refers to *τίς*, see Herbst Xen. mem. p. 50. On the other hand, in Rom. xiii. 6. *λειτουργοὶ θεοῦ εἰσιν* refers to *οἱ ἄρχοντες* verse 3.

c. Sometimes there is an immediate change of the subject: Jo. xix. 4 f. *ἐξῆλθεν οὖν πάλιν ὁ Πιλαῦτος καὶ λέγει αὐτοῖς. Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω - - ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω - - καὶ λέγει αὐτοῖς*, that is, Pilate, comp. xix. 38.; Luke xix. 4. *προδραμῶν - - ἀνέβη ἐπὶ συκομορέαν (Ζακχαῖος), ἵνα ἴδῃ αὐτόν (Ἰησοῦν), ὅτι ἐκεῖνης ἡμέλλε (Ἰησοῦς) διέρχεσθαι*, comp. xiv. 5. xv. 15. xvii. 2. Mr. ix. 20. Acts vi. 6. x. 4. Rom. x. 14 f. Judith v. 8. On 1 Jo. v. 16., see § 58, 9. In Greek prose authors this transition from one subject to another is not uncommon: Her. 6, 30. *ὁ δὲ (Histiaeus) οὐτ' ἂν ἔπαυε κακὸν οὐδέν, δοκέειν ἐμοί, ἀπῆκί (Darius) τ' ἂν αὐτῷ τὴν αἰτίην*, Demosth. c. Phorm. p. 587 a. *ὅς οὐκ ἔφασκεν οὔτε τὰ χρήματα ἐντεθεῖσθαι τοῦτον (Phormion), οὔτε τὸ χρυσίον ἀπειληφέναι (Lampis), Plutarch. Poplic. compar. 5. - - προσέλαβεν (Poplicola) ὅσα δόντα ἀγαπητὸν ἦν νικῆσαι καὶ γὰρ τὸν πόλεμον διέλυσε (Porsena) etc.*, vit. Lysand. 24. *ἄλλο δ' οὐδὲν ἐχρήσατο (Agesil.) αὐτῷ πρὸς τὸν πόλεμον ἄλλὰ τοῦ χρόνου διελθόντος ἀπέπλευσεν (Lysand.) εἰς τὴν Σπάρτην etc.*, Ages. 40. *τὴν βασιλείαν Ἀρχίδαμος - - παρέλαβε, καὶ (sc. αὐτῇ) διέμεινε τῷ γένει*, Artax. 15. *τοῦ κροτάφου τυγῶν κατέβαλον τὸν ἄνδρα, καὶ τέθνηκεν (οὔτος) etc.*, Lysias caed. Eratosth. 10. *ἵνα τὸν τιτθὴν αὐτῷ (παιδίῳ) διδῶ καὶ μὴ βοᾷ (τὸ παιδ.)*. Comp. Poppo observ. in Thuc. p. 189. Schaef. Demosth. IV. 214. and Plutarch. IV. 281. 331. V. 86. 295. Stallb. Plat. Gorg. 215. Maetzner Antiphon 145. Schoem. Is. 294. As to Hebrew usage, see Gesen. Lgb. 803.

d. Words referring to something antecedent are used in a loose relation. As to *αὐτός* see § 22, 3. So in Gal. ii. 2. *αὐτοῖς* refers to *Ἱεροσόλυμα* verse 1., the inhabitants being meant. In Jo. xv. 6. *αὐτά* refers to the Sing. *τὸ κλῆμα*, which is in apposition to *εἴ τις*. In Acts iv. 7. *αὐτούς*, in a different way, refers, not to *αὐτῶν* verse 5., but to verses 1. and 2. In Acts x. 7. *αὐτῷ* refers, not to Simon verse 6., but to Cornelius verses 1-5., as is even expressed by some MSS., but *τῷ Κορνηλίῳ* is a manifest gloss. In regard to Acts vii. 24. *πατάξας τὸν Αἰγύπτιον*, no Egyptian had been previously mentioned; but *ἀδικῶν* is implied in *ἀδικούμενον*, and that the *ἀδικῶν* was an Egyptian is assumed as known from the connection. Lastly, in 2 Jo. 7. *οὔτος* refers to *πολλοὶ πλάνοι*, and in one person comprehends a plurality. *Vice versa*, in 1 Jo. iv. 4. *αὐτοῦς* refers to *ἀντιχρίστου* verse 3. The reference of *αὐτοῦ* in Jo. xx. 7., of *αὐτόν*

verse 15., and of ἐκεῖνοι Jo. vii. 45. to the nearest subject, is more simple, see p. 170.

e. Of two parallel members of a sentence, the first is sometimes expressed in such terms as to appear to comprehend the second, though, from the nature of the case, that is impossible : Acts xxvii. 22. ἀποβολὴ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν πλὴν τοῦ πλοίου would literally mean : *there shall be no loss of life except of the ship* ; but the passage must be rendered : *there shall be no loss of life, but the ship will be lost.* Similar to this is Gal. i. 19. ἕτερον τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου, if, with Fr. Matth. p. 482., we render it : *alium apostolum non vidi, sed vidi Jacobum* etc., so that it would be necessary merely to supply εἶδον with Ἰάκ.; yet see Winer's Comment. and Mey. *in loc.*¹ Nearly the same usage of εἰ μὴ occurs in Rev. xxi. 27. οὐ μὴ εἰσέλθῃ - - πᾶν κοινὸν καὶ ὁ ποιῶν βδέλυγμα - - εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς, where the γεγραμμένοι are not to be counted under πᾶν κοινόν. *The meaning is rather : nothing profane shall enter ; only they who are written etc. shall enter.* Comp. 1 Kings iii. 18. οὐκ ἔστιν οὐδεὶς μεθ' ἡμῶν παρέξ ἀμφοτέρων ἡμῶν ἐν τῷ οἴκῳ.

2. The entire structure of the sentence has been disturbed through the inadvertence of the writer in Luke xxiv. 27. ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ. Here it cannot be assumed that to Moses and the prophets are opposed other books of the Old T. that Jesus continued to explain ; nor can we even, with Kühnöl, imagine that Jesus first quoted the statements of the prophets, then, as a separate proceeding, began to interpret them (see van Hengel annot. p. 104.). Probably Luke's meaning was : Jesus, beginning (with) from Moses, went over *all the prophets* ; see also BCrus. *in loc.* Instead of this, he, from having ἀπὸ in his mind, annexes πάντες προφῆται in the Genitive. The exposition that Mey. propounds is very unsatisfactory. In connection with this passage may be taken Acts iii. 24. πάντες οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν ἀκολουθεῖν ὅσοι ἐλάλησαν καὶ κατήγγειλαν etc. Luke might have said : *all the prophets, Samuel (as the first) and the whole succession of them etc., or : all the prophets from Samuel downwards, and as many of them etc.* As the words now stand, they contain an un mistakeable tau-

¹ In Heb. xii. 25. εἰ ἐκεῖνοι οὐκ ἐξέσθουσι - - πολὺ μᾶλλον ἡμεῖς etc. is repeated by those who (even Kühnöl) render πολὺ μᾶλλον by multo minus instead of giving the apodosis ἐκφενξόμεθα alone. But the phrase retains its signification multo magis, and the entire negative notion οὐκ ἐκφενξ. is to be repeated after it.

tology. Even the division, proposed by Casaubon and adopted by a host of expositors (including Valckenaer), τῶν καὶ. ὅσοι ἐλάλ. affords no essential aid to the elucidation of the passage. Still we have *all the prophets from Samuel*, and then, as if not already included, *the whole succession of prophets that followed him*. The explanation that van Hengel (as above, p. 103.) suggests, is, as he supplies ἔως Ἰωάννου (Mt. xi. 13.), arbitrary, and gives a sense equally inadmissible: *from Samuel and succeeding prophets - - to John*, whilst it was to be expected that two boundaries of this series would be mentioned. H. thus merely assumes the (already explained) *brachylogy* of Luke: ἀρχεσθαι ἀπὸ - - ἔως.

3. Formerly, critics went much further in alleging inaccuracies resulting from supposed inadvertence of the writer. A mistaken relation of the attributive to the substantive, which should determine the grammatical form of the former, was thought to exist not only in Acts v. 20. τὰ ῥήματα τῆς ζωῆς ταύτης (for ταῦτα), Rom. vii. 24. see above, p. 251, but also (Bengel on Luke xxii. 20. Bauer Philol. Thucyd. Paul. p. 263.) Eph. ii. 2. κατὰ τὸν ἀρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος etc. instead of τὸ πνεῦμα, iii. 2. 2 Cor. iii. 7. Luke viii. 32. xxii. 20.; and this supposed species of *hypallage*¹ was supported by examples adduced from ancient authors. In a sentence of great length, which might contain a diversity of relations, such inaccuracy might, indeed, occur, especially on the part of an unpractised writer. In the poets also passages might be pointed out, in which the construction, though apparently incongruous, is merely involved, comp. Lob. Soph. Aj. p. 73 sq. Hm. Vig. 891. and Soph. Philoct. p. 202. and Eurip. Hel. p. 7. Krüger grammat. Untersuch. III. 37 f. In prose, such instances, at the most, are but rare (Poppo Thuc. I. I. 161. Bornem. Xen. Anab. p. 206. Heinichen Euseb. II. 175.). In the N. T. there is not a single example that is unquestionable, see F. Woken pietas crit. in hypallagas bibl. Viteb. 1718. 8. Luke viii. is easily explained. As to Eph. iii. 2. see Winer's Progr. de Hypallage et Hendiadyi in N. T. libris. Erlang. 1824. 4. p. 15. and Harless *in loc.* In Eph. ii. 2., where the apostle might easily have lost sight of strict accuracy of construction, πνεῦμα is that spirit which pervades and rules men of the world, and of which Satan is regarded as the lord and master, see Mey. *in loc.* Heinichen Euseb. II. 99. insists on the existence of *hypallage*. In 2 Cor. iii.

¹ Comp. Glass. philol. sacr. I. 652 sqq. Jani ars poet. lat. p. 258 sqq. On the other hand, comp. Elster de Hypallage. Helmst. 1845. 4.

εἰ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη ἐν λίθοις, Paul might with greater simplicity have said, in contrast to διακονία τοῦ πνεύματος: ἡ διακονία τοῦ γράμματος ἐντετυπωμένου ἐν λίθοις. There is no impropriety, however, in the expressions as they now stand. The Mosaic ministration of death was so far even ἐν λίθοις ἐντετυπωμένη, as it consisted in enacting laws threatening and inflicting death, and in administering them among the people. The letter of the law contained the service which had to be executed. Moreover, there is a grammatical resemblance between this passage and Tac. annal. 14, 16. quod species ipsa carminum docet, non impetu et instinctis nec ore uno fluens. Heb. ix. 10. ἐπικείμενα is certainly not to be construed with δικαιώμασι instead of ἐπικειμένοις, but δικαιώμασι is in apposition to ἐπὶ βρώμασιν etc., and ἐπικείμενα corresponds to μὴ δύναμναι, the Neuter being selected because both, δῶρα καὶ θυσίαι, are here meant. According to the other reading, δικαιώματα, which is well supported, ἐπικείμενα would agree with that appositive expression, and all incongruity would be at once removed. There is more of the appearance of the anomaly in question in Luke xxii., where τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον might have been construed with ἐν τῷ αἵματι. It is not probable, however, that in so short a sentence Luke would have employed ἐκχυνόμενον from inadvertence. It is more likely that, as he had connected διδόμενον with σῶμα, he joined ἐκχυν. to ποτήριον, meaning the contents of the cup. That metonymy is even more natural than the other, τὸ ποτήριον ἢ καινὴ διαθήκη. This anomaly is obviously not of a grammatical, but of a logical, description. It was quite useless, however, for Schulthess (on the Lord's Supper, p. 155 f.) to take up the matter with so much warmth. Kühnöl has rejected the alleged *hypallage*, which Palairer and others supposed to exist in Heb. vi. 1. As to Jo. i. 14. πλήρης χάριτος etc. see § 62, 3., and on 2 Cor. xi. 28. and Rev. i. 5. § 59, 8. In 2 Cor. iv. 17. αἰώνιον βάρος δόξης is not to be taken for αἰανίου βαρ. δόξης. This may be safely inferred from the fact, that such construction would destroy the *concinnitas* at which the apostle manifestly aimed (παραυτίκα, αἰώνιον, ἐλαφρόν, βάρος, θλίψις, δόξα). On 1 Cor. iv. 3. see Mey. against Billroth and Rückert. In Acts xi. 5. εἶδον καταβαῖνον σκευός τι, ὡς ὁθόνην μεγάλην, τέσσαρσιν ἀρχαῖς καδιεμένην etc. must not be regarded as an *hypallage*, when viewed in connection with x. 11. The adjective (participle) may be referred, with equal propriety, to σκευός or to ὁθόνη. It is difficult to decide on 2 Cor. xii. 21. μή - - πενθήσω πολλοὺς τῶν προημαρτηκότων καὶ

μὴ μετανουήσαντων etc. We naturally ask, why not *all* impenitent sinners? Did Paul intend to say: τοὺς μὴ μετανουήσαντας? As, however, in ver. 21. there is mention of a description of sins different from that specified in ver. 20., we may, with Mey., conclude that the προημαρτηκότες are more closely characterised by μὴ μετανουήσαντ. as having remained impenitent only in reference to sins of sensuality, mentioned immediately after.

b. Akin to *hypallage* is *antiptosis*, which by some (including Kühnöl) is supposed to exist in Heb. ix. 2. πρόδεσις ἄρτων, as if for ἄρτοι προδέσεως (comp. as to this remarkable figure Hm. Vig. p. 890. Soph. Electr. p. 8. Blomfield Aeschyl. Agamemn. 148. 1360. Wyttenb. Plat. Phaed. p. 232.), nearly as the following passages have been understood: Plotin. Enn. 2, 1. p. 97 g. πρὸς τὸ βούλημα τοῦ ἀποτελέσματος ὑπάρχειν προσήκει for πρὸς τὸ τοῦ βουλήματος ἀποτέλεσμα, or Thuc. 1, 6. οἱ πρεσβύτεροι τῶν εὐδαιμόνων for οἱ εὐδαιμόνες τῶν πρεσβ. (see Scholiasts). The preceding N. T. passage is, however, to be rendered simply: *the laying out of loaves* (the sacred usage of laying out loaves). Valeken. insists on taking ἡ τράπεζα καὶ ἡ πρόθ. ἄρτ. for ἡ τράπ. τῶν ἄρτων τῆς πρόθ. *Vice versa*, some (including Bengel) take διώκων νόμον δικαιοσύνης in Rom. ix. 31. for δικαιοσύνην νόμου, see Fr. *in loc.* In reference to other alleged incongruities of this description, comp. the learned 1. Exc. of Fr. on Mark, p. 759 sqq.

SECTION LXVIII.

REGARD TO SOUND IN THE STRUCTURE OF SENTENCES—PARONOMASIA, ANNOMINATIO, PARALLELISM, VERSE.

1. The general euphony of the N. T. style (though it contains also not a few instances of harshness, as, e.g., 1 Cor. xii. 2. comp. Lob. Soph. Aj. p. 105. and paralip. p. 53 sq.) was not, for the most part, the result of design. Only, in regard to *paronomasia* and *annominatio*, many instances may have been intentional. *Paronomasia*,¹ consisting in the combination of words of similar sound, was

¹ See *Glassii philol. sacr.* I. 1335–1342. Ch. B. Michaelis de paronomas. sacra. Hal. 1737. 4., also Lob. paralip. 501 sqq. For an able and exhaustive *Monography*, see J. F. Böttcher de paronomasia finitissime ei figuris Paulo Ap. frequentatis. Lips. 1823. 8.

a favourite usage of Oriental writers,¹ and is peculiarly frequent in the Epistles of Paul, partly, as appears, accidentally, and partly owing to the writer's desire of imparting genial liveliness to the expression, or greater emphasis to the thought, as : Luke xxi. 11. *καὶ λιμοὶ καὶ λοιμοὶ ἔσονται* (comp. the German Hunger und Kummer), Hesiod. opp. 226. Plutarch. Coriol. c. 13. see Valcken. *in loc.*; Acts xvii. 25. *ζωὴν καὶ πνοήν* (comp. the German *leben und weben, Hülle und Fülle, Saus und Braus*, Varr. R. R. 3, 2, 13. *utrum propter oves*, an *propter ares*, see Baiter Isocr. Paneg. p. 117.); Heb. v. 8. *ἔμαθεν ἀφ' ὧν ἔπαθεν* (comp. Her. 1, 207.), see Wetst. and Valcken. *in loc.*; Rom. xi. 17. *τινὲς τῶν κλάδων ἐξεκλάσθησαν*.—Thus, in a series of terms, those that contain a *paronomasia* are placed next to each other, as in Rom. i. 29. 31. (*πορνεία, πονηρία*) *φθόρου, φόνου - - ἀσυνέτους, ἀσυνδέτους* (Wetst. *in loc.*). In other passages words of similar derivation are placed together, as : 1 Cor. ii. 13. *ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες*, 2 Cor. viii. 22. *ἐν πολλοῖς πολλαῖς σπουδαῖον*, ix. 8. *ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν* Acts xxiv. 3., 1 Cor. x. 12. *αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες*, Rom. viii. 23. *αὐτοὶ ἐν ἑαυτοῖς στενάζουσιν*, Ph. i. 4. (Xen. mem. 3, 12, 6. *δυσκολία καὶ μανία πολλαῖς πολλοῖς--ἐμπίπτουσιν*, 4, 4, 4. *πολλῶν πολλαῖς ὑπὸ τῶν δικαστῶν ἀφιεμένων*, An. 2, 4, 10. *αὐτοὶ ἐφ' ἑαυτῶν ἐχώρου*, 2, 5, 7. *πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι*, Polyb. 6, 18, 6. Athen. 8. 352. Arrian. Epict. 3, 23, 22. Synes. prov. 2. p. 116 b. *πάντα πανταχῶ πάντων κακῶν ἔμπλεα ἦν*, see Krü. Xen. An. 1, 9, 2. Lob. Soph. Aj. p. 138. 380. Boisson. Nicet. 243. Beier Cic. off. I. 128. Jahn Archiv. II. 402.).—Mt. xxi. 41. *κακοὺς κακῶς ἀπολέσει αὐτούς* (Demosth. Mid. 413 b. *εἶτα θανυμάζεις, εἰ κακὸς κακῶς ἀπολῇ*, adv. Zenoth. 575 c. Aristophan. Plut. 65. 418. Diog. L. 2, 76. Alciph. 3, 10. comp. also Aeschyl. Pers. 1041. Plaut. Aulular. 1, 1, 3 sq. and Schaeff. Soph. Electr. 742. Lob. Soph. Aj. p. 471. and paralip. 8. 56 sqq. Foertsch de locis Lysiae p. 44.).²

Writers occasionally use strange or uncommon words, or forms of words, for the purpose of producing a *paronomasia* (Gesenius LG. p. 858.), e.g. : Gal. v. 7. *πείθεσθαι - - ἡ πεισμονή* (see Winer's Comment. *in loc.*), comp. die Bisthümer sind verwandelt in Wüst-

¹ See Verschuir dissertat. philol. exeg. p. 172 sqq.

² See also Doederlein Progr. de brachylogia p. 8 sq. Especially a large collection of such paronomastical combinations will be found in E. A. Diller Progr. de consensu notionum qualis est in vocibus ejusd. originis diversitate formarum copulatis. Misen. 1842. 4.

thümer, die Abteien sind nun—Raubteien (Schiller in Wallenstein's Lager), Verbesserungen nicht Verböserungen.¹

2. *Annominatio* is akin to *paronomasia*, but differs from it in this, that it comprehends a reference both to the sound and to the meaning of words (as, in German: Träume sind Schäume), and, consequently, for the most part contains an antithesis, e.g.: Mt. xvi. 18. σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω etc., Rom. v. 19. ὥσπερ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατασπαδήσαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασπαδήσονται, i. 20. τὰ ἄορατα αὐτοῦ - - καθοραῖται, Ph. iii. 2 f. βλέπετε τὴν κατατομήν, ἡμεῖς γὰρ ἐσμὲν ἡ περιτομή (Diog. L. 6, 24. τὴν Εὐκλείδου σχολὴν ἔλεγε χολήν, τὴν δὲ Πλάτωνος διατριβὴν κατατριβήν), iii. 12. 2 Cor. iv. 8. ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι, 2 Th. iii. 11. μὴδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους (comp. Seidler Eurip. Troad. p. 11.), 2 Cor. v. 4. ἐφ' ᾧ οὐ δέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, Acts viii. 30. ἆρά γε γινώσκεις, ἃ ἀναγινώσκεις; Jo. ii. 23 f. πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ - - αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, Rom. i. 28. iii. 3. xi. 17. xii. 3. xvi. 2. Eph. i. 23. iii. 14. 19. Gal. iv. 17. 1 Cor. iii. 17. vi. 2. xi. 29. 31. xiv. 10. 2 Cor. iii. 2. v. 21. x. 3. 1 Tim. i. 8 f. 2 Tim. iii. 4. iv. 7. 3 Jo. 7 f. In Phil. 20. the allusion in *ὀναίμην* to the name of the slave *Ὀνήσιμος*² is less obvious. Besides, the same remark made above, regarding strange words, may be repeated here, and is probably applicable to Gal. v. 12.; comp. Winer's Comment. *in loc.*, and also Terent.

¹ In the *Agenda* of Duke Henry of Saxony, 1539, it is said in the preface regarding the Popish parson: sein Sorge ist nicht Seelsorge, sondern Meelsorge.

² An *annominatio*, in which there is an allusion solely to the meaning, occurs in Phil. 11. *Ὀνήσιμον τὸν ποτὲ σοὶ ἄρχοιστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχοιστον* etc. Still more latent would be the *annominatio*, if one really exists, in 1 Cor. i. 23.: *κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσι δὲ μαρίαν, αὐτοῖς δὲ τοῖς κλητοῖς - - σοφίαν*, where Paul had in view the words ܠܚܝܬܐ chald. *crux*, ܠܚܝܬܐ *σκάνδαλον*, ܠܚܝܬܐ *stultus*, and ܠܚܝܬܐ *sapientia* (Glassii philol. I. 1339.). I am not aware, however, of such a word as ܠܚܝܬܐ in Chaldaic; and it is only in Aethiopic that ܠܚܝܬܐ signifies *cross*. The assertion simply amounts to learned trifling. Equally improbable is Jerome's conjecture on Gal. i. 6., that in *μετατίθεσθαι* the apostle makes an allusion to the Oriental etymology of the name *Γαλάται* (from ܠܐܕܐ or ܠܐܕܐ, see Winer's Comment. *in loc.* and Boettcher as above, p. 74 sq.). In those discourses of Jesus which were delivered in Syro-Chaldaic, many allusions, of the nature of *annominatio*, may have dropped in the Greek translation, comp. Glass. l. c. p. 1339. The attempt of modern critics to restore some of these, as in Mt. viii. 21. (*Eichhorn* Einl. ins N. T. I. 504 f.) and Jo. xiii. 1. (*μεταβῆ, ܠܚܝܬܐ, ܠܚܝܬܐ*), must be pronounced a complete failure.

Hecyr. prol. 1. 2. *orator* ad vos venio ornatu prologi, sinite *exorator* sim.

That similar instances of *paronomasia* and *annominatio* should be found in native Greek authors, was naturally to be expected. Accordingly collections of them have been made by Tesmar institut. rhetor. p. 156 ff. Elsner in diss. II. Paul. et Jesaias inter se comparati (Vratisl. 1821. 4.) p. 24. Bremi exc. 6. ad Isocr. Weber Demosth. p. 205. Comp. further: Demosth. Aristocr. 457 b. ἀνθρώπους οὐδὲ ἐλευθέρους ἀλλ' ὀλέθρους, Plato Phaed. 83 d. ὁμοτροπὸς τε ταὶ ὁμότροφος, Aesch. Ctesiph. § 78. οὐ τὸν τρόπον ἀλλὰ τὸν τόπον μόνον μετέλλαξεν, Strabo 9. 402. φάσκειν ἐκείνους συνδέσθαι ἡμέρας, νύκτωρ δὲ ἐπιδέσθαι, Antiph. 5, 91. εἰ δέοι ἀμαρτεῖν ἐπὶ τῷ, ἀδίκως ἀπολῦσαι ὁσιώτερον ἂν εἴη τοῦ μὴ δικαίως ἀπολέσαι, Diod. S. 11, 57. δόξας παραδόξως διασεσῶσθαι, Thuc. 2, 62. μὴ φρονήματι μόνον, ἀλλὰ καὶ καταφρονήματι (Rom. xii. 3.), Lys. in Philon. 17. Xen. A. 5, 8, 21. Plat. rep. p. 580 b. Lach. p. 188 b. Diod. Sic. Exc. Vat. p. 27, 5. Appian. civ. 5, 132. τῶν νυκτοφυλάκων ἔδος καὶ εἶδος, Diog. L. 5, 17. 6, 4. Aelian. anim. 14, 1. see Bttm. Soph. Philoct. p. 150. Lob. Soph. Aj. p. 138. In the Sept. and Fathers comp. especially Sus. 54. 55. εἰπὼν, ὑπὸ τί δένδρον εἶδες αὐτούς -- ὑπὸ σχῖνον. Εἶπε δὲ Δανιήλ -- σχίσει σὲ μέσον. 58. 59. εἶπεν ὑπὸ πρίνον. Εἶπε δὲ Δανιήλ -- τὴν ῥομφαίαν ἔχων πρίσαι σε μέσον (comp. Africani ep. ad Orig. de hist. Susan. p. 220. ed. Wetsten.), 3 Esr. iv. 62. ἄνεσιν καὶ ἄφεσιν, Wisd. i. 10. ὅτι οὗς ζηλώσεως ἀκροᾷται τὰ πάντα καὶ θροῦς γογγυσμῶν οὐκ ἀποκρύπτεται, xiv. 5. θέλεις μὴ ἄργά εἶναι τὰ τῆς σοφίας σου ἔργα (comp. Grimm Comment. e.g. Wisdom p. 40. Introd.), Acta apocr. p. 243. ἐξ ἀπειρίας μᾶλλον δὲ ἀπορίας, Macar. hom. 2, 1. τὸ σῶμα οὐχὶ ἐν μέρος ἢ μέλος πάσχει. As to Latin, see Jani ars poet. 423 sq.

3. *Parallelismus membrorum*, the well-known peculiarity of Hebrew poesy, occurs also in the N. T., when the style rises to the elevation of rhythmus. This parallelism is sometimes *synonymous*, as in Mt. x. 26. Jo. i. 17. vi. 35. xiv. 27. Rom. ix. 2. xi. 33. 1 Cor. xv. 54. 2 Th. ii. 8. Heb. xi. 17. Jas. iv. 9. 2 Pet. ii. 3. etc., and sometimes *antithetical*, as in Rom. ii. 7. Jo. iii. 6. 20 f. 2 Pet. iv. 6. 1 Jo. ii. 10. 17. etc. See, in particular, the hymn in Luke i. 46 ff. (E. G. Rhessa de parallelismo sententiar. poet. in libris N. T. Regiom. 1811. II. 4. J. J. Snouk Hurgronje de parallel. membror. in J. Chr. dictis observando. Utr. 1836. 8.). Sometimes dogmatical statements, which might be expressed in *one* simple sentence, are brought out in the form of a compound sentence consisting of parallel members. Likewise in 1 Tim. iii. 16., where parallelism is

accompanied with entire similarity of the clauses, the passage has the appearance of being a quotation from one of the hymns of the Apostolic Church.

4. The Greek verses or parts of verses¹ found in the N. T. are of two sorts. Some of them are formal poetic quotations. Others, from an unknown source, are current poetic sentences, such as even good prose writers sometimes unconsciously employed, though the ancient teachers of rhetoric denounced them as blemishes in prose compositions.² The Apostle Paul has introduced poetic quotations in only three passages of his epistles (J. Hoffmann de Paulo ap. scripturas profanas ter allegante. Tubing. 1770. 4.).

a. In Tit. i. 12. there occurs an entire Hexameter, from Epimenides of Crete (Ἰδίου αὐτῶν προφήτης comp. ver. 5.):

Κρητες αἰεὶ ψευστὰι, κακὰ | θηρία | γαστέρες | ἀργαί.

b. Acts. xvii. 28. contains the half of an Hexameter :

του γὰρ | καὶ γένος | ἐσμεν,

comp. Arat. Phaenom. 5., where the conclusion of the verse runs thus: ὁ δ' ἥπιος ἀνδρώποισι (δεξιὰ σημαίνει), so that, as frequently happens, a spondee occurs in the fifth foot, see Aratus 10. 12. 32. 33.

c. In 1 Cor. xv. 33. there is an Iamb. trimeter acatalectus (senarius):

φθειρουσιν ἤδη χρησθ' | ὁμιλῖαι | κακαί,

where, as often takes place, spondees are used in the odd feet, 1. and 3. (Hm. doct. metr. p. 74.³). The quotation is from the well-known comic poet Menander, and, according to H. Stephanus, from his Thais (see Menandri Fragm. ed. Meineke p. 75. and Frag.

¹ Loeffler de versib. qui in soluta N. T. oratione habentur. L. 1718. 4. Kosegarten de poetarum effatis graec. in N. T., also his Dissertatt. acad. ed. Mohnike p. 135 sqq.

² Comp. Cic. orat. 56, 189. (a passage erroneously quoted by Wüder Demosth. p. 208), Quintil. Institut. 9, 4, 52. 72 sqq. Fabric. biblioth. latin. ed. Ernesti II. 389. Noltén Antibarb. under the word versus, Jacob Lucian. Alex. p. 52 sq. Dissen Demosth. cor. p. 315. Franke Demosth. p. 6., likewise the Classical Journ. No. 45. p. 40 sqq. I have never seen the dissertation of Loeffler (Moeller) de versu inopinato in prosa L. 1668. This view of the objections to poetic insertions in prose, has been qualified and defended by Hm. opusc. I. 121 sqq.

³ In Hm. doct. metr. p. 139. impari sede is probably an error of the press for pari.

comic. gr. ed. Meineke vol. 4. p. 132.). The best Codd. of the N. T. give *χρηστά* without any elision.

5. The second of the classes mentioned above¹ comprehends—

a. The Hexameter in Jas. i. 17., which even the old commentators had recognised :

πασα δοσις αγαθη και παν δωρημα τελειον

(where, in the second foot in the Arsis, *σις* was properly used as long) ; see the commentators *in loc.* Schulthess tried to form the rest of the passage into metrical verses, but the rhythm was harsh ; and the fact that James employs poetic expressions, does not warrant turning his sentences into real metres, which can only be brought out by means of violent alterations and transpositions.

b. An unmistakeable Hexameter in Heb. xii. 13., consisting of the words :

και τροχιας ορθας ποιησατε τοις ποσιν υμων : and

c. Acts xxiii. 5., where the words, a quotation from the Sept., may be scanned as an Iamb. trimet. acatal. :

αρχοντα του λαου σου ουκ ερεις κακως,

but, owing to the threefold spondeus in the 1. 3. and 4. feet, would be offensive to a Grecian ear.

Lastly, in Jo. iv. 35. the words *τετράμηνος* - - *ἐρχεται* have the rhythm of a trimeter acatalect., if read thus :

τετραμηνος εστι χω δερισμος ερχεται.

The first foot is an anapaest (Hm. doct. metr. p. 119 sq.). As to *χω* for *και ο*, see Bttm. I. 122.

¹ Hunting for such verse is so much the more a matter of idle curiosity, as prosaic rhythm is different from poetic, and, partly, the rhythm of the sentences in question cannot be regarded as belonging to verse. Hm. as above, p. 124. Thiersch in the Munich gel. Anzeigen 1849. Bd. 28. nr. 118. We have adduced such sentences only which, by themselves, furnish a complete thought. For half or incomplete sentences, containing a rhythm, see in the Classical Journal, as above, p. 46 sq. Also in 2 Pet. ii. 22. some have, by combining the two proverbs, framed an Iambic verse, see Bengel.

INDEX.

I.—PASSAGES OF SCRIPTURE EXPLAINED OR ILLUSTRATED.

	Page		Page
Mat. i. 11,	200, 393	Mat. v. 38,	620
„ i. 17,	122	„ v. 45,	478
„ i. 18,	221, 638	„ vi. 5,	488
„ i. 20,	409	„ vi. 7,	405
„ i. 21,	163	„ vi. 25,	169
„ i. 22,	482	„ vi. 32,	570
„ ii. 2,	466	„ vii. 8,	281
„ ii. 3,	123	„ vii. 9,	182, 534
„ ii. 4,	87, 281	„ vii. 12,	352, 476
„ ii. 6,	126	„ vii. 16,	295, 389
„ ii. 20,	188, 466	„ vii. 21,	184, note
„ iii. 5,	458	„ vii. 24,	294
„ iii. 10,	281	„ vii. 28,	630, and note
„ iii. 11,	281	„ vii. 29,	639
„ iii. 12,	162	„ viii. 1,	233
„ iii. 16,	160, 164	„ viii. 4,	158, 159
„ iii. 17,	293	„ viii. 21,	598
„ iv. 3,	351	„ viii. 32,	327
„ iv. 4,	296, 407	„ viii. 34,	122
„ iv. 15,	200, 244	„ ix. 6,	585, note, 642
„ iv. 16,	261	„ ix. 8,	188
„ iv. 23,	158	„ ix. 13,	517
„ v. 3,	572	„ x. 11,	323
„ v. 6,	30	„ x. 19,	181
„ v. 18,	634	„ x. 25,	353
„ v. 19,	260	„ x. 26,	315
„ v. 20,	260	„ x. 28,	95, note, 236
„ v. 21,	232	„ x. 29,	186
„ v. 22,	123, 222	„ x. 32,	239, 476
„ v. 25,	312	„ x. 42,	613

	Page		Page
Mat. xi. 11, . . .	258	Mat. xx. 23, . . .	472
„ xii. 7, . . .	320	„ xxi. 2, . . .	168
„ xii. 9, . . .	159	„ xxi. 3, . . .	473
„ xii. 13, . . .	550	„ xxi. 19, . . .	129
„ xii. 15, . . .	160	„ xxi. 20, . . .	292
„ xii. 24, . . . 138,	174	„ xxi. 41, . . . 156,	559
„ xii. 26, . . .	186	„ xxi. 42, . . . 252,	383
„ xii. 30, . . .	505	„ xxii. 5, . . .	166
„ xii. 32, . . . 509,	521, 617	„ xxii. 25, . . .	497
„ xii. 41, . . .	395	„ xxii. 36, . . .	260
„ xiii. 12, . . .	482	„ xxiii. 5, . . .	473
„ xiii. 25, . . .	345	„ xxiii. 9, . . .	612
„ xiv. 24, . . .	493	„ xxiii. 15, . . .	614
„ xiv. 25, . . .	392	„ xxiii. 25, . . .	214
„ xiv. 31, . . .	215	„ xxiii. 31, . . .	225
„ xiv. 36, . . .	322	„ xxiii. 32, . . .	327
„ xv. 4, . . .	356	„ xxiv. 2, . . .	503
„ xv. 5, . . . 139,	622, note	„ xxiv. 6, . . . 523,	note
„ xv. 23, . . .	186	„ xxiv. 26, . . .	189
„ xv. 32, . . . 584,	note, 617	„ xxiv. 45, . . .	547
„ xv. 34, . . .	570	„ xxv. 9, . . . 526,	620
„ xvi. 7, . . .	621	„ xxv. 34, . . .	202
„ xvi. 11, . . . 602,	note	„ xxvi. 2, . . .	280
„ xvi. 13, . . .	552	„ xxvi. 5, . . .	619
„ xvi. 20, . . .	351	„ xxvi. 24, . . .	396
„ xvi. 26, . . . 143,	585	„ xxvi. 26, . . . 128,	422
„ xvi. 30, . . .	552	„ xxvi. 33, . . .	308
„ xvii. 12, . . .	231	„ xxvi. 44, . . .	443
„ xvii. 16, . . .	96	„ xxvi. 45, . . .	327
„ xvii. 18, . . . 154,	155	„ xxvi. 50, . . .	179
„ xvii. 20, . . .	261	„ xxvi. 54, . . .	301
„ xvii. 25, . . .	388	„ xxvi. 59, . . .	458
„ xviii. 1, . . .	258	„ xxvi. 62, . . .	630
„ xviii. 3, . . .	491	„ xxvi. 63, . . .	400
„ xviii. 6, . . . 353,	633	„ xxvi. 67, . . .	117
„ xviii. 21, . . .	372	„ xxvii. 7, . . . 224,	386
„ xviii. 22, . . .	265	„ xxvii. 22, . . . 156,	476
„ xviii. 24, . . .	130	„ xxvii. 23, . . .	467
„ xviii. 25, . . .	506	„ xxvii. 25, . . .	609
„ xix. 2, . . .	160	„ xxvii. 37, . . .	291
„ xix. 8, . . .	424	„ xxvii. 40, . . . 147,	370
„ xix. 13, . . .	303	„ xxvii. 44, . . . 188,	241
„ xx. 1, . . .	226	„ xxvii. 54, . . .	286
„ xx. 18, . . .	223	„ xxviii. 17, . . .	117
„ xx. 20, . . .	183	„ xxviii. 19, . . . 153,	205
„ xx. 21, . . .	384		

	Page		Page
Mark i. 4, . . .	201, 367	Mark viii. 22, . . .	162
„ i. 35, . . .	630	„ viii. 26, . . .	511
„ ii. 1, . . .	434	„ viii. 27, . . .	200
„ ii. 16, . . .	140	„ ix. 8, . . .	472
„ ii. 18, . . .	157, 365	„ ix. 11, . . .	180, 478
„ ii. 23, 270, 339, 600, note.		„ ix. 12, . . .	483
„ ii. 24, . . .	634	„ ix. 17, . . .	294
„ iii. 2, . . .	315	„ ix. 20, . . .	590
„ iii. 11, . . .	325	„ ix. 25, . . .	155
„ iii. 14, . . .	601	„ ix. 30, . . .	353
„ iii. 16, . . .	291	„ ix. 37, . . .	123
„ iii. 16, 19, . . .	586	„ x. 2, . . .	358
„ iii. 20, . . .	511	„ x. 30, . . .	395
„ iii. 21, . . .	292, 383	„ x. 32, . . .	365
„ iv. 1, . . .	423	„ x. 42, . . .	635
„ iv. 12, . . .	525	„ xi. 5, . . .	631
„ iv. 16, . . .	482	„ xi. 13, . . .	316
„ iv. 19, . . .	206	„ xi. 14, . . .	523
„ iv. 31, . . .	251	„ xi. 25, . . .	325
„ iv. 39, . . .	331	„ xi. 32, . . .	602
„ v. 3, . . .	512	„ xii. 5, . . .	605
„ v. 10, . . .	351	„ xii. 12, . . .	582
„ v. 23, . . .	476	„ xii. 14, . . .	496
„ v. 25, . . .	197	„ xii. 23, . . .	627
„ v. 39, . . .	517	„ xii. 26, . . .	393
„ vi. 3, . . .	126	„ xii. 28, . . .	191
„ vi. 7, . . .	264	„ xii. 38, . . .	489, 600
„ vi. 8, . . .	600	„ xiii. 9, . . .	435
„ vi. 25, . . .	353	„ xiii. 20, . . .	320
„ vi. 36, . . .	181	„ xiv. 3, 110, 201, 399, note.	
„ vi. 37, . . .	165	„ xiv. 4, . . .	366
„ vi. 39, . . .	264, 485	„ xiv. 8, . . .	488
„ vi. 56, . . .	322, 606	„ xiv. 13, . . .	201
„ vii. 4, . . .	644, note.	„ xiv. 43, . . .	382
„ vii. 11, . . .	585, 622	„ xiv. 47, . . .	129
„ vii. 15, . . .	126	„ xiv. 49, . . .	333
„ vii. 19, . . .	555, 556	„ xiv. 51, . . .	130
„ vii. 26, . . .	107	„ xiv. 53, . . .	228
„ vii. 36, . . .	254	„ xiv. 68, . . .	512
„ viii. 3, . . .	99	„ xv. 1, . . .	139
„ viii. 4, . . .	392	„ xv. 8, . . .	607
„ viii. 6, . . .	303	„ xv. 21, . . .	133
„ viii. 7, . . .	570	„ xv. 24, . . .	427
„ viii. 8, . . .	552	„ xv. 25, . . .	456
„ viii. 11, . . .	358	„ xv. 39, . . .	614
„ viii. 12, . . .	522	„ xv. 44, . . .	287, 564

	Page		Page
Mark xvi. 2,	359	Luke iv. 23,	435
„ xvi. 3,	379	„ iv. 35,	63, 361, 505
„ xvi. 5,	362	„ v. 17,	159
„ xvi. 8,	473	„ v. 19,	613
		„ v. 25,	427
Luke i. 1,	291, 635	„ v. 32,	286
„ i. 9,	370	„ vi. 1,	112
„ i. 17,	159	„ vi. 11,	324
„ i. 20,	508	„ vi. 18,	388
„ i. 21,	246	„ vi. 48,	490
„ i. 22,	163	„ vii. 8,	366
„ i. 24,	100	„ vii. 12,	224
„ i. 27,	85	„ vii. 29,	586
„ i. 31,	629	„ vii. 30,	226
„ i. 36,	81	„ vii. 33,	505
„ i. 37,	184, 296	„ vii. 44,	122
„ i. 39,	614	„ vii. 48,	625, note
„ i. 42,	260	„ viii. 17,	315, 326
„ i. 43,	353	„ viii. 18,	502
„ i. 51,	293	„ viii. 20,	611
„ i. 55,	599, note	„ viii. 34,	435
„ i. 57,	340	„ viii. 43,	226, 404
„ i. 62,	324	„ ix. 3,	332
„ i. 64,	644	„ ix. 12,	616
„ i. 68,	491	„ ix. 13,	128, 310, 539
„ i. 73,	342, 650	„ ix. 19,	117
„ i. 79,	101	„ ix. 22,	388
„ ii. 2,	259	„ ix. 28,	539, 584, 585, note
„ ii. 12,	362	„ ix. 45,	480
„ ii. 13,	81	„ ix. 49,	411
„ ii. 21,	627	„ ix. 54,	301
„ ii. 22,	160	„ x. 1,	493, note
„ ii. 28,	163	„ x. iv.	515
„ ii. 34,	197	„ x. 13,	539
„ ii. 35,	326	„ x. 18,	284
„ ii. 36,	150, 626	„ x. 19,	289
„ ii. 41,	228	„ x. 20,	406, 517
„ ii. 45,	358, 360	„ x. 23,	166
„ iii. 1,	150	„ x. 29,	142
„ iii. 5,	613, note	„ x. 42,	260
„ iii. 8,	636	„ xi. 4,	123
„ iii. 23,	366	„ xi. 5,	295, 301
„ iv. 6,	286	„ xi. 6,	384
„ iv. 10,	342	„ xi. 8,	213
„ iv. 15,	370	„ xi. 11,	590
„ iv. 18,	287	„ xi. 12,	311

	Page		Page
Luke xi. 13, . . .	651	Luke xix. 7, . . .	413
„ xi. 18, . . .	466	„ xix. 15, . . .	650
„ xi. 29, . . .	202	„ xix. 23, . . .	318
„ xi. 33, . . .	252	„ xix. 29, . . .	195
„ xi. 35, . . .	525	„ xix. 37, . . .	414
„ xi. 49, . . .	611	„ xix. 40, . . .	99, 294
„ xii. 4, . . .	95, 175	„ xix. 42, . . .	622
„ xii. 8, . . .	239, 476	„ xix. 48, . . .	100
„ xii. 12, . . .	145	„ xx. 20, . . .	215
„ xii. 20, . . .	196, 270	„ xx. 27, . . .	555
„ xii. 26, . . .	500, 512	„ xx. 35, . . .	631
„ xii. 30, . . .	570	„ xx. 36, . . .	512, and note
„ xii. 37, . . .	631	„ xx. 42, . . .	124
„ xii. 47, . . .	505, 612	„ xx. 46, . . .	489
„ xii. 49, . . .	469	„ xxi. 6, . . .	596
„ xii. 51, . . .	463	„ xxi. 12, . . .	635
„ xii. 53, . . .	410	„ xxi. 19, . . .	289
„ xii. 54, . . .	128, 280	„ xxi. 24, . . .	365
„ xiii. 1, . . .	646	„ xxi. 25, . . .	132
„ xiii. 2, . . .	286, 422	„ xxii. 11, . . .	625, 659
„ xiii. 9, . . .	311, 623	„ xxii. 15, . . .	487
„ xiii. 35, . . .	313	„ xxii. 19, . . .	166
„ xiv. 7, . . .	284	„ xxii. 20, . . .	657
„ xiv. 10, . . .	86, 480	„ xxii. 24, . . .	635
„ xiv. 18, 291, 442, 613, note		„ xxii. 26, . . .	610
„ xv. 6, . . .	271	„ xxii. 41, . . .	243
„ xv. 7, . . .	255	„ xxii. 42, . . .	622
„ xv. 18, . . .	630	„ xxii. 49, . . .	294
„ xvi. 2, . . .	650	„ xxiii. 5, . . .	643
„ xvi. 3, . . .	263	„ xxiii. 12, . . .	367
„ xvi. 8, . . .	252, 620	„ xxiii. 31, . . .	301
„ xvi. 18, . . .	134	„ xxiii. 32, . . .	552
„ xvi. 20, . . .	85	„ xxiii. 45, . . .	143
„ xvii. 1, . . .	344	„ xxiii. 51, . . .	158
„ xvii. 7, . . .	86 note	„ xxiii. 52, . . .	521
„ xvii. 8, . . .	101, 181, 312	„ xxiv. 2, . . .	379
„ xvii. 18, . . .	638	„ xxiv. 18, . . .	652
„ xvii. 24, . . .	614	„ xxiv. 21, . . .	410, 581, 647
„ xviii. 7, . . .	225, 516	„ xxiv. 27, . . .	655
„ xviii. 12, . . .	289	„ xxiv. 32, . . .	365
„ xviii. 14, . . .	255	„ xxiv. 37, . . .	367
„ xviii. 21, . . .	268	„ xxiv. 39, . . .	574
„ xviii. 31, . . .	225	„ xxiv. 46, . . .	247
„ xviii. 34, . . .	159	„ xxiv. 47, . . .	646-7
„ xix. 2, . . .	173	„ xxiv. 50, . . .	629
„ xix. 4, . . .	613		

	Page		Page
John i. 1,	134, 194, 589, notes	John v. 29,	201
„ i. 6,	383	„ v. 36,	145, 259
„ i. 8,	332	„ v. 37,	511
„ i. 11,	615	„ v. 44,	486, note
„ i. 13,	190	„ v. 45,	288
„ i. 14,	585, 639	„ vi. 1,	204, 205
„ i. 16,	382, 458	„ vi. 9,	129
„ i. 18,	382, 434	„ vi. 10,	243, 473, 477
„ i. 19,	459	„ vi. 17,	618
„ i. 25,	501, 513	„ vi. 19,	243, 392
„ i. 32,	133, 595	„ vi. 21,	392, 489
„ i. 34,	288	„ vi. 22,	590
„ i. 35,		„ vi. 27,	518
„ i. 52,	574	„ vi. 31,	610
„ ii. 6,	416	„ vi. 45,	202
„ ii. 19,	328, 404	„ vi. 55,	487
„ ii. 25,	127	„ vi. 57,	417
„ iii. 10,	127	„ vi. 62,	622
„ iii. 13,	358	„ vi. 64,	496
„ iii. 16,	185	„ vii. 4,	652
„ iii. 18,	495	„ vii. 8,	618
„ iii. 19,	652	„ vii. 15,	505
„ iii. 26,	225	„ vii. 16,	518
„ iii. 29,	487	„ vii. 21,	72
„ iii. 36,	281	„ vii. 22,	619
„ iv. 1,	157	„ vii. 23,	480
„ iv. 6,	640	„ vii. 31,	533
„ iv. 11,	516	„ vii. 34,	66
„ iv. 14,	416	„ vii. 35,	200, 315
„ iv. 18,	486	„ vii. 38,	101
„ iv. 23,	444	„ vii. 41,	467
„ iv. 31,	615	„ vii. 45,	170
„ iv. 33,	534	„ vii. 49,	508
„ iv. 34,	353, 355	„ vii. 51,	545
„ iv. 35,	612, 663	„ vii. 52,	327
„ iv. 42,	641	„ viii. 15,	606
„ iv. 44,	475	„ viii. 20,	403
„ iv. 48,	530	„ viii. 25,	485
„ v. 1,	137	„ viii. 29,	293
„ v. 2,	283, 410, 615	„ viii. 38,	476
„ v. 4,	432	„ viii. 40,	213
„ v. 5,	271	„ viii. 44,	127, 150, 158, 489
„ v. 6, 7,	621	„ viii. 53,	600
„ v. 13,	103	„ viii. 54,	596
„ v. 22,	570	„ viii. 56,	355
„ v. 24,	289	„ viii. 58,	282

	Page		Page
John viii. 59, . . .	490	John xiv. 30, . . .	72
„ ix. 2, . . .	486	„ xv. 2, . . .	71
„ ix. 3, . . .	333	„ xv. 5, . . .	521
„ ix. 5, . . .	154	„ xv. 6, . . .	292, 654
„ ix. 7, . 434, 585, note		„ xv. 8, . . .	293, 353
„ ix. 25, . . .	314, 358	„ xv. 20, . . .	308, note
„ ix. 30, . . .	197, 467	„ xv. 22, . . .	321, 617
„ ix. 33, . . .	321	„ xv. 25, . . .	333
„ ix. 36, . . .	642	„ xvi. 11, . . .	289
„ x. 11, . . .	119, 560	„ xvi. 32, . . .	539
„ x. 18, . . .	388	„ xvi. 37, . . .	467
„ x. 29, . . .	157	„ xvii. 2, . . .	304
„ x. 32, . . .	281	„ xvii. 4, . . .	291
„ x. 37, . . .	500	„ xvii. 10, . 288, 407, note	
„ xi. 2, . . .	359	„ xvii. 18, . . .	292
„ xi. 11, . . .	630	„ xvii. 22, . . .	288
„ xi. 15, . . .	480, 582	„ xviii. 11, . . .	160, 534
„ xi. 18, . . .	579	„ xviii. 12, . . .	291
„ xi. 30, . . .	585	„ xviii. 31, . . .	604, note 1
„ xi. 33, . . .	228	„ xviii. 37, . . .	534, 535
„ xi. 44, . . .	243	„ xix. 6, . . .	140
„ xi. 47, . . .	299	„ xix. 11, . . .	321
„ xi. 48, . . .	630	„ xix. 14, . . .	202
„ xi. 52, . . .	599, note	„ xix. 25, . . .	143
„ xi. 56, . . .	530	„ xix. 28, . . .	480
„ xii. 1, . . .	579	„ xix. 31, . . .	536
„ xii. 3, 110, 214, note, 547		„ xx. 2, . . .	439, 611
„ xii. 5, . . .	643	„ xx. 4, . . .	627
„ xii. 7, . . .	289	„ xx. 12, . . .	614
„ xii. 23, . . .	355, 481	„ xx. 15, . . .	159
„ xii. 47, . . .	157	„ xx. 19, . . .	172
„ xiii. 2, . . .	267	„ xx. 28, . . .	196
„ xiii. 5, . . .	636	„ xx. 29, . . .	288
„ xiii. 6, . . .	281	„ xxi. 4, . . .	427
„ xiii. 8, . . .	33	„ xxi. 13, . . .	629
„ xiii. 10, . . .	530	„ xxi. 18, . . .	271, note 6
„ xiii. 18, . . .	333	„ xxi. 21, 22, . . .	609
„ xiii. 24, . . .	324	„ xxi. 25, . . .	349, 350, 504
„ xiii. 27, . 257, 281, 327			
„ xiii. 31, . . .	292	Acts i. 1, . . .	597, 643
„ xiii. 34, . . .	486	„ i. 2, . . .	578
„ xiv. 2, . . .	280	„ i. 3, . . .	201, 220
„ xiv. 7, . . .	289	„ i. 4, . . .	602
„ xiv. 11, . . .	608	„ i. 5, . . .	174, 431
„ xiv. 16, . . .	552	„ i. 7, . . .	209, 461
„ xiv. 28, . . .	320	„ i. 8, . . .	137

	Page		Page
Acts i. 11,	632	Acts vii. 5.	291
„ i. 12,	195	„ vii. 10,	150
„ i. 13,	203	„ vii. 14,	409
„ i. 18,	100	„ vii. 16,	102
„ i. 21,	647	„ vii. 19,	343
„ i. 22,	643	„ vii. 20,	225, 262
„ ii. 3,	539	„ vii. 22,	240
„ ii. 12,	319	„ vii. 24,	654
„ ii. 25,	100, 415	„ vii. 29,	405
„ ii. 26,	444	„ vii. 35,	172
„ ii. 27,	614	„ vii. 38,	130
„ ii. 28,	394, note	„ vii. 40,	316
„ ii. 30,	476	„ vii. 42,	491, 534
„ ii. 33,	227, 228	„ vii. 45,	102
„ ii. 36,	123	„ vii. 48,	576
„ ii. 39,	434	„ vii. 53,	242, 416
„ ii. 43,	396, note	„ viii. 9,	183
„ ii. 47,	122	„ viii. 16,	367
„ iii. 2,	371	„ viii. 22,	316
„ iii. 12,	633, 639	„ viii. 26,	130, 170
„ iii. 13,	161, 170	„ viii. 31,	319
„ iii. 19,	326, 483	„ viii. 35,	630
„ iii. 24,	655, 656	„ viii. 40,	434, 638
„ iii. 26,	146	„ ix. 1,	217
„ iv. 5,	159, 434	„ ix. 6,	609
„ iv. 7,	654	„ ix. 9,	508
„ iv. 11,	169	„ ix. 11,	475
„ iv. 12,	231, 475	„ ix. 21,	303
„ iv. 13,	285	„ ix. 37,	191
„ iv. 17,	487	„ x. 7,	157, 654
„ iv. 20,	520	„ x. 15,	626
„ iv. 22,	618	„ x. 17,	389
„ iv. 29,	57	„ x. 22,	339
„ v. 4,	517	„ x. 25,	344
„ v. 12-15,	586	„ x. 28,	470
„ v. 20,	251, 656	„ x. 32,	150
„ v. 23,	626	„ x. 36,	586, 596
„ v. 26,	303, 527	„ x. 39,	647
„ v. 29,	617	„ xi. 5,	657
„ v. 31,	227	„ xi. 15,	636
„ v. 32,	204	„ xi. 16,	431, 625
„ v. 35,	578	„ xi. 17,	626, 650
„ v. 36,	183	„ xi. 19,	390, 410
„ v. 38,	310	„ xi. 22,	631
„ v. 42,	362	„ xi. 28,	549
„ vi. 9,	141, note	„ xii. 3,	490, 584

	Page		Page
Acts xii. 16, . . .	488	Acts xvii. 25, . . .	659
„ xii. 19, . . .	434	„ xvii. 28, 167, 419, 475, 662	662
„ xii. 20, . . .	388	„ xvii. 29, . . .	513
„ xii. 21, . . .	155	„ xviii. 6, . . .	609
„ xiii. 2, . . .	277	„ xviii. 15, . . .	167
„ xiii. 9, . . .	119, 120	„ xviii. 21, . . .	434
„ xiii. 10, . . .	533	„ xix. 3, . . .	414
„ xiii. 13, . . .	425	„ xix. 19, . . .	614
„ xiii. 22, . . .	241	„ xix. 22, . . .	434
„ xiii. 25, . . .	182	„ xix. 26, . . .	520
„ xiii. 26, . . .	251	„ xix. 27, . . .	210, 460
„ xiii. 27, . . .	475	„ xix. 29, . . .	370
„ xiii. 32, . . .	240	„ xix. 34, . . .	590
„ xiii. 34, . . .	640	„ xix. 38, . . .	613, note
„ xiii. 40, . . .	188	„ xx. 1, . . .	631
„ xiii. 45, . . .	372	„ xx. 3, . . .	589
„ xiii. 48, . . .	277, note	„ xx. 4, . . .	150, 615
„ xiii. 49, . . .	395	„ xx. 13, . . .	277
„ xiv. 10, . . .	95, 574	„ xx. 24, . . .	200, 335
„ xiv. 12, . . .	163	„ xxi. 2, . . .	358
„ xiv. 17, . . .	169	„ xxi. 3, . . .	366
„ xiv. 26, . . .	494	„ xxi. 4, . . .	338
„ xiv. 27, . . .	564	„ xxi. 8, . . .	146
„ xv. 7, . . .	239	„ xxi. 13, . . .	631
„ xv. 10, . . .	334	„ xxi. 16, 177, 216, 226, 227,	611
„ xv. 12, . . .	191	„ xxi. 21, . . .	338
„ xv. 16, . . .	491	„ xxi. 28, 360, 460, 600, note	228
„ xv. 22, . . .	278, 589	„ xxi. 31, . . .	315
„ xv. 27, . . .	358	„ xxi. 33, . . .	533
„ xv. 36, . . .	154, 649, note	„ xxi. 38, . . .	203, 357, 581
„ xv. 38, . . .	389	„ xxii. 3, . . .	339
„ xvi. 9, . . .	232	„ xxii. 17, . . .	149
„ xvi. 16, . . .	272	„ xxii. 18, . . .	298
„ xvi. 22, . . .	285	„ xxii. 22, . . .	383, 416
„ xvi. 25, . . .	419	„ xxii. 30, . . .	277
„ xvi. 27, . . .	350	„ xxiii. 1, . . .	663
„ xvi. 33, . . .	210, 389	„ xxiii. 5, . . .	514, 515
„ xvi. 34, . . .	362	„ xxiii. 8, . . .	622
„ xvi. 37, . . .	467, note	„ xxiii. 9, . . .	487
„ xvi. 40, . . .	440	„ xxiii. 14, . . .	206
„ xvii. 2, . . .	390	„ xxiii. 21, . . .	146
„ xvii. 4, . . .	277	„ xxiii. 27, . . .	590
„ xvii. 14, . . .	640	„ xxiii. 30, . . .	636
„ xvii. 20, . . .	182	„ xxiv. 2, . . .	368, 589
„ xvii. 21, . . .	258	„ xxiv. 5, . . .	
„ xvii. 22, . . .	258		

	Page		Page
Acts xxiv. 10, . . .	363	Rom. i. 28, . . .	507
„ xxiv. 12, . . .	513	„ i. 30, . . .	66
„ xxiv. 17, . . .	398, 473	„ i. 32, . . .	360
„ xxiv. 21, . . .	176	„ ii. 1, . . .	406
„ xxiv. 22, . . .	582	„ ii. 5, . . .	201, 436
„ xxv. 7, . . .	548	„ ii. 7, . . .	200
„ xxv. 10, . . .	256	„ ii. 9, . . .	169, 598
„ xxv. 11, . . .	268, 282	„ ii. 12, . . .	404
„ xxv. 12, . . .	277	„ ii. 13-15 . . .	587
„ xxv. 16, . . .	316	„ ii. 14, . . .	151, 325
„ xxv. 18, . . .	390	„ ii. 15, . . .	602, 637
„ xxvi. 3, . . .	244, 418	„ ii. 17, . . .	591
„ xxvi. 16, . . .	278	„ ii. 21, . . .	338
„ xxvi. 19, . . .	81	„ ii. 27, . . .	146, 360, 397
„ xxvi. 22, . . .	476	„ ii. 28, . . .	440, 606
„ xxvi. 29, . . .	319, 429	„ iii. 8, . . .	650
„ xxvi. 31, . . .	283	„ iii. 9, . . .	576
„ xxvii. 2, . . .	237	„ iii. 20, . . .	184, 296
„ xxvii. 3, . . .	337	„ iii. 22, . . .	437
„ xxvii. 10, . . .	355, 596	„ iii. 23, . . .	369
„ xxvii. 13, . . .	257, 616	„ iii. 24, . . .	230
„ xxvii. 14, . . .	160, 399	„ iii. 25, . . .	108, 149, 269
„ xxvii. 22, . . .	655	„ iii. 28, . . .	618, note
„ xxvii. 33, . . .	364	„ iii. 30, . . .	296, 375, 430
„ xxvii. 34, . . .	391	„ iv. 2, . . .	322
„ xxvii. 35, . . .	636	„ iv. 3, . . .	473
„ xxvii. 39, . . .	578	„ iv. 9, . . .	609, 618, note
„ xxvii. 40, . . .	77, 614	„ iv. 11, . . .	203, 553
„ xxvii. 42, . . .	525	„ iv. 12, . . .	577
„ xxviii. 3, . . .	385, note	„ iv. 13, . . .	199, 474
„ xxviii. 26, . . .	65	„ iv. 16, . . .	620
		„ iv. 17, . . .	177, 178
Rom. i. 1-7, . . .	587	„ iv. 19, . . .	507
„ i. 4, . . .	201	„ v. 2, . . .	148
„ i. 6, . . .	208	„ v. 3, . . .	606
„ i. 8, . . .	396, 597	„ v. 6, . . .	474, 575
„ i. 13, . . .	460	„ v. 7, . . .	128, 294
„ i. 16, . . .	262, 598	„ v. 11, . . .	368, 606
„ i. 17, . . .	148, 199	„ v. 12, etc., . . .	157, 412, 592
„ i. 19, . . .	249	„ v. 14, . . .	412
„ i. 20, . . .	248	„ v. 16, . . .	607
„ i. 21, . . .	646	„ v. 18, . . .	201, 609
„ i. 22, . . .	407	„ v. 21, . . .	437
„ i. 24, . . .	242	„ vi. 2, . . .	295
„ i. 25, . . .	423	„ vi. 6, . . .	202, 637
„ i. 26, 27, . . .	593	„ vi. 11, . . .	408

	Page		Page
Rom. vi. 14, . . .	295	Rom. x. 19, . . .	126, 498
" vi. 16, . . .	634	" x. 20, . . .	490
" vi. 17, . 177, 276,	652	" xi. 4, . . .	191
" vi. 20, . . .	223	" xi. 6, . . .	299, 641
" vi. 22, . . .	436	" xi. 13, . . .	597
" vii. 2, . . .	201, 286	" xi. 17, . . .	409
" vii. 4, . . .	223, 399	" xi. 18, . . .	642
" vii. 6, . . .	172, 250	" xi. 20, . . .	229
" vii. 10, . . .	638	" xi. 21, 206, 496, 526,	620
" vii. 12, . . .	593, 598	" xi. 27, . . .	206
" vii. 14, . . .	425	" xi. 31, . . .	166, 480
" vii. 17, . . .	641	" xi. 36, . . .	337
" vii. 21, . . .	161, 578	" xii. 1, . . .	555
" vii. 24, 202, 251, 302,	623	" xii. 2, . . .	601
" vii. 25, . . .		" xii. 6, . . .	600
" viii. 1, . . .	147	" xii. 9, . . .	
" viii. 2, . . .	149	" xii. 12, . . .	230
" viii. 3, . . .	244, 596	" xii. 18, . . .	244
" viii. 6, . . .	474	" xiii. 1, . . .	169, 380
" viii. 8, . . .	472	" xiii. 7, . . .	612
" viii. 12, . . .	342, 577	" xiii. 8, . . .	523
" viii. 18, . . .	226, 424	" xiii. 9, . . .	587
" viii. 20, . . .	418, note	" xiii. 11, . . .	595
" viii. 21, . . .	643	" xiii. 14, . . .	577
" viii. 23, . 129, 200,	554	" xiv. 2, . . .	338
" viii. 24, . . .	229, 300	" xiv. 11, . . .	478
" viii. 26, . . .	124	" xiv. 21, . . .	497, 605
" viii. 27, . . .	418	" xiv. 23, . . .	288
" viii. 30, . . .	292	" xv. 1, . . .	497
" ix. 1, . . .	408	" xv. 3, . . .	597
" ix. 3, . . .	299	" xv. 9, . . .	338, 348
" ix. 5, . . .	573	" xv. 15, . 257, 418,	639
" ix. 6, . . .	619	" xv. 16, . . .	236
" ix. 10, . . .	606	" xv. 20, . . .	577
" ix. 11, . . .	206, 611	" xv. 25, . . .	358
" ix. 16, . . .	620	" xvi. 4, . . .	587
" ix. 20, . . .	487	" xvi. 12, . . .	408
" ix. 21, . . .	124	" xvi. 25-27, . . .	589
" ix. 22, . . .	592, 593		
" ix. 32, . . .	639	1 Cor. i. 8, . . .	257, 436, 587
" x. 1, . . .	597	" i. 11, . . .	203
" x. 2, . . .	421	" i. 12, . . .	647
" x. 3, . . .	199	" i. 21, . . .	399
" x. 14, . 171-294,	301	" i. 22, . . .	634
" x. 15, . . .	629	" i. 23, . . .	660, note
" x. 18, . . .	160, 534	" i. 25, . . .	260

	Page		Page
1 Cor. i. 27, . . .	202	1 Cor. vii. 29, . . .	481
„ i. 28, . . .	506	„ vii. 36, . . .	653
„ i. 30, . . .	389	„ vii. 37, . . .	206, 595
„ i. 31, . . .	621	„ vii. 38, . . .	257, 599
„ ii. 6, . . .	231	„ viii. 1-3, . . .	587
„ ii. 9, . . .	621	„ viii. 3, . . .	278
„ ii. 12, . . .	206	„ viii. 6, . . .	438, 601
„ iii. 2, . . .	515, 644	„ viii. 7, . . .	470
„ iii. 3, . . .	111	„ viii. 9, . . .	472
„ iii. 5, . . .	476	„ viii. 11, . . .	412
„ iii. 10, . . .	316	„ ix. 2, . . .	500
„ iii. 14, . . .	65	„ ix. 7, . . .	229
„ iii. 19, . . .	369	„ ix. 9, . . .	618, note
„ iv. 3, . . .	197	„ ix. 15, . . .	354, 404, 594
„ iv. 4, . . .	468	„ ix. 19, . . .	358
„ iv. 6, . . .	305-6, 400, 612	„ ix. 20, . . .	293
„ iv. 7, . . .	473	„ ix. 22, . . .	183
„ iv. 8, . . .	317	„ ix. 26, . . .	507
„ iv. 9, . . .	139	„ x. 2, . . .	270
„ iv. 14, . . .	137, 600, note	„ x. 4, . . .	284
„ v. 1, . . .	572	„ x. 9, . . .	156
„ v. 2, . . .	481	„ x. 11, . . .	473
„ v. 3, . . .	474	„ x. 12, . . .	635
„ v. 5, . . .	481	„ x. 13, . . .	612
„ v. 7, . . .	57, 299, 556	„ x. 14, . . .	237
„ v. 9, . . .	576	„ x. 16, . . .	177, 202
„ v. 11, . . .	594	„ x. 18, . . .	147
„ vi. 3, . . .	136	„ x. 19, . . .	66
„ vi. 5, . . .	188, 416	„ x. 22, . . .	200
„ vi. 10, . . .	510, note, 522	„ x. 27, . . .	636
„ vi. 11, . . .	175, 270, 647	„ x. 32, . . .	300
„ vi. 15, . . .	631	„ x. 33, . . .	505
„ vi. 20, . . .	617	„ xi. 2, . . .	473
„ vii. 2, . . .	167, 417	„ xi. 4, . . .	123, 321
„ vii. 5, . . .	319	„ xi. 5, . . .	229
„ vii. 7, . . .	299, 487, 626	„ xi. 6, . . .	500
„ vii. 10, . . .	518	„ xi. 12, . . .	399
„ vii. 13, . . .	162, 600	„ xi. 15, . . .	287, 281
„ vii. 14, . . .	408	„ xi. 16, . . .	635, 642
„ vii. 15, . . .	326, 327, 436	„ xi. 18, . . .	433, 597
„ vii. 18, . . .	182	„ xi. 23, . . .	388
„ vii. 19, . . .	605	„ xi. 25, . . .	422
„ vii. 21, . . .	604, 617	„ xi. 26, . . .	474
„ vii. 24, . . .	413	„ xi. 27, . . .	215, 461
„ vii. 26, . . .	476	„ xi. 28, . . .	472
„ vii. 28, . . .	299, 309	„ xi. 30, . . .	283

	Page		Page
1 Cor. xii. 8, . . .	439	2 Cor. iii. 8, . . .	295
„ xii. 15, . . .	423, 520	„ iii. 9, . . .	475
„ xii. 28, . . .	590	„ iii. 13, . . .	605
„ xii. 31, . . .	487	„ iii. 14, . . .	556
„ xiii. 12, . . .	278, 398	„ iii. 18, . . .	269
„ xiii. 13, . . .	254, 256	„ iv. 2, . . .	384
„ xiv. 1, . . .	473, 599	„ iv. 3, . . .	231
„ xiv. 5, . . .	301, 627	„ iv. 4, . . .	204, 646
„ xiv. 7, . . .	361, 575	„ iv. 7, . . .	482
„ xiv. 11, . . .	231, 405	„ iv. 13, . . .	368
„ xiv. 13, . . .	481	„ iv. 16, . . .	485
„ xiv. 15, . . .	295	„ iv. 17, . . .	657
„ xiv. 18, . . .	362	„ iv. 18, . . .	221, 406
„ xiv. 20, . . .	228	„ v. 1, . . .	281
„ xv. 4, . . .	287	„ v. 2, . . .	160, 370
„ xv. 8, . . .	65, 118	„ v. 4, . . .	119
„ xv. 9, . . .	638	„ v. 5, . . .	553
„ xv. 10, . . .	517	„ v. 6, . . .	369, 595
„ xv. 13, . . .	500	„ v. 11, . . .	347, note
„ xv. 16, . . .	307	„ v. 12, . . .	369
„ xv. 29, . . .	188, 295, 400	„ v. 19, . . .	640
„ xv. 31, . . .	540	„ v. 20, . . .	402
„ xv. 33, . . .	662	„ v. 21, . . .	506
„ xv. 34, . . .	328	„ vi. 4, . . .	194
„ xv. 35, . . .	281	„ vi. 13, . . .	552, 642
„ xv. 46, . . .	615	„ vi. 14, . . .	234
„ xv. 51, . . .	577	„ vi. 17, . . .	130
„ xv. 52, . . .	404, 577	„ vii. 5, . . .	369
„ xv. 57, . . .	357	„ vii. 7, . . .	257
„ xvi. 1, . . .	390	„ vii. 9, . . .	420, 481, 518
„ xvi. 3, . . .	189, 398	„ vii. 12, . . .	623
„ xvi. 5, . . .	584	„ vii. 13, . . .	389, 411
„ xvi. 9, . . .	457	„ vii. 14, . . .	299
„ xvi. 22, . . .	501	„ viii. 2, . . .	399, 444
		„ viii. 3, . . .	584, 594
2 Cor. i. 4, . . .	176	„ viii. 5, . . .	607
„ i. 5, . . .	202	„ viii. 7, . . .	206, 472
„ i. 12, . . .	261	„ viii. 8, . . .	399
„ i. 17, . . .	481	„ viii. 10, . . .	368, 582
„ ii. 4, . . .	397	„ viii. 12, . . .	323
„ ii. 6, . . .	540	„ viii. 13, . . .	443
„ ii. 7, . . .	339	„ viii. 15, . . .	612
„ ii. 16, . . .	633	„ viii. 17, . . .	251
„ iii. 4, . . .	577	„ viii. 20, . . .	368
„ iii. 6, . . .	204	„ viii. 23, . . .	600
„ iii. 7, . . .	656, 657	„ ix. 6, . . .	410, 619

	Page		Page
2 Cor. ix. 7, . . .	610	Gal. ii. 9, . . .	610
„ ix. 9, . . .	490, 610	„ ii. 11, . . .	360
„ ix. 10, . . .	594	„ ii. 14, . . .	250
„ ix. 12, . . .	224, 594	„ ii. 16, . . .	296
„ ix. 13, . . .	399	„ ii. 17, . . .	638
„ ix. 15, . . .	594	„ iii. 1, 96, 146, 161,	236
„ x. 2, . . .	339	„ iii. 7, . . .	443
„ x. 4, . . .	225	„ iii. 11, . . .	199
„ x. 9, . . .	326	„ iii. 14, . . .	250
„ x. 10, . . .	584	„ iii. 15, . . .	575
„ x. 12, . . .	231	„ iii. 19, . . .	397
„ x. 14, . . .	496	„ iii. 20, . . .	615
„ xi. 1, . . .	317	„ iv. 8, . . .	507
„ xi. 4, . . .	121, 122, 421	„ iv. 9, . . .	278, 626
„ xi. 9, . . .	146	„ iv. 11, . . .	625
„ xi. 18, . . .	129	„ iv. 13, . . .	418
„ xi. 21, . . .	640	„ iv. 17, . . .	303
„ xi. 23, . . .	442, 600	„ iv. 19, . . .	153
„ xi. 24, . . .	422	„ iv. 25, . . .	121
„ xi. 25, . . .	288	„ v. 7, . . .	659
„ xi. 28, . . .	555	„ v. 12, . . .	170
„ xii. 1, . . .	475	„ v. 13, . . .	618, 619
„ xii. 2, . . .	173, 436	„ v. 26, . . .	498, 524
„ xii. 6, . . .	474	„ vi. 10, . . .	300
„ xii. 7, . . .	234, 633		
„ xii. 9, 254, 287 note,	299	Eph. i. 6, . . .	176
„ xii. 11, . . .	298	„ i. 8, . . .	176
„ xii. 13, . . .	421	„ i. 12, . . .	146
„ xii. 17, . . .	596	„ i. 13, . . .	584, 608
„ xii. 20, . . .	577	„ i. 15, . . .	167
„ xii. 21, . . .	575, 657	„ i. 17, . . .	306
„ xiii. 1, . . .	365	„ i. 20, . . .	231, 595
„ xiii. 4, . . .	406	„ i. 23, . . .	273
„ xiii. 7, . . .	481, 577	„ ii. 2, . . .	252, 656
		„ ii. 3, . . .	229
Gal. i. 1, . . .	397, 437	„ ii. 4, . . .	572
„ i. 6, . . .	660, note	„ ii. 8, . . .	230
„ i. 8, . . .	540	„ ii. 10, . . .	162
„ i. 12, . . .	514	„ ii. 11, . . .	588
„ i. 19, . . .	655	„ ii. 15, . . .	233, 407
„ i. 23, . . .	370, 653	„ ii. 16, . . .	435, 436
„ ii. 1, . . .	398, note	„ ii. 21, . . .	123, 162
„ ii. 2, . . .	526, 654	„ iii. 1, . . .	588
„ ii. 4, . . .	590, 591, note	„ iii. 5, . . .	587
„ ii. 6, . . .	183, 590, note	„ iii. 8, . . .	82
„ ii. 7, . . .	275, 286	„ iii. 10, . . .	481

	Page		Page
Eph. iii. 15, . . .	123	Philip. ii. 4, . . .	520
„ iii. 16, . . .	306, 436	„ ii. 6, . . .	190, 339
„ iii. 18, . . .	156, 594	„ ii. 9, . . .	152
„ iii. 19, . . .	230, 363, note	„ ii. 10, . . .	204
„ iv. 1, . . .	147, 177	„ ii. 13, . . .	367, 402
„ iv. 2, . . .	594	„ ii. 15, . . .	493
„ iv. 4, . . .	436	„ ii. 22, . . .	441, 599
„ iv. 6, . . .	438	„ ii. 28, . . .	257
„ iv. 9, . . .	82, 553, 554, 615	„ iii. 2, . . .	236
„ iv. 11, . . .	116	„ iii. 3, . . .	507
„ iv. 14, . . .	481	„ iii. 8, . . .	463
„ iv. 18, . . .	199, 548	„ iii. 10, . . .	341
„ iv. 21, . . .	212, 409	„ iii. 13, . . .	642
„ iv. 22, . . .	338	„ iii. 16, . . .	332
„ iv. 26, . . .	327, 328, 516	„ iii. 18, . . .	196
„ iv. 27, . . .	513	„ iii. 20, . . .	474
„ iv. 28, . . .	370	„ iii. 21, . . .	646
„ v. 2, . . .	627	„ iv. 7, . . .	199
„ v. 3, . . .	507	„ iv. 20, . . .	334
„ v. 4, . . .	286	„ iv. 11, . . .	619
„ v. 5, . . .	180, 185, 372	„ iv. 16, . . .	242, 433
„ v. 12, . . .	154, 159	„ iv. 18, . . .	251
„ v. 13, . . .	273, 618, 619		
„ v. 15, . . .	316, 496	Col. i. 3, . . .	361
„ v. 19, . . .	225	„ i. 4, . . .	147
„ v. 21, . . .	368	„ i. 6, . . .	149
„ v. 23, . . .	552	„ i. 8, . . .	147
„ v. 24, . . .	472	„ i. 16, . . .	128, 287, 438
„ v. 26, . . .	149	„ i. 20, . . .	201
„ v. 27, . . .	599	„ i. 21, . . .	593
„ v. 33, . . .	599	„ i. 22, . . .	202
„ vi. 2, . . .	409	„ i. 23, . . .	497
„ vi. 4, . . .	407	„ i. 24, . . .	202, note
„ vi. 12, . . .	253, 440	„ i. 26, . . .	595
„ vi. 16, . . .	146	„ i. 27, . . .	179
		„ ii. 2, . . .	594
Philip. i. 7, . . .	345	„ ii. 5, . . .	490, 491
„ i. 8, . . .	202	„ ii. 8, . . .	525
„ i. 9, . . .	202, 435	„ ii. 14, . . .	233
„ i. 12, . . .	257	„ ii. 16, . . .	637
„ i. 14, . . .	149	„ ii. 17, . . .	554, note
„ i. 16, . . .	582	„ ii. 18, . . .	200, 502
„ i. 18, . . .	170, 230	„ ii. 19, . . .	237, 261, 507
„ i. 22, . . .	314	„ ii. 23, . . .	597
„ i. 23, . . .	345	„ iii. 5, . . .	128, 179, 453
„ ii. 3, . . .	610	„ iii. 8, . . .	119

	Page		Page
Col. iii. 12, 14, . . .	587	1 Tim. i. 12, . . .	365
„ iii. 16, . . .	594	„ i. 18, . . . 256,	405
„ iii. 18, . . .	286	„ ii. 4, . . .	574
„ iii. 24, . . .	388	„ ii. 6, . . .	555
„ iii. 25, . . .	643	„ ii. 8, . . .	81
„ iv. 6, . . .	334	„ ii. 9, . . .	81
„ iv. 12, . . .	123	„ ii. 10, . . .	171
„ iv. 16, . . . 119, 651, note		„ ii. 14, . . .	556
1 Thess. i. 3, . . . 200, 637		„ ii. 15, . . . 538, 539,	653
„ i. 8, . . . 188, note		„ iii. 2, . . .	129
„ ii. 3, . . .	515	„ iii. 5, . . .	473
„ ii. 8, . . .	209	„ iii. 12, . . .	129
„ ii. 13, . . .	273	„ iii. 14, . . .	257
„ ii. 16, . . .	473	„ iii. 16, . . . 275, 611,	661
„ ii. 17, . . .	257	„ iv. 1, . . .	200
„ iii. 3, . . . 344, 345		„ iv. 3, . . .	644
„ iii. 5, . . .	527	„ v. 4, . . .	653
„ iii. 6, . . .	389	„ v. 5, . . .	142
„ iii. 13, . . .	646	„ v. 9, . . .	612
„ iv. 6, . . .	127	„ v. 13, . . . 364,	502
„ iv. 7, . . .	436	„ v. 23, . . .	520
„ iv. 8, . . .	519	„ v. 24, . . .	184
„ iv. 9, . . .	355	„ vi. 4, . . .	425
„ iv. 14, . . .	563	„ vi. 5, . . . 114,	242
„ iv. 15, . . . 405, 529		„ vi. 12, . . .	328
„ iv. 16, . . . 147, 262		„ vi. 17, . . . 148, 205,	250
„ v. 1, . . .	355	„ vi. 20, . . .	268
„ v. 2, . . .	151	2 Tim. i. 3, . . .	390
„ v. 10, . . .	310	„ i. 8, . . .	202
„ v. 11, . . .	186	„ i. 18, . . .	256
2 Thess. i. 4, . . .	555	„ ii. 2, . . .	396
„ i. 7, . . . 251, note		„ ii. 6, . . .	578
„ i. 8, . . .	497	„ ii. 11, . . .	156
„ i. 10, . . .	275	„ ii. 14, . . .	556
„ ii. 2, . . . 515, 640		„ iii. 12, . . .	636
„ ii. 3, . . . 252, 621		„ iii. 16, . . . 109, note	
„ ii. 10, . . .	202	„ iv. 2, . . .	543
„ ii. 13, . . .	436	„ iv. 8, . . .	288
„ iii. 8, . . . 368, 515		„ iv. 18, . . .	643
„ iii. 14, . . .	131	Tit. i. 1, . . .	587
1 Tim. i. 2, . . .	149	„ i. 3, . . . 556,	590
„ i. 3, . . . 337 note,	592	„ i. 5, . . .	272
„ i. 7, . . .	182	„ i. 6, . . .	129
		„ i. 11, . . .	502

	Page		Page
Tit. i. 12, . . .	167, 662	Heb. vii. 12, . . .	443, 474
„ i. 15, . . .	581	„ vii. 16, . . .	111
„ ii. 7, . . .	272	„ vii. 20, . . .	586, etc.
„ ii. 13, . . .	142	„ vii. 24, . . .	120
„ iii. 3, . . .	615	„ vii. 26, . . .	458
„ iii. 5, . . .	408	„ viii. 1, . . .	557
„ iii. 9, . . .	81	„ viii. 9, . . .	593
Philem. 5, . . .	429, 430	„ viii. 10, . . .	595
„ 6, . . .	483	„ viii. 11, . . .	187
„ 9, . . .	202	„ ix. 1, . . .	455
„ 11, . . .	660, note	„ ix. 2, . . .	250, 658
„ 13, . . .	202, note	„ ix. 3, . . .	261
„ 20, . . .	660	„ ix. 4, . . .	402
Heb. i. 3, . . .	200, 251	„ ix. 9, . . .	179, 506
„ i. 7, . . .	424	„ ix. 10, . . .	657
„ i. 9, . . .	293	„ ix. 12, . . .	81
„ ii. 8, . . .	468	„ ix. 15, . . .	410
„ ii. 9, . . .	417, note	„ ix. 16, . . .	572
„ ii. 10, . . .	483	„ ix. 17, . . .	412, 502
„ ii. 14, . . .	287	„ ix. 22, . . .	575
„ ii. 17, . . .	240	„ ix. 26, . . .	299, 410
„ ii. 18, 171, 405, 406, note		„ x. 6, . . .	293, 605
„ iii. 3, . . .	203, 253	„ x. 8, . . .	368, 585
„ iii. 11, . . .	483, 522	„ x. 10, . . .	160, 405
„ iii. 12, . . .	202	„ x. 14, . . .	287
„ iii. 15, . . .	594	„ x. 16, . . .	
„ iv. 2, . . .	232	„ x. 22, . . .	85
„ iv. 3, . . .	483, 522	„ x. 27, . . .	183
„ iv. 8, . . .	159, 319	„ x. 34, . . .	168
„ iv. 13, . . .	424	„ x. 37, . . .	261
„ v. 8, . . .	659	„ x. 38, . . .	148, 545, 605
„ v. 11, . . .	127	„ xi. 1, . . .	72
„ v. 12, . . .	361, 417	„ xi. 2, . . .	405, 431
„ vi. 1, . . .	201	„ xi. 3, . . .	576
„ vi. 2, . . .	205, 573	„ xi. 11, . . .	163
„ vi. 8, . . .	368	„ xi. 12, . . .	175, 611
„ vi. 16, . . .	597	„ xi. 13, . . .	384, 421
„ vi. 17, . . .	406	„ xi. 18, . . .	360, 637
„ vi. 18, . . .	404	„ xi. 26, . . .	402, 614
„ vii. 2, . . .	368	„ xi. 28, . . .	288
„ vii. 4, . . .	571, 581	„ xi. 29, . . .	428
„ vii. 6, . . .	288, 508	„ xi. 32, . . .	295, 572
„ vii. 9, . . .	396	„ xi. 35, . . .	370, 482, 507
„ vii. 11, . . .	276, 504	„ xi. 39, . . .	399
		„ xii. 11, . . .	209
		„ xii. 13, . . .	663

	Page		Page
Heb. xii. 15, . . .	526	James iv. 15, . . .	301
„ xii. 18, . . .	230, 360	„ v. 2, . . .	289
„ xii. 20, 21, . . .	587	„ v. 4, . . .	389, note
„ xii. 25, . . .	655, note	„ v. 5, . . .	169, note, 435
„ xiii. 2, . . .	488	„ v. 7, . . .	614
„ xiii. 5, . . .	529	„ v. 11, . . .	262
„ xiii. 9, . . .	409	„ v. 13, . . .	182, 300, 563
„ xiii. 10, . . .	212, 384	„ v. 14, . . .	426, note
„ xiii. 13, . . .	202, 359		
„ xiii. 19, . . .	257	1 Pet. i. 1, . . .	125
„ xiii. 22, . . .	443, 615	„ i. 2, . . .	149, 201, 250
„ xiii. 24, . . .	651	„ i. 7, . . .	151, 249
		„ i. 8, . . .	507
James i. 2, . . .	123	„ i. 9, . . .	358
„ i. 7, . . .	467, 556	„ i. 11, . . .	207
„ i. 9, 10, . . .	645	„ i. 18, . . .	550
„ i. 11, . . .	293, 492	„ ii. 6, . . .	267
„ i. 13, . . .	109, 207, 388	„ ii. 7, . . .	571, 593
„ i. 15, . . .	100	„ ii. 10, . . .	360
„ i. 17, . . .	67, 663	„ ii. 11, . . .	369
„ i. 18, . . .	100	„ ii. 19, . . .	540
„ i. 24, . . .	293	„ ii. 22, . . .	638
„ i. 26, . . .	81	„ ii. 23, . . .	612
„ ii. 2, . . .	594	„ ii. 24, . . .	161, 223
„ ii. 4, . . .	200	„ iii. 1, . . .	166, 368
„ ii. 5, . . .	202, 225	„ iii. 4, . . .	649
„ ii. 9, . . .	370	„ iii. 6, . . .	483, 587
„ ii. 10, . . .	323	„ iii. 14, . . .	159, 237
„ ii. 11, . . .	308, 501	„ iii. 17, . . .	627
„ ii. 13, . . .	112, 216	„ iii. 19, . . .	631
„ ii. 15, . . .	367	„ iii. 21, . . .	202, 207, 550
„ ii. 18, . . .	295	„ iv. 1, . . .	277, 431
„ ii. 26, . . .	127	„ iv. 3, . . .	649
„ iii. 3, . . .	621	„ iv. 6, . . .	420
„ iii. 6, . . .	66	„ iv. 14, . . .	144
„ iii. 7, . . .	232	„ v. 2, . . .	403, note
„ iii. 8, . . .	555, 558	„ v. 7, . . .	368
„ iii. 12, . . .	515	„ v. 8, . . .	136
„ iii. 13, . . .	182	„ v. 10, . . .	146
„ iii. 14, . . .	492, 516, 534		
„ iii. 15, . . .	366, 367	2 Pet. i. 1, . . .	142, 213, 645
„ iv. 2, . . .	491	„ i. 3, . . .	277, 288, 289, 639
„ iv. 4, . . .	192	„ i. 4, . . .	170
„ iv. 5, . . .	444	„ i. 5, . . .	155, 588
„ iv. 7, . . .	328	„ i. 9, . . .	200, 475, 502
„ iv. 13, . . .	174	„ i. 17, . . .	368, 369, note, 387

	Page		Page
2 Pet. i. 19, . . .	257, 258	Jude 5, . . .	642, 643
" ii. 1, . . .	368	" 11, . . .	202, 219
" ii. 3, . . .	162, 236, 601	" 15, . . .	176, 236
" ii. 4, . . .	358, 591, 617	" 22, . . .	292
" ii. 5, . . .	263, 368		
" ii. 6, . . .	553	Rev. i. 4, . . .	80, 125, 195
" ii. 7, . . .	386	" i. 5, . . .	555, 558
" ii. 12, . . .	651	" i. 6, . . .	602
" ii. 14, . . .	214	" i. 10, . . .	197
" ii. 16, . . .	107	" i. 20, . . .	247
" ii. 21, . . .	504	" ii. 5, . . .	564, 634
" ii. 22, 369, 610, 663, note		" ii. 13, . . .	240, 634
" iii. 1, . . .	154	" ii. 16, . . .	168
" iii. 4, . . .	618	" ii. 17, . . .	209, 601
" iii. 5, 368, 438, 489, note		" ii. 20, . . .	557
" iii. 11, . . .	358	" iii. 5, . . .	317
" iii. 12, . . .	170, 418	" iii. 9, . . .	549
		" iii. 12, . . .	529, 558
1 John i. 1, . . .	629	" iv. 7, . . .	120
" i. 9, . . .	482, 483	" iv. 9, . . .	296
" ii. 2, . . .	599	" v. 3, . . .	513
" ii. 7, 8, . . .	547	" v. 4, . . .	513
" ii. 21, . . .	185	" v. 9, . . .	408
" ii. 25, . . .	552	" v. 11, . . .	558
" ii. 27, . . .	293, 596, 634	" vi. 6, . . .	610
" iii. 1, . . .	481	" vi. 11, . . .	95
" iii. 5, . . .	283	" vii. 2, . . .	358
" iii. 11, . . .	355, 645	" vii. 9, . . .	557, 601
" iii. 13, . . .	564	" viii. 4, . . .	229
" iii. 20, . . .	604, note	" viii. 9, . . .	558
" iv. 4, . . .	654	" viii. 11, . . .	121
" iv. 9, . . .	231, 436	" viii. 12, . . .	481
" v. 9, . . .	642	" ix. 4, . . .	324
" v. 10, . . .	496	" ix. 7, . . .	626, 627
" v. 16, . . .	496, 553, note	" ix. 10, . . .	645, note
" v. 20, . . .	144, 175, 248	" ix. 11, . . .	614
		" ix. 20, . . .	481
2 John 2, . . .	430, 600	" ix. 21, . . .	512, and note
" 4, . . .	548	" x. 7, . . .	292
" 7, . . .	146, 154, 505, 654	" x. 9, . . .	332
		" xi. 4, . . .	558
3 John 2, . . .	390	" xi. 5, . . .	310, 563
" 4, . . .	81	" xi. 15, . . .	548
" 7, . . .	331	" xii. 7, . . .	344
		" xii. 8, . . .	513, 638
Jude 1, . . .	440	" xii. 11, . . .	418

	Page		Page
Rev. xii. 14, . . .	190	Rev. xviii. 17, . . .	236
„ xiii. 11, . . .	645	„ xix. 10, . . .	623
„ xiii. 13, . . .	482	„ xix. 13, . . .	121
„ xiv. 8, . . .	204	„ xix. 16, . . .	161
„ xiv. 10, . . .	204	„ xx. 5, . . .	313
„ xiv. 12, . . .	558	„ xxi. 4, . . .	522
„ xiv. 13, . . .	333, 482	„ xxi. 9, . . .	144, note
„ xiv. 14, . . .	557, note	„ xxi. 10, . . .	558
„ xiv. 19, . . .	549	„ xxi. 11, 12, . . .	262, 558
„ xv. 2, . . .	262	„ xxi. 17, . . .	245, 556
„ xvi. 7, . . .	220	„ xxi. 27, . . .	655
„ xvii. 2, . . .	162	„ xxii. 11, . . .	327
„ xvii. 12, . . .	537	„ xxii. 14, . . .	304
„ xvii. 16, . . .	154	„ xxii. 19, . . .	616
„ xviii. 12, . . .	601		

II. INDEX OF GREEK WORDS AND WORD-FORMS ELUCIDATED.

α intensive, 112.

α privative, 112.

-*α*, -*ᾱ*, terminations of the Gen. sing. of proper names in *α* and *ᾱ*ς, 73.

**Αγαρ*, τὸ, 192.

ἄγγελοι and *οἱ ἄγγελοι*, 136, note.

ἄγε, with a Plural subject, 539.

ἄγια, τὰ, 190.

ἀγορά, without the Article, 138.

ἀγίραισι and *ἀγοραῖσι*, 66.

ἀγρός, without the Article, 133.

ἀδελφός, 203.

ἀδροτής, 65.

-*αζω*, Verbs in, 104.

αἵματα, 190.

-*αινω*, Verbs in, 87.

αἰσχύνομαι, with a Participle and an Infinitive, 363.

αἰώνιος, 81.

ἀκμήν, 485.

ἀκολουθεῖν ὀπίσω, 247.

ἀκούω, 94, in construction, 212, 220, 363; may be rendered, *audisse*, 290.

ἀκροβυστία, 111.

ἄλλά, distinguished from *δε*, 462, etc.; never put for *οὖν*, nor for *εἰ μή*, nor in the sense of *sane*, *profecto*, 472.

ἄλλ' ἢ, 463; *ἄλλὰ γε*, 581.

ἀλλάσσειν, 219.

ἄλλος, in apposition, before a Substantive, 552.

ἀμφί never used in the N. Test., 390.

-*ᾱν*, ending of the Dor. Inf. without the Iota subscribed, 60; *αν* for *ασι* in the 3 Per. Plur. of the Perf., 88.

ἄν, for *ἐάν*, 307; with the three moods, 318, etc.; the omission of, 320, etc., 350; in relative clauses, 322, etc.; in indirect questions, 323, etc.

ἀνά, with an Accusative, 416.

ἀνάβα, 91.

ἀνάθεμα, 46.

ἀνάπεσαι, 86.

ἀναστάς, whether pleonastic, 630.

ἀνάστασις νεκρῶν, and *ἐκ νεκρῶν*, 201.

ἀναστρέφειν used adverbially, 491.

- ἀνέλεος, 112.
 ἀνέξομαι, 93.
 ἀνήρ, without the Article, 134.
 ἀνοίγειν, with double Augment, 84 ; defective and unclassical, 95.
 -ανος, termination of Patronymics of Latinising formation, 108.
 ἀντί with the Genitive, 219, 381.
 ἀπείραστος, 109.
 ἀπαίδευτος, 109.
 ἀπό, its force and governing power, 382, 387-390 ; serves to join Verbs of eating, etc., to the Noun, 212.
 ἀπό ο ὦν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, 80.
 ἀποθνήσκειν with the Dative, 223.
 ἀποκτενέσθαι, 95, note.
 ἀποκυεῖ and ἀποκύει, 100.
 ἀπταιστος, 109.
 ἀπολέσω, 93.
 Ἀπολλῶς, 75.
 ἀπώσατο, 102.
 ἄρα, its signification, 465 ; ἄρα οὖν, *ibid.* ; interrogative, 532.
 ἀργός, 81.
 ἀρεσκεία and ἀρέσκεια, 63.
 ἀρέσκειν, in construction, 247.
 ἀρτέμων, 77.
 ἄρχεσθαι, whether used pleonastically in the N. Test., 636.
 ἀρχή, without the Article, 136.
 ἀρχήν, τήν, its adverbial use, 485.
 -αρχος, -άρχης, Nouns in, 74.
 ἀσεβεῖν, in construction, 236.
 αὔρα, ellipsis of, 614.
 αὐτός, sometimes used without a noun, to which it can be referred, 157, etc. ; repetition of, for the sake of perspicuity, 160, etc. ; repeated, though referring to different objects, 162 ; in clauses following relative clauses, 162 ; with the Article, 162 ; never used for the unemphatic *he*, 162, 163 ; the forms αὐτοῦ and αὐτοῦ, 164.
 αὐτό τοῦτο, 155.
 ἀφέθησαν, 93.
 ἀφεῖς, 93.
 ἀφελῶ, 94.
 ἀφέωνται, 92.
 ἀφίδω, 57.
 ἄχρι and ἄχρις, 55.
 Βάαλ, 192.
 βαίνω, 91.
 βαλάντιον, 56.
 βαρέω, 96.
 βασκαίνειν construed with the Accusative, 136.
 βάτος, the gender of, 49, 76.
 βέβαιος, 81.
 βιβλαρίδιον, 108.
 βιῶσαι, 96.
 βλασφημεῖν construed with the Accusative, 235.
 βλέπειν ἀπό, 51, 236 ; εἰς, 247.
 βραδυτής, 65.
 γαμέω, 96.
 γαμίσκω, 105.
 γάμοι, used, for the most part, in the plural, 189.
 γάρ, its origin and signification, 466 ; used to introduce explanatory clauses, 466 ; in replies and rejoinders, 467 ; in questions, 467 ; repetition of, 468 ; preceded by καί, 468 ; by τε, 468 ; not used for other conjunctions, 474-476 ; its position, 579, 580.
 γένει and τῷ γένει, 132.
 γῆ without the Article, 132 ; ellipsis of, 614.
 γήρει, 76.
 γίνεσθαι, εἷς τι, 196 ; τινος, 208 ; with the Dative, 223, 224 ; with a Participle, 367 ; omission of, 608 ; pleonastic use of, 630.
 γινώσκειν, does it ever denote to teach ? 278.
 γλῶσσα, 45 ; ellipsis of, 614.
 γλώσσαις λαλ.εἶν, 617.
 γλωσσόκομον, etc., 107.

- γράφει, 293, 294.
 γρεγορέω, 105.
 γυνή, ellipsis of, 203.
- δαίμνια, and δαίμων, 36, 253.
 Δαυτδ and Δαβίδ, 57.
 δε, 463; preceded by και, 463, 464; never means *therefore*, *then*, 472; nor *for*, 473; nor ever serves as a mere copula, or particle of transition, 473, 474; its position, 579, 580.
 δεξιά, without the Article, 134.
 δεξιολάβος, 113.
 δεσμός, its plural forms, 76.
 δευτερόπρωτος, 112.
 διά with the Genitive, 395; whether it indicates the *causa principalis*, 396, 397; with the Accusative, 417; in composition, 450, 451.
 διάβολος, without the Article, 136.
 διαδήκαι, 190.
 διαπατριβή, 114.
 διασκειν εν, 240; τι, 236.
 δικαιοσύνη, 44, 45.
 διψάν, 30, 89; with the Accusative, 218.
 διώξω, 96.
 δοκεῖν, whether used pleonastically, 635.
 δόμος, ellipsis of, 614.
 δόξα, 45.
 δραχμή, ellipsis of, 614.
 δυνάμεις, 45.
 δύνασθαι, whether used pleonastically in the N. Test., 636.
 δύνη, 88.
 οὐσί, 77.
 δῶν, 91.
 δῶση, 91.
- εάν with the Moods, 308; with εἰ in parallel clauses, 311; for ἄν, 326; εἰ ἂν μή, 522.
 εαυτόν, and εαυτῶ with the Middle, 272.
 εαυτοῦ, 163.
- ἐγάμησα, 96
 ἐγγύς with the Genitive, 208.
 ἐγενήθην, 96.
 ἐγκαλ. εἶν, 216.
 ἐγώ, where employed, 165.
 ἔδει, a real Imperf. Indic., 299.
 ἐδώκαμεν, 96.
 ἐδόθη, 57.
 εἰ, the conjunction, used with the Indicative, 307; with the Optative, 309, etc.; in conditional clauses, 319, etc.; its signification, 460; with an *aposisis* of the *apodosis*, 522; in indirect questions, 531; singular use of in direct questions, 531, etc.
 -ει ending of the 2d Pers. Sing. Pres. and Fut. Pas. and Mid. for η, 88.
 εἶδω, 97.
 εἰμί, 65, 92; εἶναι εἰς τι, 198; εἶναι τινος, 208; τινί, 223, 224; with a Participle, 365, etc.; the omission of, 367; often suppressed, 607, etc.
 -εινός, Adjectives in, 110, 111.
 εἴπα, 97; εἰπόν, 64, 97.
 εἰς, a plural end-form of the Accusative, 77.
 εἰς, whether it is used with the Acc. by circumlocution for the Nom., 196, etc.; its relation to the Dative, 225, etc.; with verbs of trusting, etc., 246; with the Accusative, 414, etc.
 εἶς, for τις, 129; for πρῶτος, 263; εἶς—εἷς, 186; εἶς—οὗ, 186; εἶς καθ' εἷς, 264; in circumlocution, 443.
 εἶσω, ἔσω, 65.
 ἐκ, distinguished from ἀπό, 382; with the Genitive, 383–386; not used for ἐν, 386; in circumlocution, 443; in attraction, 651.
 ἐκαστος, without the Article, 124; has a plural predicate, 539.

- ἐκεῖ for ἐκεῖσε, 493, 494.
ἐκεῖνος, Nouns defined by, having the Article, 122; referring to the nearest subject, 170; repeated, 172; the position of, 175.
ἐκέρδησα, 99.
ἐκκλησία, without the Article, 134.
ἐκλέγεσθαι ἔν τινι, 239.
ἐκραζα, 100.
ἐκρυβον, 100.
ἐκτός εἰ μή, 627.
ἐκχεῶ, 89, 97.
ἐλάνησα, 100.
ἐλαχιστότερος, 82.
ἐλέαω, 97, 98.
ἐλεεινός, 111.
ἐλεος, 78.
ἐλεύσομαι, 98.
ἐλκύσω, 98.
ἐλληνίζειν, 41, 106.
ἐμός, used objectively, 166.
ἐμπορεύεσθαι, a real transitive, 236.
ἐν, whether used Hebraistically for *Beth essentiae*, 197, 239; with the Dative, 402, etc.; its local significations, 402–404; its temporal relations, 404; its figurative use, 404–408; unwarrantable acceptations of, 408, 409; the supposition that it is used interchangeably with εἰς examined, 431–437.
ἐν χριστῷ, 405, 406, note.
ἐνατος, ἑννατος, 56.
ἐνεγκας, 102.
ἐνεκα, the orthography of, 55, 56.
ἐνέπαιζα, 100.
ἐννεμήκοντα, 56.
ἐνεος, ἑννεος, 57.
ἐνεργεῖν, ἐνεργεῖσθαι, 273.
ἐνι, 92.
ἐνοχος, 215, 226.
ἐντρέπεσθαι, 235.
ἐνώπιον, and ἐνώπιον του θεοῦ, 45 227.
ἐξεκρέματο, 100.
ἐξένευσσε, 103.
ἐξ οὗ, 128.
ἐξομολογεῖσθαι τινι, 43, 45.
ἐξορκίζειν, 114.
ἐξῴσεν, 102.
ἐπαινέσω, 98.
ἐπαιζα, 100.
ἐπάνω, 265.
ἐπεί, 468; with the Indicative Present, 299.
ἐπεὶ οὐ, 501, etc.
ἔπειτα μετὰ τοῦτο, 625.
ἐπί, with the Genitive, 392; with the Dative, 410; with the Accusative, 426; employed with different cases, to express different relations, 428; in composition, 450; in the phrase ἐφ' ᾧ, 412, text and note; ἐπὶ τρίς, 444.
ἐπιθυμεῖν τινος, 217.
ἐπιλαμβάνεσθαι, 215.
ἐπιούσιος, 109.
ἐπιποθεῖν, with the Accusative, 217.
ἐπιφᾶναι, 101.
ἐπιφαύσει, 102.
ἐπιχειρεῖν, 635.
ἐργάζεσθαι τι, 236.
ἔργον, erroneously supposed to be pleonastic, 637.
ἔρημος, 65, 118.
ἐρίθεια, ἐριθεία, 63, 106.
ἔρις, the Plural of, 77.
ἐρρήθην, ἐρρέθην, 97.
ἐσήμανα, 101.
ἐσθίειν, 209.
ἐσθω, 36, 98.
ἐστάναι, 90.
ἔσω, 65, 492.
ἔτι, with the Comparative, 254; misplaced, 575.
ἔτοιμος, 65; with Infinitive Aorist, 348.
εὐαγγελίεσθαι, with the Augment, 83; in construction, 226, 236, 240.
εὐαγγέλιον τοῦ χριστοῦ, 199.
εὐδοκεῖν ἔν τινι, 51, 246.
εὐθέως, its position, 575, note.
εὐλογεῖν, 45.

εὐράμην, 98.
εὐρίσκεσθαι, whether ever used for
εἶναι, 638.

εὐχαριστεῖν, 236.
εὐχέσθαι, with the Augment, 84;
in construction, 225.

-εὖω, Verbs in, 104.

ἐφάπαξ, 441.

ἔφη, suppressed, when? 620.

ἐφθασα, 102.

ἐφίδε, 57.

ἐχέσθαι τινος, 215.

ἐχθέε, 58.

-εω, Verbs in—with ε in the Fut.,
90.

ἐωνησάμην, 83.

ἔως, in construction, 312, etc.

ἔηλος, τὸ, 78.

ζήσω, 99.

ζῆ, with the Comparative, 254, etc.;
never put for καί, 460, 461;
in questions, 531; whether ever
omitted, 618.

ἦκα, 99.

ἦλιος, without the Article, 131, 132.

ἡμάρτησα, 49, 95.

ἡμεθα, 92.

ἡμελλε, 82.

ἡμέρα, ellipsis of, 613.

ἦμην, 92.

ἡμίση, ἡμίσεις, 76, 77.

ἦξα, 49, 99.

ἦρεμος, 82.

-ήριον, Substantives in, 108.

ἡρχόμην, 98.

ἦι, for ἦσθα, 92.

ἦτω, 92.

ἦφι, 93.

ἦχος, 78.

θάλασσα, without the Article, 133.

θάνατος, 42; without the Article,
134.

θέλειν, with ζῆ, 255; with ἵνα, 352;
whether used adverbially, 489;

whether used pleonastically in
the N. Test., 636.

θεόπνευστος, 109.

θεός, without the Article, 133; the
Voc. θεέ, 75.

θεοσπύγεις, θεοσπυγεῖς, 66.

θλίψις, θλίψεις, 63.

θρῆσκος, 63.

θύρα, without the Article, 135;

θύραι, 189.

-ια, Substantives in, 107.

ἴδε, ἰδέε, 62.

ἴδιος, used instead of a possessive
Pronoun, 166; generally used
in an antithesis, 167.

ἱέρισσα, 37.

ἱεριχώ, how declined, 80, text and
note.

ἱεουργεῖν, 236.

ἱερουσαλήμ, ἱεροσόλυμα, 80; with
the Article, 125; a plural, 189.

ἱησοῦς, 79.

-ίζω, futures of Verbs in, 87;
Verbs in, 104.

ἰλάσκεσθαι, with an Accusative,
240.

ἰλαστήριον, 108.

ἰμάτιον, ellipsis of, 614.

ἵνα, construed with the Conjun-
ctive and Optative, 302, etc.;
with the Optative for the Im-
perative, 331, 332; for the In-
finitive, 350, etc.; a singular
case of, peculiar to John, 354,
etc.; ushers in final clauses,
469, etc.; whether used ἔκβα-
τικῶς, 478, etc.; or for ὥστε,
482, etc.; or for ὅτι, 483; ἀλλ'
ἵνα, 642.

ἵνα τι, 182.

ἰούδα, 126.

ἵσα, used adverbially, 190.

ἵσος, ἴσος, 65.

ἰσάνω, 99.

ἴσται, 91.

ἴστημι, 91, 267.

Ἰωσή, 79.

καθ' εἷς, 264.

κάθῃ, and κάθου, 93.

καθώς, 460, 468.

καί, how used in the combination of numbers, 264; in the beginning of an Apodosis, 301; the most ordinary form of the connection of words, 455; a use of peculiar to the N. Test. and Sept., 455; its two significations, 455; connecting detached facts, 456; before interrogatives, 457; never used as strictly adversative, 457; used *epexegetically*, 458; doubtful if it ever means *more especially*, 458; may be sometimes translated *even, ay*, 458; in the subsequent member of a sentence after a particle of time, 458, 459; καὶ-καί, 459; never put for καί, 460, etc.; καὶ-δέ, 463; καὶ γὰρ, 468; whether trajected, 581; in anakolutha, 590; after particles of resemblance, 626.

καίπερ, with a Participle, 361.

καίρως, without the Article, 136.

καίτοιγε, 464.

καλεῖσθαι, whether ever used for εἶναι, 637.

καὶν, 606.

καταδοκεῖν, 113.

καρδία, whether used in circumlocution for a Pers. Pron., 169, note.

καρπὸς χειλέων, 46.

κατά, with an Accusative used for a Possessive Pronoun, 167; whether used in circumlocutions for a Genitive, 206; with the Genitive, 399, etc.; with the Accusative, 418, etc.; compounded with Verbs, 451.

κατάβα, 91.

κατακαήσομαι, 99.

κατακρίνειν θανάτῳ, 223.

κατάνυξις, 106.

κατεαγῶ, 83.

κατέαξαν, 83.

κατηγορεῖν, 216.

κεκέρασμαι, 99.

κέκτημαι, 289.

κέρατα, 78.

κήρυξ, κήρυξ, 62.

κλᾶν, (τὸν) ἄρτον, 48.

κλαύσω, 99.

κλείς, its declension, 77.

κλέψω, 99.

κληρονομεῖν, 213.

κοινωνεῖν, 213.

Κολύσσαι, Κολάσσαι, 57.

κόλποι, 189.

κόσμος, without the Article, 135.

κράββατος, 56.

κρατεῖν, construed with the Genitive, 215.

κρέας, 78.

κτᾶσθαι, 289.

κτίσις, 45; without the Article, 135.

κτιστῇ, κτίστη, 63.

κύριος, and ὁ κύριος, 136.

κύω, κυέω, 100.

λαβέ, λάβε, 62.

λαβών, in circumstantial narrations, 629.

λαγχάνειν, 213.

λάβρα, λάθρα, 60.

λαίλαψ, λαῖλαψ, 63.

λαμβάνειν τὴν ἐπαγγελίαν, 250.

λέγει and φησί as forms of quotation in the N. Test., 545.

λέγων, 624.

λησταί, 44.

λιμός, 76.

λύειν, 46.

μα, Substantives in, 105.

μᾶλλον, with the Comparative, 254; with the Positive for a comparative, 254.

- μανθάνειν, with an Infinitive and a Participle, 364.
 μαχαίρης, μαχαίρη, 75.
 μειζότερος, 81.
 μέλει, 218.
 μέλλειν with an Infinitive, 350.
 μεμιαμμένοι, 100.
 μέν, the usual position of, 581 ; without a following δέ, 597.
 μέν-δε, 462.
 μενοῦνγε, 579.
 μέντοι, 464, 579.
 μεσημβρία, without the Article, 133.
 μέσον, without the Article, 135 ; as an Adverb, 493.
 μετά with the Genitive, 394 ; with the Accusative, 422.
 μετέχειν, 214.
 μέχρι, and μέχρις, 54.
 μή, the difference between, and οὐ, 495, etc. ; cases in which a negative is expressed by, 498, etc. ; in commands, etc., 498 ; in sentences expressing purpose, 498, etc. ; in conditional sentences, 498 ; Lipsius' views examined, 490-502 ; in relative sentences, 502, etc. ; with Infinitives, 503, etc. ; with Participles, 504 ; subjective negative, how construed, 522-530.
 μή πᾶς for μηδεῖς, 184.
 μηδέ, distinguished from μήτε, 509, etc. ; from καὶ μή, 515 ; μηδέ-μήτε, 510.
 μηκέτι, 523 ; whether used for μή, 640.
 μήποτε, 526.
 μήπως, 527.
 μήτε, 509, 511.
 μήτηρ, without the Article, 132 ; ellipsis of, 203.
 -μι, peculiar flexions of Verbs in, 90.
 μισθωτός, 63.
 μνημονεύειν, 218.
 -μονή, Substantives in, 106.
 -μός, Substantives in, 105.
 μύριοι, μυρίοι, 65.
 μῶρος, 65.
 Μωϋσῆς, Μωσῆς, 57, 79.
 ν ἐφελκυστικόν, 54, 55.
 ν, subjoined to α or ἥ in the Accusative, singular in some MSS., 78.
 νεκροί, without the Article, 135.
 νίπτω, 100.
 νοί, νόες, 75.
 νόμος, without the Article, 135.
 νύμφη, 45.
 νῶτος, νῶτον, 76.
 ξενίζεσθαί τινι, 222.
 ὁ μὲν—ὁ δέ, 116, 117 ; ὁ δέ without ὁ μὲν, 117.
 ὁ Neut. before a whole clause, 180, 181.
 ὁδός, ellipsis of, 613.
 οἰκοδομεῖν, 84.
 οἰκτειρήσω, 100.
 οἰκτιρμοί, 191.
 ὀμείρεσθαι, 113.
 ὀμνύω, 100, 235.
 ὁμοιος, the accentuation of, 65 ; with the Genitive, 208 ; with the Dative, 222.
 ὁμολογεῖν ἐν, 51, 239.
 ὁμως, trajected, 575.
 ὀνειδίξειν with an Accusative, 235.
 ὄνομα, ἐπὶ τῷ ὀνομ., 412 ; whether used pleonastically in the N. Test., 637.
 ὀνομάζεσθαι, whether equivalent to εἶναι, 637.
 ὅπως, whether omitted, 301 ; construed with Conjunc. and Opt., 302, etc. ; with ἄν, 325, etc. ; after ὅρα, 354 ; in final clauses, 469 ; Conjunc. as well as Adv., 470 ; erroneously rendered by ita ut, 483.
 ὀρέων, 77.

ὁρθοτομεῖν, 112.

ὅς, in the forms ὅς μὲν—ὅς δέ, 117; assumes an oblique case by attraction, 175–177; the inverse of this, 177, etc.; agreement in gender and number, in certain cases, with a subsequent Noun, 179; in interrogatives, 179, 180; the repetition of, to connect several clauses, peculiar to Paul, 180; the Neut. *ὅ* before a whole clause, 180, 181; with *ἄν* in relative clauses, 322, 502.

ὁστέα, ὁστέων, 75.

ὅστις ἄν, 322, 503.

-οσύνη, Substantives in, 107.

ὅταν with the Moods, 324, etc.

ὅτε with the Indicative praeter or present, 311, etc.; with a Conjunctive, 313.

ὅ, τι, ὅτι, 59.

ὅτι, with an Infinitive, 355; the proper objective particle, 469; whether it stands for other particles, 477, 478; often interchanged with *ὅτε* by transcribers, 478; with the Infinitive, 356, 596.

οὐ, and μή distinguished, 495, etc.; cases where it belongs to a single word, 498; its effect when combined with Nouns into one idea, 498; in conditional sentences, 499; Lipsius' views examined, 499, etc.; after *ὅτι* and *ἐπεὶ*, 501, etc.; frequently follows, *ὅς*, 503; in the Infinitive construction, 504; after a Verb of "understanding," etc., 504; with Participles, 504–509; compounded with *δε* and *τε*, 509, etc.; with the Indic. Fut., 524; with *μή*, 528, etc.; in interrogative sentences, 533; οὐ μόνον δέ, 606; does it stand for οὐπω, 618.

οὐαί, ἦ, 192.

οὐδέ, distinguished from οὐτε, 509; and from καὶ οὐ, 515; οὐδὲ—οὐτε, 510; οὐδὲ—ουδέ, 511; οὐδὲ—δέ, 516.

οὐδεὶς ἐστίν *ὅς*, 315.

οὐθεὶς, 57.

οὐκέτι, whether used for οὐ, 641.

οὐκουν and οὐκοῦν, 534.

οὐν, 464, 465; whether it stands for other Conjunctions, 476; position of, 579, etc.

οὐρανός, without the Article, 133; οὐρανοί, 189.

οὐτε—οὐτε, 510, etc.; οὐτε—οὐδέ, 513; οὐτε—καί, 516.

οὗτος, with the Article, 122; refers to the Noun that forms the principal subject, 169, etc.; often repeated for emphasis, 172, etc.; before *ἵνα*, *ὅτι*, etc., 173; when an Infinitive, etc., follows, 174; in Participial constructions, 174; the use of its plural ταῦτα, 175.

οὕτως and οὕτω, 54; whether used for οὗτος, 487; in the beginning of an Apodosis, 563; whether used pleonastically, 640.

ὀφείλημα ἀφίεναι, 46.

ὀφελον, with the Indicative, 317.

ὀψησθε, 100.

ὀψώνια, 189.

-ὦω, Verbs in, 103.

παθητός, 109.

πανοικί, 56.

πάντα ταῦτα, and ταῦτα πάντα, 570.

πάντη, πάντη, 59.

πάντων, with the Comparative, 256; with the Superlative, 262.

παρά, used in comparisons, 254; distinguished from ἀπό, 382; with the Genitive, 382, 383; after the Passive, 383; with a Dative, 413; with an Accusative, 422, etc.

παραβολεύεσθαι, 105.
 παραδιατριβή, 114.
 παραινειν, with an Accusative, 236.
 παρακαταθήκη, 114.
 παραφρονία, 107.
 παρέχειν and παρέχεσθαι, 270.
 πᾶς, with the Article, 123; with
 a Participle, 123; -πᾶς—ου (μὴ)
 for οὐδεὶς, 184; οὐ πᾶς, 184—186.
 πάσχα, 80.
 πάσχειν, 49.
 πατήρ, without the Article, 134;
 ellipsis of, 203.
 πεινᾶν, 89; with an Accusative,
 218.
 πέλαγος τῆς θαλάσσης, 633.
 πέμπειν, 293.
 πεπειραμένος, 103.
 περί, in circumlocutions, 206; with
 the Genitive, 390, etc.; distin-
 guished from ὑπέρ, 390, note,
 431; with the Accusative, 424.
 περιούσιος, 109.
 περιπατεῖν, 46.
 πετώμενον, 100.
 πηχῶν, 77.
 πίεσαι, 101.
 πιστεύειν εἰς, ἐπὶ τινα, τινί, 226; πιστεύ-
 εσθαι, 275.
 πιστικός, 110.
 πληγή, ellipsis of, 612.
 πληροῦν, τινος, 214; τινι, 230.
 πλησίον, 142.
 πλησμονή, 106.
 πλός, 75.
 πλούσιος, 214, note.
 πλοῦτος, 49, 78.
 πνεῦμα ἅγιον, without the Article,
 134.
 ποιεῖν and ποιεῖσθαι, 271, note.
 ποιμνιον, ποιμνίον, 65.
 πολύς, the plural forms πολλοί and
 οἱ πολλοί distinguished, 122; the
 Neuter πολύ with a Compar-
 ative, 254; annexed to a Sub-
 stantive which already has an
 Adjective, 548.

ποτε, ποῦ, 532, 533.
 ποτήριον, 45.
 ποῦς, ποῦς, 63.
 πρᾶος, 60.
 πρᾶϋς, 58.
 πρίν, and πρίν ἤ, 346, 348.
 πρό, 390, 579.
 πρός, relation to the Dative, 225,
 227: with the Genitive, 391;
 with the Dative, 413; with
 the Accusative, 423; in cir-
 cumlocutions, 444; in compo-
 sition, 448.
 προσήλυτος, 109.
 προσκυνεῖν, 223.
 προστιθέναι, 490.
 πρόσωπον, without the Article, 134.
 προσωποληπτεῖν, 112.
 προφητεύειν, with Augment, 84.
 πρωί, 60.
 πρῶτος, for εἰς, 263; for πρότερος,
 258; Neuter, without δεύτερον,
 598, etc.
 πύλη, ellipsis of, 615.
 ρ, found single in the best Cdd.
 in Verbs beginning with, 87;
 breathing over double, 60.
 ῥέωσω, 101.
 ς, final, 54.
 σ and ς, 55.
 σάββατον, 76; σάββατα, 190.
 σαλπίσσω, 101.
 σάρκινος and σαρκικός, 110.
 -σις, Substantives in, 106.
 σῆτος, form in the plural, 76.
 σκέπτομαι, 101.
 σκάνδαλον, 45.
 σκληρύνω, 104.
 σκότος, 78.
 -σκω, Verbs in, 104.
 Σολομών, 79, etc.
 σπείρης, 75.
 σπλαγχνίζεσθαι, in construction,
 217, 246.
 σπουδάσω, 101.

στρέφειν, used adverbially, 491.

σύ, how employed, 165.

συγγενής, 81.

σύν, 409.

-σύνη, Substantives in, 107.

συνιοῦσι, 93.

Συροφοίνισσα, 107.

ταμεῖον, 107.

ταῦτα, used sometimes in reference to an object in the singular, 175; ταῦτα πάντα, and πάντα ταῦτα, 570.

τάχιον, 81.

τε, and καί distinguished, 454; what it indicates, 454, etc.; in the form of correlation, 459; its proper position, 581; τε—καί followed by πρῶτον, 598.

τέκνιον, 65.

τέκνον, in circumlocution, 252.

τέρας, 78.

τεσσεράκοντα, 56.

τέσσερες, 56.

τέτευχε, 101.

της, Substantives in, 106.

τίς, Interrogative, 181–183, 315.

τις, the Indefinite Pronoun, 183, etc.; sometimes begins a sentence, 581.

τό, use of sometimes before a Noun, 121, 192; before the Infinitive, 336.

τοῖνον, 580.

τοιοῦτος, with the Article, 123.

τολμᾶν, whether pleonastic, 635.

-τός, Verbals in, 109.

τοῦτο, τοῦτο μὲν—τοῦτο δέ, used adverbially, 155; τοῦτ' ἐστίν, 552.

τρόχος and τροχός, 66.

-τῶσαν, 3 pl. imper. in, 39.

ὑβριζειν, with an Accusative, 235.

ὑγιῆ, 76.

ὑδωρ, ellipsis of, 613.

ὑετός, ellipsis of, 613.

υἱός, ellipsis of, 203, 615; in circumlocutions, 252.

-ῦνω, Verbs in, 104.

ὑπάρχειν, with the Participle, 367.

ὑπέρ, with the Genitive, 400; distinguished from περί, 401; with the Accusative, 421.

ὑπερῶν, 108.

ὑπό, distinguished from ἀπό, 482; with the Genitive, 486; with the Accusative, 425.

ὑπαπιάζω, 56.

φάγεσαι, 101; φαγεῖν, 209.

φάγος, φαγός, 63.

φείδεσθαι, 185.

φειδός, 109.

φεύγειν, 237.

φοβεῖσθαι, 236.

φοῖνιξ, φοίνιξ, 62.

φυεῖς, 102.

φυλακτήριον, 108.

φυλάσσεσθαι, 236, 268, text and note.

χαίρειν, 223.

χαρά, 44.

χαρήσομαι, 102.

χαρίσομαι, 102.

χειλος, 45; χειλέων, 77.

χείρ, ellipsis of, 614.

Χερουβίμ, 80.

Χρεωφειλέτης, 57.

Χρῆζειν, 213.

Χριστός, and ὁ Χριστός, 130; never annexed to a Substantive to give intensity to its signification, 262.

-χυσία, nouns in, 106, note.

χώρα, ellipsis of, 613, note, 614.

χωρίς, used as a Preposition, 492.

ψυχή, whether a circumlocution for a Personal Pronoun, 168, 169.

ψωμίζειν, 36; with the Accusative, 240, note.

-ω, the Accusative in, 75.

ὠδίν, 78 ; ὠδῖνες, 44.

ῶν, as the Participle Imperfect, 357.

ὠνησάμεν, 83, 102.

ῶρα, without the Article, 136 ; ellipsis of, 614.

ὠρώμεν, 100.

ὦς, with an Infinitive, 334, etc. ; with και, 460 ; in final clauses, 469, 470 ; whether it suffers ellipsis, 618 ; whether used

pleonastically, 639 ; joined to a Preposition, 640 ; ὡς ἔτι, 640 ; is it used for οὕτως, 483.

ὠσάμεν, 83.

ὥστε, with the Infinitive, 317 ; 334, etc. ; with the Finite Verb, 317 ; with οὐ and μή, 501.

ὥτιον, 38.

ὠφέλιμος πρὸς τι, 226.

ὠφελεον (for which ὄφελον is used in N. T.), in the N. T., regarded as a particle, 317.

III. INDEX OF PRINCIPAL SUBJECTS.

Abbreviations, popular, 114, 115.

Abnormal relation of words in a sentence, 653, etc.

Abounding, Verbs expressive of, governing the Genitive, 214.

Abrupt and incoherent structure of sentences, 588–602.

Absolute, the Genitive, 220, 221 ; the Dative, 233 ; the Accusative, 194, 244, 245, 596.

Abstract Nouns, often without the Article, 132 ; in της, οτης, 107 ; plurals of, what they express, 189.

Accentuation, how regulated, 62 ; the difference it makes in the meaning of words of the same spelling, 65–67 ; in relation to the pronunciation of words, 67.

Accumulation of Prepositions, 437, etc.

Accusative, the, joined to a Transitive Verb denoting emotion, well or ill-treating, or swearing, 234, 235 ; of place, 237 ; with Neuter Verbs, 237 ; of object, not Hebraistically expressed by the Preposition εν (ἐν) 239 ; double, when used, 239–242 ; after the passive of such Active Verbs as govern two Accusatives, 242 ; expressing attributives of time and place, 243 ; of quality, how connected with the Dative, 244 ; Absolute, 194, 244, 245, 596.

Accusing, Verbs of, governing the Genitive, 216.

Active Verbs, transitive, 266, etc.

Active Voice, the, sometimes employed for the Middle, 270–272.

Adjectives, oxytone, used as names of persons, how accented, 64 ; declension and comparison of, 81, etc. ; derivative and compound, 109–111 ; when used substantively rendered definitive by the Article, 121 ; substantivised, 248, 540 ; the notion naturally expressed by, sometimes, change of construction, brought out by a Substantive, 249, etc. ; Hebraistic circumlocution for certain concrete, 252 ; the Comparative of, 253 ; the Comparative of, sometimes strengthened by μαλλον, 254, with

a Preposition denoting the idea of intensity, 254; followed by $\frac{7}{8}$, 255; used to compare an individual with one or more, 256; used when the object of the comparison is not expressly mentioned, 256, etc.; is $\pi\rho\acute{\omega}\tau\omicron\varsigma$ used as a Comparative? 258; two correlative Comparatives, 259; sometimes a part is compared, not to a corresponding part, but to a whole, 259, etc.; the Superlative, 260-262; Numeral, 263-265; used for the extension of a simple sentence, 546-548; deviation from the rule of concord with the Substantive, 548; single Adjectives referring to two or more Nouns of different genders or numbers, 549; as the Predicate, 550.

Adverbs, Prepositions combined with, 441; expressed by Prepositions without a case, 442; the New Testament writers inferior to native Greek authors in the rich and varied use of, 484, etc.; the adverbial notion sometimes expressed concretely, 485, etc.; the adverbial notion of intenseness, 587; certain adverbial notions regarded by the Greeks as verbal, 588; this is so in Hebrew to a greater extent, and is imitated in the N. Test., 490, etc.; sometimes used as Prepositions, 492; of place interchanged, 593, etc.; absurd to admit an ellipsis of, 617.

Aeolisms, 49, 88, 95.

Alexandrian dialect, 23, 24, 34.

Alexandrian orthography, 61.

Amplification of a sentence, 545; predicative, 550; synthetical, 551; partative, 551; parathetical, 551; epexegetical, 551.

Anacolutha, 71, 181; in the Book of Revelation, 557-559; when they exist, 588, 594; a peculiar kind of, 594-599.

Anaphora, 172.

Annominatio, 660.

Antiptosis, 658.

Antithesis, 462-464, 560, 562.

Aorist tense, the, used in narratives, 290-292; only apparently used for the Future, 292, 293; never, in the N. T., expresses what is *wont* to be done, 293; not used for the Present, 293; nor *de conatu*, 294.

Apodosis, and Protasis, 563, 564, 591, 642.

Aposiopesis, nature and examples of, 621-623.

Apostrophe, the sparing use of, in the N. Test., 53.

Apposition, the Genitive of, 203.

Apposition of words in a sentence, 545-559.

Aramaean element, the, in the New Testament diction, 42.

Arrangement of words and clauses in a sentence, principles by which it is determined, 568; the same in the N. T. as in native Greek authors, 569; grounds of every unusual, 571, etc.; trajection, 573, etc.; misplacing of words, 575, etc.; position of certain particles, and enclitic Pronouns, 579, etc.

Arsis and Thesis, 562.

Article, the definite, used as a Pronoun, 116, 117; before Nouns, 117-121; with Adjectives and Participles, 121; the neuter *τό*, 121, 122; with Nouns defined by *οὗτος*, *ἐκεῖνος*, 122; with *παῖς*, 122; with *ποιοῦτος*, 123; with proper names, 124; its use in the latter case not easily reducible to rule, 125; a Substantive with, may be either Subject or Predicate, 126; impossible to be omitted in the language of living intercourse, when necessary, 127; its use or omission affected by individual style, 130; variation of MSS. as to its use, 130; in unusual constructions, 130; omission of before words which signify objects of which there is but one, 131, etc.; before a Noun followed by a Genitive denoting something monadic belonging to the individual, 137, etc.; its use when two or more Nouns denoting separate objects agree in case or number, 138, etc.; when such Nouns are connected by *καί*, and of the same gender, 139, etc.; also, when each Noun is independent, 140, etc.; variations, 141, etc.; with Attributives, 142-152.

Article, the Indefinite, 129, and note.

Asyndeton, 71; grammatical, 559, etc.; rhetorical, 560-561.

Atticism, 49.

Attraction of the Relative Pronoun, 175-197; inverse of the ordinary relative attraction, 177-179; of the relative to a subsequent Noun, 179, etc.

Attraction of compound sentences, 566, etc.; of clauses, 647, etc.; 652, etc.

Augment, and reduplication of Verbs, 82; the temporal, 82; the syllabic, 83; double, 84.

Baptism for the dead, 400.

Basis of the diction of the New Testament, 33, 34; its peculiarities, both Lexical, 34, etc.; and Grammatical, 39, etc.

Beth Essentiae, 51, note, 197, 536.

Brachylogy, 643, etc.

Breathings over the double *ρ*, 60.

Breviloquence, 641, etc.

Buying, etc., Verbs of, governing the Genitive, 219.

Cardinals, 263, 264.

Caring for, Verbs of, governing the Genitive, 218.

Cases of Nouns,—cases in general, 192, etc.; the Nominative, 194, etc.; the Vocative, 196, etc.; the Genitive, 198, etc.; the Dative, 221, etc.; the Accusative, 234.

Cause and manner, the Dative of,

Chiasmus, 439.

Circumlocutions, use of Prepositions in, 442-445.

Circumstantiality and diffuseness, distinguished from Pleonasm, 628-631.

Collectives, 538-540.

Comma, the, its improper use in the N. Test., 68-70; its proper use, 70, 71; a half, desirable, 71.

Comparative, the, 253; sometimes strengthened by *μᾶλλον*, 254; formed by the Positive with *μᾶλλον*, 254; with a Preposition denoting intensity, 254; formed by *ἤ* following the Positive, 255; used in comparing an individual with one or more, 256; used when the object of the comparison is not expressly mentioned, 256; is *πρῶτος* ever used for, 258; used to compare a part, not with a corresponding part, but with a whole, 259.

Comparison of Adjectives, 81, 82.

Compound and derivative words, 103; Verbs, 103-105; Substantives, 105-108; Adjectives, 109-111.

Concrete Verbal Nouns, 106.

Conjunctions, the use of, 453; conjunctive, 454-460; disjunctive, 460, etc.; inferential, 464, etc.; in final clauses, 469, etc.; the supposed interchange of, 470-483.

Conjunctive Mood, the, and the Optative and Indicative, distinguished, 297; in independent sentences, 300-302; used with the Indicative and Optative in dependent sentences, 302-317; construed with interrogatives in indirect questions, 314; with the Indicative and Optative, preceded by *ἄν*, 318-326.

Constructio ad Sensum, 153, 160, 536, etc., 548, etc., 653.

Constructio pregnans, 643.

Construction of Verbs compounded with Prepositions, 445-453.

Contracted Verbs, 89, etc.

Contraction of words, popular, 114, 115.

Copula, the agreement of the, with the Subject and Predicate, 536; implied in the juxtaposition of Subject and Predicate, 544.

Correlation, 460.

Crisis, seldom used in the N. Test., 59.

Dative, the, 221; of reference, 222; dependent on *εἶναι*, 223, etc.; governed by Substantives derived from Verbs which govern a Dative, 224; expressing the relation of the action or matter to any one, 224; of opinion or decision, 225; of interest, 225; related to the Prepositions *εἰς* and *πρός*, 225-228; denotes that *in reference to* which an action is done, or a state exists, as sphere or range, rule or custom, occasion or cause, 228, 229; becomes a real Ablative of mode or instrument, 229; although Prepositions are often used to express such relations, 230, etc.; of time, 231; of a person, for *ὑπό*, *παρα*, etc., 232; its use in Col. ii. 14, 233; absolute, 233; double, 234; a very singular instance of, 234; Prepositions governing *ἐν*, 402-409; *σύν*, 409, 410; *ἐπί*, 410-413; *παρά*, 413, 414.

- Declensions, rare forms of the first and second, 73, etc.; of the third, 76; of Adjectives, 81, etc.
- Defective structure of sentences, 603, etc.
- Defective Verbs, 94, etc.
- Demonstrative Pronouns, 169-175.
- Deponent Verbs, 273-275.
- Derivation by composition, 111-115.
- Derivative and compound words, 103; Verbs, 103-105; Substantives, 105-108, Adjectives, 109-111.
- Desire, Verbs expressing, governing the Genitive, 217.
- Dialects, the so-called, to which N. Testament philologists still adhere—the Macedonic, Alexandrian, and Hellenistic, 23, 24; 33, note, 41, note; the Hellenistic, 33.
- Diction of the New Testament, its twofold aspect, 13; history of the diversity of opinions respecting, 25-32; basis of, the *κοινή διαλέκτος*, 33-40; Hebrew-Aramaean tincture of, 40-48; grammatical peculiarities of, 48-52.
- Digressions, 586, etc.
- Diminutives, 108.
- Directa oratio*, 567.
- Discordance, grammatical, 540.
- Disjoining, etc., Verbs expressive of, governing the Genitive, 210.
- Distributives, 264.
- Doricisms or Doric flexions, 49.
- Dual, the, not found in the N. Test., 190.
- Elements of a Sentence, Subject, Predicate, and Copula, 535, etc.
- Ellipsis, 248; what it is, 603, etc.; of the copula *εἶναι*, 607; of the Subject, 610, etc.; of part of the Subject, 611; of a Subject in certain fixed phrases, 613, etc.; a partial, of both Subject and Predicate, 618, etc.; of an entire simple sentence, 620, etc.
- Elision, seldom employed in the New Testament, 53, 54.
- Empiricism, the, which has pervaded Greek philology, 19; how it affected the department of grammar, 20; exploded in classical Greek philology, 21; yet this change excited, for a time, little influence on Biblical, 22; but is now successful, 22.
- Enallage, of the Gender of Nouns, 153; of Number, 154; of Number and Gender of Substantives, 187, 188; of Case, 193; of Tenses, 280, etc.; of Prepositions, 379, etc., 430; of Gender and Number with Verbs, 536, etc.
- Enclitic forms retained in editions of the N. Test., 67.
- Enclitic Pronouns, their position in a sentence, 579, etc.
- Enjoying, Verbs expressive of, governing the Genitive, 211.
- Epexegetical apposition, 551, etc.
- Extension of a simple sentence, how effected,—by Nouns, 545, etc.

by Adjectives, 546, etc.; by predicative amplification, 550; by appositive adjuncts, 551, etc.

Feeling, Verbs expressive of, governing the Genitive, 216.

Feminine, the, is the Neuter employed for, 191.

Foreign words in the N. Test., 79, etc.

Forms, rare, of the First and Second Declension, 73, etc.; of the Third, 76.

Forms of quotation in the N. Test., 545.

Future Tense, the, 294, 295; not used for the Preterite, 296; use of for the Imperative, 331.

Gender of Nouns, 187; a Masculine Singular with the Article, 187, 188; the Plural Masculine or Feminine with the Article, 188; Neuter Singular or Plural, sometimes employed to denote a Person, 191; Masculine not used for the Feminine in the Septuagint, 191, 192; the Feminine Article *ἡ* used with *Βάαλ*, 192; a noun of any, taken merely as a word, the usage in relation to, 192.

Genitive, the, its primary import, 198; objective, 198; objective and subjective, 199; relations more remote expressed by—external, 200; internal, 201; of kindred, 203; with Verbal Adjectives, 207; with *εἶναι*, or *γίνεσθαι*, as the Genitive of a whole class, 208; of dominion, 208, 209; of a quality, 209; construed with verbs denoting *proceeding from*, 209; of proceeding from, 210; of partaking of, 213; as the *whence* case, 216, etc.; more remote significations of, as joined to Verbs of *feeling*, *longing*, etc., 217–219; of place and time, 219, etc.; absolute, 220, 221; Prepositions governing,—*ἀντί*, 381, 382; *ἀπό*, *ἐκ*, *παρά*, and *ὑπό*, 382–390; *πρό*, 390–391; *πρός*, 391; *ἐπί*, 392–394; *μετά*, 394, 395; *διά*, 395–399; *κατά*, 399, 400; *ὑπέρ*, 400–402.

Giving, Verbs of, governing the Genitive, 211.

Grammar of the New Testament, a complete, what it would imply, 14–16; of later Greek, 15; the polemical department of, 16; has obtained but slight attention, 16; works on, 16–24.

Grammatical peculiarities of Hellenistic Greek, 39, 40; of the New Testament diction, 49–52.

Hebraisms, the, of the New Testament diction, the deficiencies of the labours of those who have investigated the subject, 42; how the collectors of employed the word, 43, 44; division of, 44; characteristics of, 45–48; of the Septuagint, 50; few grammatical in the New Testament, 51; imaginary, 51, note; examples of, 51, 52; in connection with certain Pronouns, 184–187.

Hebraistic circumlocution, for certain concrete Adjectives, 252.

- Hebraistic mode, the so-called, of expressing the Superlative, 261.
 Hebraists and Purists, 25.
 Hebrew-Aramaean tincture of the New Testament diction, 40-48.
 Hellenic style, the, of the New Testament writers, 24, 41, note 3.
 Hellenism, declining, where copious hints relating to may be found, 15, note; aimed at graphic expressiveness, 114.
 Hellenised Oriental names, peculiar mode of declining in the New Testament, 79, etc.
 Hellenistic Greek, its nature, 33; Lexical peculiarities of, 35-39; Grammatical peculiarities of, 39, 40.
 Hellenists, 24, 41, note 3.
 Hendiadys, 652.
 Heterogeneous structure of sentences, 599, etc.
 Hiatus, the apostrophe seldom used in the New Testament to prevent, 53, 54; neglected by some authors, 53.
 Hypallage, 653-658.
 Hyperbation, 568, etc.
 Hypodistole, 59.
 Hypothetical sentences, the use of the Moods in, 306-313.
 Hysteron proteron, 574.
- Idiom of the New Testament, what it is, 15.
- Imperative Mood, usually denotes an invitation or command, 326; a double, connected by *καί*, 327-329; the distinction between the Aorist Imperative and the Present Imperative maintained in the New Testament, 329; may be superseded by other forms of expression, 331-333.
- Imperfect Tense, the, denotes,—a past action relatively to another simultaneous action, 283; a continuous or statedly repeated action, 284; an action commenced in past time, but not completed, 284; in the historical style apparently used for the Aorist, 284, 285; variation of the CODD. between the, and the Aorist, 285; used along with the Aorist with appropriate distinction, 285; may appear as put for the Present in some cases, 285, 286.
- Indeclinable words in the New Testament, 80.
- Indefinite Article, 129, also note.
- Indefinite Pronoun, 183.
- Indicative Mood, and Conjunctive and Optative, distinguished, 297; use of in independent sentences, 198, 199; in indirect questions, 299-300; use of, along with the Conjunctive and Optative in dependent clauses, 302-317; construed with particles of time, 311-313; construed with Interrogatives, in indirect questions, 313, 314; with the particle *ἄν*, 318-322.
- Infinitive Mood, the, its general import, 333-335; may constitute an integral part of a whole sentence, 335-337; in general denotes the object, etc., 337-340; substantivised by the Article,

340-344; the Dative of the, 344; an oblique case of, governed by a Preposition, 345, 346; distinction between the Infinitive Present and the Infinitive Aorist maintained in the New Testament, 346-350; *ἵνα* sometimes used by the New Test. writers where it might be expected, 353-355; further remarks on, 355, 356.

Interjections, 373.

Interrogative Pronoun, the, 181.

Interrogative Particles, 531; negative, 533, etc.

Interrupted structure of sentences, 583-588.

Intransitive Verbs, sometimes used transitively, 266.

Ionism, 49, 75, 97.

Iota subscribed, 59, 60.

Irregular position of words and clauses, 568-571; grounds of, 571-573; trajection, 573-575; words misplaced, 575-579; position of certain particles and enclitical pronouns, 579-582; some passages incorrectly regarded as irregularly constructed, 582.

Irregular Verbs, peculiar inflections of, 90, etc.

Jewish Greek, 40, etc.

Jews in Egypt, how they first obtained a knowledge of Greek, 33.

Κοινή διάλεκτος, *ἡ*, the basis of New Testament Greek, 33; how the Egyptian and Syrian Jews obtained a knowledge of it, 33, 34; lexical peculiarities of, 35-39; grammatical peculiarities of, 39, 40.

Latin words adopted into the Greek New Testament, remarks on, 115.

Latinized Greek, 41.

Latinizing formation of Gentile Patronymic Nouns, 108.

Letters, interchange of, 61.

Lexical peculiarities of Hellenistic Greek, 35-39.

Lexicography, 13.

Lexicology, 13.

Makarisms, 572.

Masculine, the, is it ever used for the Feminine in the Septuagint, 191, 192.

Metaphorical and proper signification of Prepositions to be distinguished, 377, 378.

Metaplasms, 75, 76.

Middle Voice, the, refers back the action to the agent as the immediate object, 267; or mediately, 268; construed with an Accusative, 268, 269; denotes an action which takes place by the order or permission of the agent, 269; interchanged by the

- best Greek authors with the Passive, 269-270 ; its place sometimes supplied by the Active, 270-272 ; construed with *ἑαυτῶν*, 272 ; deponents to be distinguished from, 273-275.
- Moods of the Verb, 297 ; use of in independent sentences, 298 ; Imperfect Indicative, 298, 299 ; Present Indicative, 299, 300 ; the Conjunctive, 300-302 ; the Optative, 302 ; use of in dependent clauses, 302-317, the three with the particle *ἄν*, 318-326.
- Names of persons, originally oxytone adjectives, how accented, 64 ; Oriental, indeclinable, *ibid*.
- Names, proper, with the Article, 124-126.
- Negation, a continued, how expressed, 509 ; unconditional, 517-520.
- Negative interrogative sentences, 533-535.
- Negative, the transposition of a, 575.
- Negative particles, 494 ; two series of, 494-498 ; *μή*, 498-502 ; in relative sentences, 502 ; with Infinitives, 503 ; with Participles, 500-509 ; expressing continued negation, 509-516 ; in two parallel sentences, 516, 517 ; in sentences containing a single negation, 517-522 ; construction of, 522 ; the subjective negative *μή* in independent sentences, 522-524 ; in dependent clauses, 524-528 ; the intensive *οὐ μή*, 528-530 ; negative interrogatives, 533-535.
- Negatives, two, produce an affirmation, 520.
- Neuter, Adjectives, used as Substantives, 540 ; Adjectives referring to a whole clause, 556.
- Neuter Plural usually construed with a Plural Predicate, when it denotes or implies animate subjects, 537.
- Neuter, singular or plural, when used to denote a person, 191 ; is the ever used for the Feminine, *ibid*.
- Neuter Verb connected by Prepositions with its dependent Noun, 245-247.
- New Testament Grammar, the object and history of, 13-24.
- New Testament diction, diversity of opinions respecting, 25-32 ; basis of, 33-40 ; Hebrew Aramaean tincture of, 40-48 ; grammatical peculiarities of, 48, etc. ; few traces of Hebrew influence on, 51 ; examples of Hebraisms in, 51, 52 ; largest number of its constructions Greek, 52, orthography of, 53-62.
- Nominative, the, 194-197.
- Nouns, Verbal, 105, etc. ; Adjectival, 107.
- Number, of Nouns—a Singular Masculine as a Collective, 187 ; Plural (Masculine or Feminine), sometimes used of an individual, 188 ; Nouns which in modern languages are used only in the Singular, but which are used by Greek writers mostly in the Plural, 189 ; the dual, 190 ; the Neuter Singular or Plural used to denote a person, 191.

Numerals, 263–265.

Object, and Subject, the Genitive of, 199, 200.

Object, one common, to two Predicate Verbs, 543.

Optative Mood, and Conjunctive and Indicative, distinguished, 297; in independent clauses, 302; in dependent clauses, 306, 309, 315; in the *oratio obliqua*, 316; with the Conjunction *ἄν*, 319, 323, 326.

Oratio obliqua, 316; and *recta*, 601.

Oratio variata, 599, etc.

Ordinales, 263.

Orional names in the New Testament, peculiar mode of declining, 79, etc.

Origin and cause, the notions of, indicated by Prepositions, 378, etc.

Orthographical principles of the New Testament diction, variation of the best MSS. on this point, 53; rare use of the apostrophe to prevent a hiatus, 53, 54; final *ς*, and *ν* ephelkustikon, 54, 55; compounds whose first part ends in *ς*, 55; anomalous spelling, 55–58; whether certain particles should be written separately or not, 58, 59; Crasis, 59; Iota subscribed, 59, 60; breathings over the double *ρ*, 60, 61; Alexandrian peculiarities, 61, 62.

Orthography, the Alexandrian, 23, 24, 61.

Parallelismus membrorum, 661.

Parathetical apposition, 551.

Parenthesis, 583–588.

Paronomasia, 658, etc.

Partaking, Verbs of, governing the Genitive, 213.

Partative apposition, 551.

Participle, the, its verbal character, 356, 357; its simple and ordinary use exemplified, 357; the Present, improperly taken for a Future, 358, 359; the Aoristic, 359; sometimes employed as a complement to the principal Verb, 361; two or more connected with the principal Verb, 361, 362; its force sometimes when employed, as a mere complement or predicate, 362–365; the Present often in narrative used with *εἶναι*, 365–367; seldom in Greek prose authors takes the place of a Finite Verb, 367–370; the Present used as a Noun and excluding all indication of time, 370, 371; in quotations from the Old Testament, occasionally connected with some person of the same Finite Verb, 371, 372.

Particles, whether certain should be written separately or united, 58, 59; in general, 373; classes of, 373; the copiousness of the use of, according to the Attic standard, exhibited only to a limited extent in the New Testament diction, 374; the sub-

- ject never thoroughly investigated, 375; negative, 494, etc. [see Negative Particles]; the position of certain in a sentence, 579, etc.
- Passive Voice, the, of Verbs that govern the Genitive or Dative, 275; the 1st Aorist of, used in the N. Test. for the 1 Aorist-Middle of classical Greek, 276; the Perfect and Pluperfect of, with a Middle signification, 277, 278; instance of a singular use of, 278; Hebraistic use of denied, 278; sometimes doubtful whether any particular form be Middle or Passive, 278, 279.
- Paul the Apostle, his knowledge of Greek, 33, 34, note; his habit of accumulating Prepositions with one and the same Substantive, 437-439.
- Peculiar forms in the Tenses of Regular Verbs, 85, etc.; flexions of persons, 88, etc.
- Peculiarities of Hellenistic Greek, 34, etc.; lexical, 35-39; grammatical, 39, 40; of the N. Test. diction, 48, etc.; two, distinguishing the style of N. Test. Greek, 153.
- Perception, Verbs expressing, governing the Genitive, 212.
- Perfect Tense, the, the Passive of, with a Middle signification, 277; its proper import, 286-288; used for the Present, when, 288-290.
- Personal Pronouns, 153, etc.
- Persons of Regular Verbs, peculiar flexions of, 88, etc.
- Place and time, the Genitive of, 219.
- Pleonasm, nature, causes, and illustrations of, 623-641; a half, 640.
- Pluperfect, the, without the Augment, 85; the Passive, with a Middle signification, 277; expressed by means of the Aorist, 290.
- Polemic department of grammatical discussion, how unnecessary, 16.
- Polysyndeton, 562.
- Possessive Pronouns, and Personal, 165, etc.; sometimes used objectively, 166, 167.
- Predicate, and Subject, in relation to the Article, 126.
- Predicate, and Subject in a sentence, 535; agreement between the, and the Copula and Subject, 536; a Singular with a Neuter Plural as Subject, 536; a Plural with a Neuter Plural as Subject, 536, 537; a complex, 540, etc.; when several Predicates are in a sentence, 542, etc.; and Subject indispensable to a sentence, 544; involved in *εἶναι*, 545; extension of the, of a sentence by adjuncts, 545-559 [see Sentence and Extension].
- Predicative Amplifications, 550.
- Prepositions, the use of, 375, 376; necessary to point out the primary power of each, 576; the proper and metaphorical significations of, to be distinguished, 377, 378; change of, from their proper to their figurative signification, 378; one

may sometimes be employed for another, 379-381; governing the Genitive, 381-402; governing the Dative, 402-414; governing the Accusative, 414-428; interchange and accumulation of, 428; the same Preposition employed with different cases to express different relations, 428; the same Preposition, in the same sentence, with the same case, may indicate a different relation and sense, 429; two different, employed in the same sentence to express one and the same relation, 429, 430; of similar signification are sometimes substituted for each other, 430; *ἐν* and *ἐν* not used indiscriminately, 430-437; accumulation of, a usage of Paul, 437-439; repetition of, 439-441; combination of, with Adverbs, a peculiarity of later Greek, 441; the antique usage of employing, without a case, 442; in circumlocutions, 442-445; construction of Verbs compounded with, 445-453.

Prepositions connecting a Verb Neuter with its dependent Noun, 245-247.

Present Tense, 280; used only in appearance for the Future, 280, etc.; when employed for the Aorist, 282; includes sometimes a Past Tense, 282, 283.

Pronouns, 153, etc.; Personal and Possessive, 155; Personal more frequently employed in the N. T. than in native Greek authors, 155; Nouns sometimes employed for, 156; peculiarity as to the employment of *αὐτός*, 157-160; repetition of, 160-163; the reflexive *ἑαυτοῦ*, 163, 164; *αὐτοῦ*, as a reflexive, 164, 165; oblique cases of, 165, 166; Possessive sometimes used objectively, 166, 167; *κατά* with the Accusative of a Personal Pronoun considered a circumlocution for a Possessive, 167; the Genitive of a Personal, often put before the governing Substantive, without emphasis, 167; designedly, for emphasis, 168; the Dative of a Personal sometimes appears redundant, 168; *ἡ ψυχὴ μου, σου*, etc., commonly regarded as a circumlocution for a Personal, 168, 169.

Proper names, with the Article, 124-126.

Proper and metaphorical signification of Prepositions, to be distinguished, 377.

Protasis and Apodosis, 563, 591, 642; followed by no Apodosis, 621. Prozeugma, 175.

Punctuation of the Greek New Testament, 68-72.

Purists, the, and Hebraists, 25; review of the efforts of, to establish their theory, 29-32.

Quotation, forms of, in the New Testament, 545.

Rare forms of the First and Second Declensions, 73-76; of the Third, 76.

Redundant structure of sentences, 623, etc.

- Reduplication and Augment of Regular Verbs, 82–85.
- Reflexive Pronouns, 163, 164.
- Regular Verbs, peculiar forms of the tenses and persons of, 85–90.
- Relative Pronouns, 175.
- Revelation, the Book of, character of its style, 557–559.
- Rhetoric, the, or Stylistic, of the New Testament, 13, 14.
- Ruling, Verbs of, governing the Genitive, 219.
- Schema *κατ' ἐξοχήν*, 543.
- Sentence, the elements of a, 535–542; having several Subjects or Predicates, 542, etc.; Subject and Predicate indispensable to a, 544; extension of a simple, 544–559; unity of a, 559–567; irregular position of words or clauses in a, 568–583.
- Sentences, interrupted structure of, 583–588; abrupt and incoherent structure of, 588–602; defective structure of, 603–623; redundant structure of, 623–641; condensed structure of, 641–653; abnormal relation of individual words in, 653–658; regard to sound in the structure of, 659–663.
- Septuagint, its generally accurate Greek construction, 50, 51; its style, 51; more Hebraistic than the New Testament, 52.
- Smelling, Verbs denoting, governing the Genitive, 217.
- Solecisms of government and apposition which occur in the Book of Revelation, 557–559.
- Structure of sentences, interrupted, 583–588; abrupt, 588–599; heterogeneous, 599–603; defective, 603–623; redundant, 623–641; condensed, 641–653; abnormal relation of words and clauses, 653–658; regard to sound in, 658–663.
- Stylistic, or Rhetoric, the, of the New Testament, 13, 14.
- Subject, the, and Predicate, in relation to the Article, 126; and object, the Genitive of, 199, 200; and Predicate in a sentence, 535; agreement between, and Copula, 536; a Neuter Plural with Singular Predicate, 536; Neuters with a Singular Predicate, 537; complex, 540–543; more than one in a sentence, 543; and Predicate, indispensable in a sentence, 544; extension of, and Predicate in a sentence—by Substantives, 545, 546; by Adjectives, 546–550; by predicative amplifications, 550; by appositive adjuncts, 551–553.
- Substantives, Compound and Derivative, 105; derived from Verbs, 105–107; derived from Adjectives, 107; from Substantives, 107, 108.
- Superlative, the, an instance of the Positive with a Substantive denoting a class, used for, 260; the Hebrew mode of expressing, 261; so-called Hebraistic circumlocution used for, 161, 162.
- Syllabic Augment, 83.
- Synizesis, 644.
- Syntax, few peculiarities of, in the later Greek, 39, 40, 49; of the New Testament, 48–52.

Taking hold of, Verbs expressing, governing the Genitive, 215.

Technical religious expressions in the N. Test., 48.

Temporal Augment, 82, 83.

Tenses of the Regular Verb, peculiar forms in the, 85-88; the Present, 280-282; the Imperfect, 283-286; the Perfect, 286-290; the Aorist, 280-294; the Future, 294-296.

Thesis and Arsis, 562.

Thought, Verbs expressing, governing the Genitive, 218.

Tincture, the Hebrew-Aramaean, of the diction of the New Testament, 40-48.

Touching, Verbs expressive of, governing the Genitive, 215.

Traction, 573, etc., 581, etc.

Transition from a relative construction to a personal, 601; from a Singular to a Plural, 602.

Transposition, 573; through inadvertency, 575; of a Negative, 575.

Unity of a sentence the rule in continued discourse; incoherence, or Asyndeton, the exception, 559-561; simplest form of connecting sentences, 561, 562; peculiar closeness of sentences when based on a contrast, 562-564; objective, consecutive, final, and causal sentences, dependent on the principal sentence, 564; relative sentences similarly dependent, 564, 565; effected by means of forms of inflexion, 565, 567; characteristic of the style of the New Testament, 567.

Verb, the, the Active Voice of, 266, etc.; the Middle, 267-275; the Passive, 275-279; Tenses of, 279; the Present Tense, 280-283; the Imperfect, 283-286; the Perfect, 286-290; the Aorist, 290-294; the Future, 294-296; the Moods, 297, 298.

Verb Neuter, connection of, with its dependent Noun, 245-247.

Verbs, Augment and Reduplication of, 82, etc.; peculiar forms in the Tenses of, 85-88; and peculiar flexions of the Persons of Regular, 88, 89; contracted, 89, 90; peculiar inflexions of Verbs in *μι* and Irregular Verbs, 90-93; defective, 94-103; derivative and compound, 103-105; compounded with Prepositions which retain their distinct force, 445; three constructions of, 446; principles derived from New Testament usage, 447; with *ἀπό*, 447; with *ἀνά*, 447; with *ἀντί*, 448; with *ἐκ*, 448; with *ἐν*, 449; with *εἰς*, 449; with *ἐπί*, 450; with *διά*, 450; with *κατά*, 451; with *μετά*, *παρά*, *περί*, 451; with *πρό*, *πρός*, *σύν*, 452; with *ὑπό*, and *ὑπέρ*, 453.

Verbal Nouns, 105-107.

Verses, Greek, found in the New Testament, 662, 663.

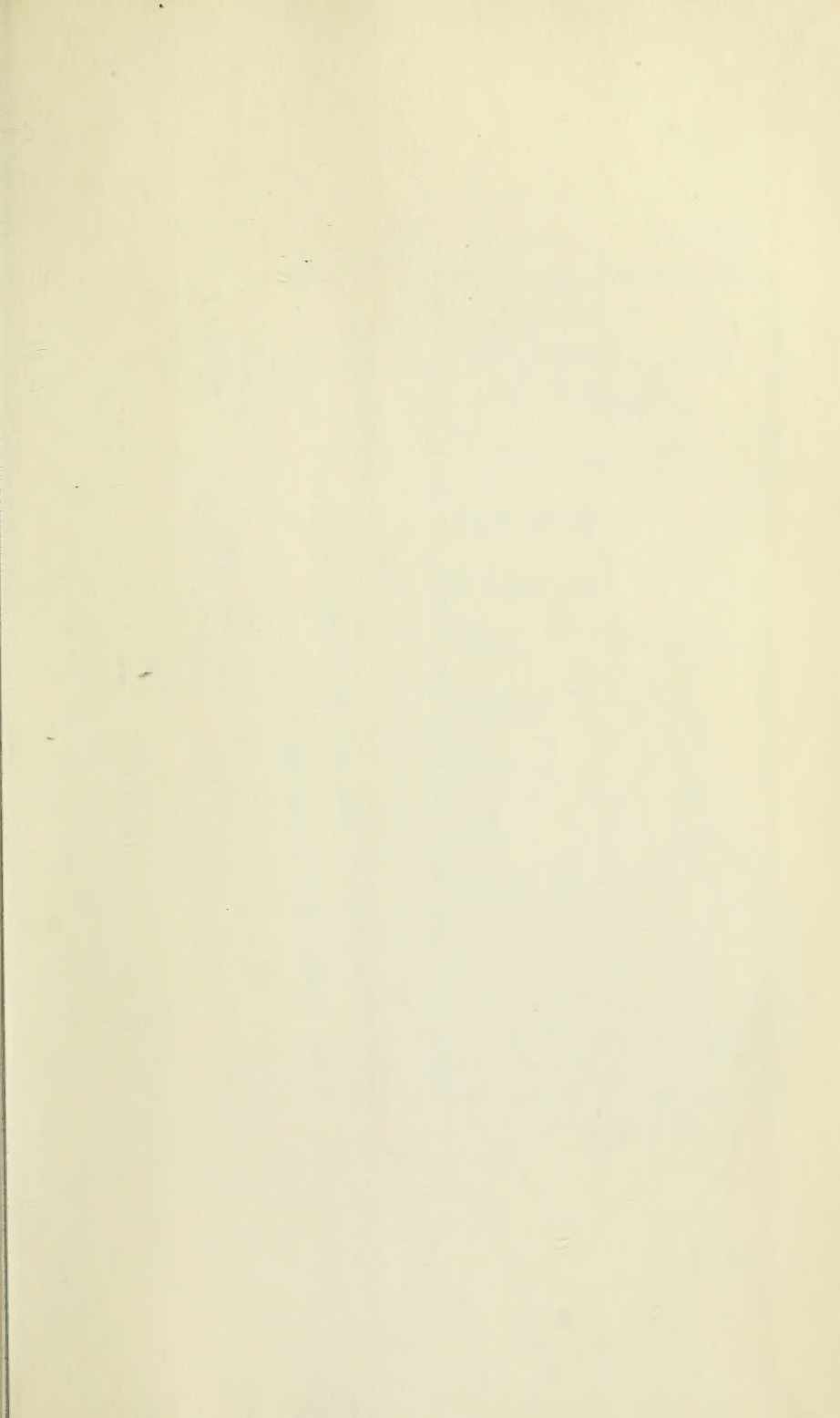
Vocative Case, 196.

Voices, the Active, 266; the Middle, 267-275; Passive, 275-279.

Words, the arrangement of individual, in a sentence, how determined, 568 ; how mainly determined in the New Testament, 569-571 ; the grounds of every unusual arrangement of, how ascertained, 571-573 ; formerly attention to the arrangement of words in the New Testament confined to cases of trajection, 573-575 ; misplaced sometimes through inadvertency, 575-579 ; position of certain particles and enclitical Pronouns, 579-581.

Zeugma, 644.

THE END.



4907 LaGr.Gr
W767g
.Em
Author Winer, Georg Benedikt
Title A grammar of the New Testament diction; tr. by
Ed.3.
Masson.
DO NOT REMOVE THE CARD FROM THIS POCKET

University of Toronto
Library

DO NOT
REMOVE
THE
CARD
FROM
THIS
POCKET

Acme Library Card Pocket
LOWE-MARTIN CO. LIMITED

